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WORK FOR YOUNG MEN
IN NORTH AMERICA*



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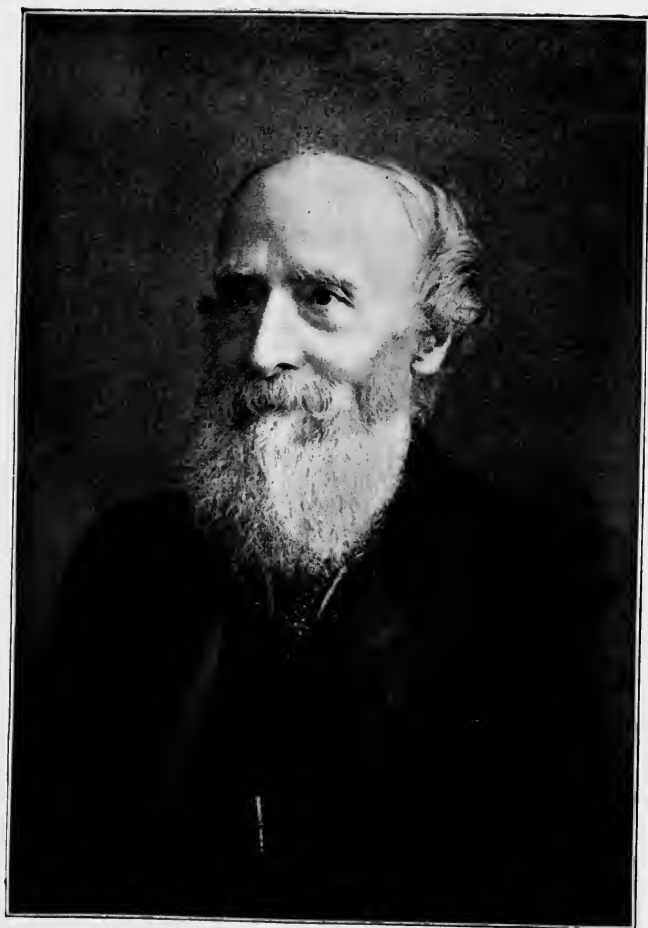
HONORABLE S. H. BLAKE, K.C.



The Jubilee of Work for Young Men in
North America







SIR GEORGE WILLIAMS

The JUBILEE OF WORK FOR YOUNG MEN IN NORTH AMERICA

*A Report of the Jubilee Convention of
North American Young Men's Chris-
tian Associations*

*Reports of the Commemorative Services
of the Montreal and Boston Associ-
ations*

*A World Survey by Countries of the
Association Movement*

New York

The International Committee of Young Men's Christian Associations

1901

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THE INTERNATIONAL COMMITTEE OF
YOUNG MEN'S CHRISTIAN ASSOCIATIONS

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M. L. Rallia Ram, Amritsar, India; member of the Lahore association and representing the Young Men's Christian Associations of India and Ceylon. Father Nicholas V. Vassilieff, St. Petersburg, Russia; member governing council of "Society for the Moral and Physical Development of Young Men." Y. L. Hwang, Nanking, China; formerly president College Young Men's Christian Association; delegate to national convention at Shanghai and to conference of World's Student Christian Federation at Versailles, France; appointed visitor to the Jubilee Convention but unable at last moment to attend. Rev. Joseph S. Motoda, Tokyo, Japan; head-master St. Paul's College (Protestant Episcopal); chairman Student Young Men's Christian Association Union of Japan.

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W. H. Neff, Cincinnati, president third international convention, Montreal, 1856; prominent in securing the organization of the association confederation; member of the first Central Committee. W. J. Rhees, Washington, one of the organizers of the Washington association; a member of the second Central Committee and general secretary for foreign correspondence. Rev. William Chauncy Langdon, D. D. (died 1895); organizer of the Washington, D. C., association; chief promoter of the first North American convention, Buffalo, 1854, and of the first world's conference, Paris, 1855; first secretary of the Central Committee of the confederated associations and president of second international convention, Cincinnati, 1855. T. J.

Claxton, Montreal (died 1900); one of the founders of the Montreal association and life-long patron of the cause. George M. Vanderlip, New York, writer of the well-known *Watchman* article which led to the founding of the Boston association.

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Dwight L. Moody (died 1899); first general secretary at Chicago and life-long patron of the association movement. Robert R. McBurney (died 1898); general secretary New York City association, 1862-1898; member International Committee, 1866-1898; member New York state committee, 1866, 1898; delegate to seven world's conferences. George H. Stuart, Philadelphia (died 1890); president international conventions of 1859 and 1863; president United States Christian Commission during the Civil War. John W. Philip (died 1900); rear-admiral U. S. N.; first naval representative on the International Committee and Chairman of the naval general committee.

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ance. J. van Bommel, Amsterdam; national secretary for Holland. Emmanuel Sautter, Paris; general secretary French National Committee. Paul Theis, general secretary Paris association. Franklin Gaylord, St. Petersburg; general secretary "Society for the Moral and Physical Development of Young Men."

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W. A. Hunton, Colored Men's, 1888, 1891. D. O. Shelton, Special Religious Work, 1887, 1900. Luther Gulick, M. D., Physical, 1886, 1888. G. T. Hepbron, Physical, 1891, 1898. F. W. Ober, editor *Association Men*, 1882, 1901. H. P. Andersen, Student, 1886, 1892. H. M. McIlhany, Jr., Student, 1899, 1899. T. B. Penfield, Student (theological section), 1898, 1901. W. C. McKee, Student (office), 1900, 1900. C. F. Park, Jr., Student, 1901, 1901. A. B. Williams, Student, 1900, 1901.

H. W. Hicks, Student (Bible study), 1895, 1898. E. L. Hamilton, Railroad, 1887, 1892. F. B. Shipp, Railroad, 1889, 1898. J. F. Moore, Railroad, 1889, 1897. G. D. McDill, Railroad, 1898, 1898. H. O. Williams, Railroad, 1882, 1895. C. J. Hicks, Railroad and associate general secretary Home Work, 1888, 1889. F. S. Goodman, Special Religious Work, 1881, 1901. G. W. Sarvis, Foreign (Calcutta, India), 1901, 1901.

E. M. Willis, Railroad (office), 1896, 1900. J. E. Moorland, Colored Men's, 1892, 1899. John Glover, Secretarial Bureau, 1886, 1888. Joshua Levering, Baltimore, member International Committee, 1891. T. K. Cree, Business, 1869, 1875. J. H. Canfield, LL. D., New York, member International Committee, 1899. W. D. Murray, Plainfield, N. J., member International Committee, 1891. F. B. Schenck, New York, treasurer, International Committee, 1891. A. E. Marling, New York, vice-chairman International Committee, 1893. Erskine Uhl, office secretary, 1872, 1875. W. E. Lougee, Business, 1881, 1895. H. S. Ninde, Publication, 1872, 1892.

J. Campbell White, Foreign (Calcutta, India), 1890, 1890. Richard C. Morse, general secretary International Committee, 1869, 1869. D. W. Lyon, Foreign (Peking, China), 1895, 1895. Robert Weidensall, Field, 1868, 1868. G. L. Leonard, Publication, 1891, 1891. H. A. Black, Foreign (Office), 1900, 1900.

SOME HEADS OF DEPARTMENTS—INTERNATIONAL COMMITTEE SECRETARIAL FORCE 379

Clarence J. Hicks, Railroad Department, and associate general secretary for home work. Charles K. Ober, Field Department. John R. Mott, Student Department and associate general secretary for foreign work; chairman executive committee Student Volunteer Movement; general secretary World's Student Christian Federation. William A. Hunton, Colored Men's Department. William B. Millar, Army and Navy Department. George B. Hodge, Educational Department. Fred. S. Goodman, Special Religious Work Department. Luther Gulick, M. D., Physical Department. Edgar M. Robinson, Boys' Department.

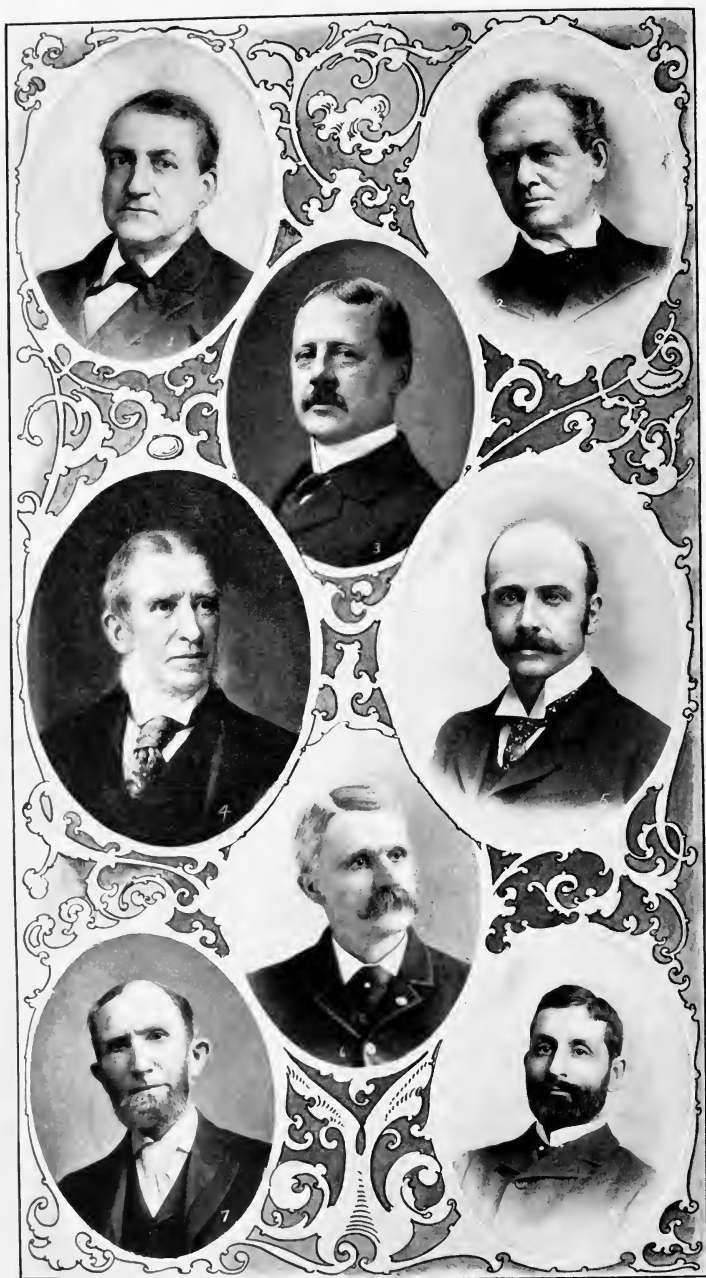
GROUP OF METROPOLITAN SECRETARIES..... 393

George T. Coxhead, St. Louis. Walter C. Douglas, Philadelphia. H. J. McCoy, San Francisco. L. W. Messer, Chicago. W. H. Morriss, Baltimore. Henry M. Orne, New York. F. M. Pratt, Toronto. Edwin F. See, Brooklyn. G. K. Shurtleff, Cleveland. A. H. Whitford, Buffalo.

THE SIX SENIOR STATE SECRETARIES..... 397

The year of entering association work is given together with the state secretaryship filled at present and the year of entering it: George A. Hall, 1868, New York since 1875. I. E. Brown, 1880, Illinois since 1880. R. M. Armstrong, 1883, Massachusetts and Rhode Island since 1886. W. A. Magee, 1882, Iowa since 1889. H. E. Rosevear, 1882 (in England), Kentucky since 1889. E. E. Stacy, 1888, Indiana since 1890.





(1) C. Brainerd (2) J. V. Farwell (3) T. S. McPheeters (4) W. E. Dodge
 (5) Howard Williams (6) G. N. Bierce (7) H. M. Moore (8) E. L. Shuey
 SOME INTERNATIONAL CONVENTION PRESIDENTS

PART I

The Jubilee Convention of
North American Young Men's Christian
Associations

THE FOURFOLD PURPOSE OF THE JUBILEE CONVENTION

To set forth the continuous growth for fifty years of the North American associations.

To derive, from a careful review of this first half-century's history, wise suggestion and instruction regarding the association work of the future.

To greet the association leaders from other lands and to promote the world-wide unity of work for Christ among young men.

To realize and welcome the presence and leadership of the Christ who alone can so inspire such a gathering by the power of the Holy Spirit that our Lord Himself shall have the pre-eminence from the first session of the convention to the last, and shall make it His own agency by which to energize the whole association brotherhood for the work He has for it to do in behalf of the young men of this and of every continent.

A CALL TO PRAYER

PRAY for the Jubilee Convention of Young Men's Christian Associations, Boston, Massachusetts, June 11-16, 1901:

That the right men may be selected as delegates and may be enabled to attend.

That the local arrangements may be so perfected as to ensure the most efficient work by the convention.

That every participant in the program may have the help of the Holy Spirit in preparation for this service.

That the presence and leadership of the Master of Assemblies may be recognized throughout every session.

That returning delegates may receive special power and qualification to convey the blessings of the convention to the associations they represent.

That the visitors from abroad may journey in health and safety, and that through them the convention may exert a helpful influence upon association work in other lands.

THE CONVENTION PROGRAM

For purposes of presentation in this report the detailed proceedings of the convention have been classified with reference to the courtesies of the gathering, its business sessions, and its platform themes. The setting of each event may be found by reference in every case to the following program.

Monday, June 10

Mechanics Building

Exhibit opened for inspection by Committees of Award, and in the evening to delegates and to the public.

Tuesday, June 11

MORNING

Mechanics Building

Presiding Officer, EDWIN L. SHUEY, President of the last Convention, held at Grand Rapids, Michigan, in 1899

Leader of singing (morning and

afternoon sessions).....C. B. Willis, Milwaukee, Wis.

Devotional Service.....Rev. John Y. Dobbins, D. D.,
Montclair, N. J.

Temporary Organization Effected...

Committee on Permanent Organization Nominated and Appointed...

AFTERNOON

Trinity Church

Processional Hymn, "Forward! Be
Our Watchword".....

(Entrance in Procession of Officiating Ministers, Clergy of
many Denominations, the International Committee,
Chairmen of State Committees, and Foreign Visitors)

Silent Prayer.....

Sentences from Holy Scripture.....Read by Bishop Willard F. Mallalieu, D. D., Methodist Episcopal Church

Prayers of Confession and Invocation.....

Read by President Nathan E. Wood, D. D., Newton Theological Institution

Canticle from Holy Scripture.....	The Choir and Congregation
Lesson from Holy Scripture.....	Read by Samuel B. Capen, LL. D., President American Board of Commissioners for Foreign Mis- sions
Hallelujah Chorus from "The Mes- siah".....	The Choir
Apostles' Creed.....	Read by Rev. E. Winchester Don- ald, D. D., Rector of Trinity Church, Boston
Prayers.....	Read by Rev. Charles Cuthbert Hall, D. D., President of Union Theological Seminary
Hymn, "The Church's One Foun- dation".....	The Choir and Congregation
Sermon, "The Power and Glory of our Lord Jesus Christ as the Sa- viour and Redeemer of Men"....	Rev. Charles Cuthbert Hall, D. D.
Hymn, "When I Survey the Won- drous Cross".....	The Choir and Congregation
Closing Prayers and Benediction...	Rev. E. Winchester Donald, D. D.

EVENING

Mechanics Building

Presiding Officer, WILLIAM E. DODGE, New York

Leader of Singing (evening sessions).	George C. Stebbins
Prayer.....	William M. Oatts, Glasgow, Scot- land
Reading of Telegrams from King Victor Emmanuel III. of Italy, Baron von Holleben, Imperial Ger- man Ambassador at Washington, and President McKinley.....	Edwin L. Shuey
Addresses of Welcome.....	Hon. Thomas N. Hart, Mayor of Boston, for the citizens of Boston Hon. John L. Bates, Lieutenant- Governor of Massachusetts, for the State Government Henry M. Moore, Boston, for the Boston Association and for the Massachusetts State Committee
Address of Greeting.....	Howard Williams, London, Eng- land, representing Sir George Williams
Address of Welcome.....	Rev. A. H. Plumb, D. D., for the clergy of Boston
Responses to the Addresses of Wel- come.....	William E. Dodge, New York C. T. Williams, Montreal
Music, "Blessed is He that Read- eth," "Come, Spirit, Come, with Light Divine".....	Association Quartet
Great Facts in the Half-century of Work of the Young Men's Chris- tian Association in North Amer- ica".....	John J. McCook, New York
Reading of Telegram from French Associations.....	

THE CONVENTION PROGRAM

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Report of Committee on Permanent
 Organization.....
 Solo, "Saved by Grace".....Ira D. Sankey
 Benediction.....Rev. T. William McIlvaine, D. D.

Wednesday, June 12

MORNING

Mechanics Building

Presiding Officer, WILLIAM E. DODGE, New York, President of the
 Convention
 Devotional Service.....Clay H. Hollister, Grand Rapids,
 Mich.
 Business Session.....
 "Outstanding Lessons of Fifty
 Years' History of Associated Work
 for Young Men".....Judge Selden P. Spencer, St. Louis
 "The Contribution of the Associa-
 tion toward the Solution of the
 City Problem".....Herbert B. Ames, Montreal
 Music, "One Sweetly Solemn
 Thought".....Association Quartet
 Prayer.....Hon. John V. Farwell, Chicago
 Presentation of Biennial Report of
 the International Committee.....Lucien C. Warner, M. D., Chair-
 man of the Committee
 "The Principal Aim and Crowning
 Achievements of the Associations". Rev. Theodore L. Cuyler, D. D.
 (Address read by Secretary Bruno
 Hobbs)
 Solo, "The Better Land".....Ira D. Sankey
 Benediction.....Rev. John A. McCall, D. D., New
 Bedford, Mass.

AFTERNOON

Mechanics Building

Presiding Officer, WILLIAM E. DODGE, New York
 Devotional Service.... James Bowron, Birmingham, Ala.
 "The Contribution of the Associa-
 tion to the Promotion of the Wel-
 fare of the Commercial and
 Industrial Classes".....Edwin L. Shuey, Dayton, O.
 "The Contribution of the Associa-
 tion to the Physical Development
 of Young Men".....President G. Stanley Hall, LL. D.,
 Clark University, Worcester, Mass.
 Music, "Hark, Hark, my Soul"....Association Quartet
 Greetings from the World's Com-
 mittee.....Rev. Adolf Hoffmann
 Charles Fermaud, Secretary of the
 Committee
 Christian Phildius, Secretary of the
 Committee

Address from the World's Committee	Read by William E. Dodge
Greeting from Switzerland	Prof. James Barrelet, Lausanne, Switzerland
Telegram of Greeting from the Emperor of Germany and Address from the Associations of Germany	Rev. Alfred Klug
Address	James Stokes
Greeting from the English National Council	Lord Kinnaird
Address from the English National Council	Read by W. H. Mills, Secretary of the Council
Greetings from the French National Council	Senator Jules Siegfried
Presentation to the Convention by the French delegation of a framed copy of Dagnan-Bouveret's Painting, "The Lord's Supper"	Emmanuel Sautter, National Secretary
Benediction	Rev. Charles S. Stoddard, D. D.

EVENING

Mechanics Building

<i>Presiding Officer</i> , COL. CURTIS W. GUILD, JR., U. S. V., Boston	
"The Association in the Army and Navy"	Col. Curtis W. Guild, Jr.
"The Open Door of Opportunity in our Island Possessions"	Major-general Joseph Wheeler, U. S. A.
"The Meaning of the Association to the Life of the Sailor"	Rear-admiral J. C. Watson, U. S. N.
"The Navy's Need and the Association's Response"	Rear-admiral F. J. Higginson, U. S. N.
"Women's Work for the Soldiers and Sailors"	Mrs. E. A. McAlpin, Ossining, N. Y., Chairman of the Women's Auxiliary of the International Committee
"Association Work in the Navy and its Influence on Foreign Missions"	Commander A. V. Wadhams, U. S. N.
"Christian America's Duty to Her Defenders on Land and Sea"	Captain Richmond Pearson Hobson, U. S. N.

EVENING

Museum of Fine Arts

A reception to the delegates and their friends was tendered by the trustees of the museum and the women's auxiliaries of the Massachusetts and Rhode Island associations at the close of the evening session. Members of the International Women's Auxiliary and prominent officers of the army and navy assisted in receiving

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MECHANICS BUILDING, BOSTON

Thursday, June 13—"Jubilee Day"

MORNING

Mechanics Building*Presiding Officer*, JAMES STOKES, New York

- Prayer.....Rev. John Currie, Montreal
- "Association First Principles Re-examined: Are they Still Applicable?".....Cephas Brainerd, New York
- "The Relation of the Young Men's Christian Associations to the Churches".....President W. H. P. Faunce, Brown University, Providence, R. I.
Rev. Francis E. Clark, D. D., Boston
- Presentation of Foreign Delegations and Greetings from their Leaders.....J. van Bommel, Amsterdam, Holland; Rev. Rodolph Meyhoffer, Brussels, Belgium; Hermann Findeisen, St. Petersburg, Russia; Prof. Arthur Hjelt, Helsingfors, Finland; Father N. V. Vassilieff, St. Petersburg, Russia
- Report of Committee on International Committee's Report.....E. W. Frost, Milwaukee, Chairman
- Report of Committee on Associations.....Judge Selden P. Spencer, Chairman

AFTERNOON

THE BOSTON COMMEMORATIVE SERVICES

EVENING

Mechanics Building*Presiding Officer*, JOHN J. MCCOOK

- Prayer.....Rev. L. W. Munhall, D. D.
- Reading of Telegrams from Swiss Associations.....
- Reading of Letters of Regret from Prominent Railroad Officials.....
- Reading of Letter of Greeting and Regret from Prince L. Hilko of St. Petersburg, Russia, Head of the Russian Railway System.....
- Music, "Come Unto Me," "I'm a Pilgrim".....Association Quartet
- Address, "The Work of the Young Men's Christian Association among Railroad Men".....John J. McCook
- Music, "Wonderful Peace".....Association Quartet
- "The Railroad Men of North America".....President Lucius Tuttle, Boston and Maine Railroad
- "The Work of the Railroad Department".....Cephas Brainerd, New York

"The International Committee Finances".....	J. G. Cannon, New York
Collection, conducted by.....	Henry M. Moore
Solo, "By and By".....	Ira D. Sankey
Benediction.....	Rev. Albert Danker, D. D.

Friday, June 14

MORNING

Mechanics Building

Presiding Officer, JUDGE SELDEN P. SPENCER, St. Louis

Devotional Service.....	W. E. Sweet, Denver, Colo.
"The Contribution of the Association to the Welfare of Boys".....	James H. Canfield, LL. D., New York
"The Application of the Word of God to the Daily Life of Young Men".....	Prof. E. I. Bosworth, Oberlin Theological Seminary, Oberlin, O.
Letter from Marquis of Northampton.....	Read by F. L. Willis
Music, "Just for To-day".....	Association Quartet
Business Session: Invitations for next Convention: Minneapolis, Minn., Portland, Ore., and San Antonio, Tex....	President Cyrus Northrop J. Thorburn Ross Dr. Milton J. Bleim
"The Claims of <i>Association Men</i> " (E. H. Thornton of Atlanta, Ga., presiding).....	E. L. Shuey
"The Influence of the Holy Spirit Indispensable to the Right Understanding of the Scriptures".....	Principal William Caven, LL. D., Knox College, Toronto
"A Right Life an Essential Factor in Understanding the Word of God and in Maintaining Faith in It".....	Prof. W. W. White, D. D., Montclair, N. J.
Benediction.....	Principal William Caven

AFTERNOON

The Convention met in five sections

1. First Baptist Church

PHYSICAL WORK

Presiding Officer, FREDERIC B. PRATT, Brooklyn

"Modern Tendencies in the Development of the Race".....	Winfield S. Hall, M. D., Ph. D., Chicago
"Christian Character in Athletics"...	Paul C. Phillips, M. D., Amherst College

- "The Physical Department as a Religious Agency".....George M. Tibbs, Omaha
 Discussion.....Prof. Dudley Sargent, Cambridge, Mass.
 Robert J. Roberts, Boston
 Prayer.....Luther Gulick, M. D.

2. New Old South Church

RELIGIOUS WORK

Presiding Officer, EDWIN F. SEE, Brooklyn

- "The Contribution of the International Committee to the Development of the Religious Work of the Associations of North America"....W. K. Jennings, Pittsburg
 "How can the International Committee Render a Larger and More Effective Service to the Associations in the Effort to Meet the Religious Needs of Men?".....Edwin L. Shuey, Dayton
 Augustus Nash, Cleveland
 A. H. Whitford, Buffalo
 Prayer.....J. F. Oates, Chicago
 Discussion.....F. S. Goodman, New York
 H. E. Dodge, Warren, Pa.
 Wm. M. Oatts, Glasgow, Scotland
 E. O. Sellers, Washington, D. C.
 Rev. Erastus Blakslee
 E. W. Booth, New York, and others
 Closing Address.....L. W. Messer, Chicago

3. Mechanics Building

BOYS' WORK

Presiding Officer, JAMES H. CANFIELD, LL. D., New York

- Devotional Service.....Rev. B. F. Leavitt
 "A Boy's Religion".....George E. Dawson, Ph. D., Bible
 Normal College, Springfield, Mass.
 "Boys' Work from the Standpoint of the International Committee." William D. Murray, New York
 Address.....E. M. Robinson
 Discussion.....

4. Clarendon Street Baptist Church

RAILROAD WORK

Presiding Officer, B. D. CALDWELL, Traffic Manager of the Delaware, Lackawanna and Western Railroad

- Prayer.....George Warburton, New York
 "The Contribution of the Railroad Department to the Religious Life of Railroad Men".....R. S. Logan, Vice President and
 General Manager Central Vermont
 Railroad, St. Albans, Vt. (Read
 by Henry W. Hoot of New Jersey)
 William Kingston, Intercolonial
 Railway

- "Some Lessons from the Past and
Application to the Railroad Work
of the Future".....George T. Coxhead, St. Louis
Question Drawer.....F. W. Pearsall, New York

5. Phillips Brooks House, Harvard University

STUDENT WORK

Presiding Officer, JOHN R. MOTT, New York

Reception of Young Men's Christian Association of Harvard University for students and professors of foreign lands and of North America. Student association secretaries were also invited

- "Organized Religious Effort at
Harvard University".....E. C. Carter, General Secretary of
Harvard Young Men's Christian
Association

Addresses by Foreign Student

- Leaders.....Casimir Heck, Germany
J. D. de Stoppelaar, Holland
Rev. J. S. Motoda, Japan
P. Bovet, Switzerland
Tissington Tatlow, England
M. L. Rallia Ram, India
Pastor K. M. Eckhoff, Norway
Th. Geisendorf, France
T. Biering, Denmark

Inspection of Harvard Buildings
and Campus.....

EVENING

Mechanics Building

Presiding Officer, JUDGE SELDEN P. SPENCER

- Devotional Service.....S. M. Sayford
"The Intercollegiate Young Men's
Christian Association".....L. D. Wishard
Reading of Telegrams of Greeting...
"The Contribution of the Association
to the Moral and Religious
Life of the Universities and Colleges".....President Francis L. Patton, LL. D.,
Princeton University
Music, "The Riches of Love in
Christ Jesus".....Association Quartet
Reading of Telegram from King
Edward VII. and of Letter from
Field Marshal Lord Roberts.....Howard Williams, London
"God Save the King".....The Convention (impromptu)
"The Contribution of the Association
to the Moral and Religious
Life of the Universities and Colleges".....President Cyrus Northrop, LL. D.,
University of Minnesota, Minneapolis
Music, "Remember Now Thy Creator".....Association Quartet

- “The Contribution of the Association to the Moral and Religious Life of the Universities and Colleges”.....President Booker T. Washington of Tuskegee Institute, Tuskegee, Ala.
- Benediction.....President Francis L. Patton

Saturday, June 15

Mechanics Building

Presiding Officer, HENRY WATERHOUSE, Honolulu

- Devotional Service.....G. N. Bierce, Dayton, O.
 "The Need of a More Aggressive Warfare against the Forces which are Destroying Young Men".....Rev. J. M. Buckley, D. D., New York
 Invitation from Buffalo, N. Y., for next Convention.....A. H. Whitford, Buffalo
 "The Work of the Young Women's Christian Association".....Miss Harriet Taylor
 "The Jubilee Fund: Its Importance and its Relation to the Future of the Association Work".....Walter C. Douglas, Philadelphia
 "The Need of an Overwhelming Sense of Christ in Our Work".....Robert E. Speer, New York
 Greetings from Foreign Visitors.....
 Austria.....Rev. Victor Opocensky, Moravia
 Hungary.....Hon. A. von Szilassy, Budapest
 Italy.....Charles Fermaud (proxy), Geneva
 Sweden.....Emil Winqvist, Stockholm
 Norway.....Rev. Kristian M. Eckhoff, Christiania
 Denmark.....Rev. T. Biering, Copenhagen
 Spain.....Rev. Theodor Fliedner, Madrid
 Portugal.....Rev. A. H. da Silva, Oporto
 Brazil.....Dr. Nicolau Soares do Couto, Rio Janeiro
 Australasia.....Rev. W. G. Marsh
 Benediction.....Rev. L. P. Rowland

Mechanics Building

Presiding Officer, A. E. MARLING, New York

- Report of Committee on Resolutions.....
Music, "I Have Heard of a Land
on a Far Away Strand"..... Association Quartet
"Association Work Among the
Dakota Indians"..... Arthur Tibbetts
F. L. Willis, Omaha

- "Regions Beyond in the Realm of
Work for Young Men".
- (1) "The 7,000,000 Young Men
of our Small Towns and
Country Districts" President W. F. Slocum, LL. D.,
Colorado College, Colorado Springs
- (2) "The Masses of Young Men
Untouched by our Associ-
ation in the Great Cities
of the United States and
Canada" Hon. James H. Eckels, Chicago
- Report of Credential Committee by
its Chairman George H. Grove, Philadelphia
- Music, "I am with Thee" Association Quartet
- Benediction President W. F. Slocum

Sunday, June 16

MORNING

New Old South Church

MEETING FOR DELEGATES ONLY

"Ye Shall Receive Power" Luther D. Wishard, New York

AFTERNOON

Mechanics Building

MEN'S MASS MEETING

Invocation Rev. Alfred Klug, Germany

Music, "Still, Still, with Thee" . . . Association Quartet

Scripture Lesson Frank L. Smith, Brooklyn, N. Y.

Prayer G. N. Bierce, Dayton, O.

Solo, "There Were Ninety and
Nine" Ira D. Sankey

Music, "Remember Now Thy Cre-
ator" Association Quartet

Address and Appeal Fred B. Smith, Chicago

After-service for Inquirers

Mechanics Building

BOYS' MEETING

Presiding Officer, E. M. ROBINSON, New York

Music Boys' Orchestra of Lynn and United
Boys' Choirs of Christ Church,
Quincy, and St. Chrysostom's,
Wollaston

Prayer W. H. Chapin, New York

Address Dr. F. N. Seerley, Springfield, Mass.

After meeting conducted by Lloyd B. Wright

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WOMEN'S MEETING

Scripture Reading.....Mrs. L. W. Messer, Chicago
Prayer.....Mrs. A. J. Gordon, Boston
Address.....J. Campbell White, Calcutta, India

SCANDINAVIAN MEETING

EVENING

FAREWELL MEETING OF THE CONVENTION

Devotional Service.....D. A. Budge, Montreal
 "The Foreign Work of the International Committee".....W. D. Murray, Plainfield, N. J.
 "The Young Men of Japan".....President J. S. Motoda, Tokyo
 "The Young Men of India".....J. Campbell White, Calcutta, India
 Music, "Hark, Hark, my Soul".....Association Quartet
 "A Plea for India's Millions".....M. L. Rallia Ram, Amritsar, India
 "The Greatest Conflict Before the Young Men's Christian Associations".....John R. Mott
 Prayer.....Luther D. Wishard
 Collection for Foreign Work of the International Committee.....
 Farewell Address for the Foreign Visitors.....Emmanuel Sautter
 Farewell Words from World's Committee, Members and Secretaries, read by.....Christian Phildius
 Farewell Message (Matt. 23:8).....Delegates and Visitors of Nineteen Nationalities, in their own Languages
 Farewell from the Boston Executive Committee.....C. B. Carter
 Farewell from the International Committee.....Lucien C. Warner, M. D.
 Music, "Speed Away".....Association Quartet
 Benediction.....George A. Hall, New York

Monday, June 17

PILGRIMAGE TO PLYMOUTH

Oration, "The Spirit of the Puritans
the Spirit of the Young Men of the
Twentieth Century".....

Rev. Alexander McKenzie, D.D.





TRINITY CHURCH, BOSTON

SERVICE OF COMMEMORATION AND THANKSGIVING

PROCESSIONAL HYMN

(During the singing of this hymn, in which the congregation was invited to join, the officiating ministers, with representatives of many Christian denominations, the International Committee, and the foreign visitors entered Trinity Church in procession, the congregation standing.)

1. Forward! be our watchword,
Steps and voices joined;
Seek the things before us,
Not a look behind:
Burns the fiery pillar
At our army's head;
Who shall dream of shrinking,
By our Captain led?

Forward, thro' the desert,
Thro' the toil and fight:
Jordan flows before us,
Sion beams with light!
2. Forward, when in childhood
Buds the infant mind;
All through youth and manhood,
Not a thought behind:
Speed through realms of nature,
Climb the steps of grace;
Faint not, till in glory
Gleams our Father's face.

Forward, all the lifetime,
Climb from height to height,
Till the head be hoary,
Till the eve be light.
3. Forward, flock of Jesus,
Salt of all the earth;
Till each yearning purpose
Spring to glorious birth:
Sick, they ask for healing,
Blind, they grope for day;
Pour upon the nations
Wisdom's loving ray.

Forward, out of error,
Leave behind the night;
Forward, through the darkness,
Forward, into Light!
4. Glories upon glories
Hath our God prepared,
By the souls that love Him
One day to be shared:
Eye hath not beheld them,
Ear hath never heard;
Nor of these have uttered
Thought or speech a word.

Forward, marching eastward
Where the heaven is bright,
Till the veil be lifted,
Till our faith be sight!
5. Far o'er yon horizon
Rise the city towers,
Where our God abideth;
That fair home is ours:
Flash the streets with jasper,
Shine the gates with gold,
Flows the gladdening river,
Shedding joys untold.

Thither, onward thither,
In the Spirit's might;
Pilgrims, to your country,
Forward, into Light!
6. To the Eternal Father
Loudest anthems raise,
To the Son and Spirit
Echo songs of praise;
To the Lord of Glory,
Blessed Three in One,
Be by men and angels
Endless honor done.

Weak are earthly praises,
Dull the songs of night;
Forward, into triumph,
Forward, into Light! Amen.

SILENT PRAYER

(The congregation kneeling or bowing down.)

SENTENCES FROM HOLY SCRIPTURE

(Read by Bishop Willard F. Mallalieu, D. D., of the Methodist Episcopal Church; the congregation standing.)

Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them and be their God.—*Rev. 21: 3.*

From the rising of the sun even unto the going down of the same, My name shall be great among the Gentiles; and in every place incense shall be offered unto My name, and a pure offering; for My name shall be great among the heathen, saith the Lord of Hosts.—*Mal. 1:11.*

He hath made Him to be sin for us, Who knew no sin; that we might be made the righteousness of God in Him.—*2 Cor. 5: 21.*

In whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace.—*Eph. 1: 7.*

Because ye are sons, God hath sent forth the Spirit of His Son into your hearts crying, Abba, Father.—*Gal. 4: 6.*

PRAYERS OF CONFESSION AND INVOCATION, WITH THE LORD'S PRAYER

(Read by the Rev. President Nathan E. Wood, D. D., of the Newton Theological Institution of the Baptist Church; the congregation kneeling or bowing down.)

O God, Thou Searcher of hearts, in Whom there is no darkness and from Whom our sins cannot be covered, we humble ourselves before Thy Holy Majesty, and implore Thy mercy. We confess that we have been foolish, rebellious, deceived; we have been unthankful for Thy mercies, distrustful of Thy promises, disobedient to Thy commands. But, O Lord, we return unto Thee, from Whom we have so grievously departed, and implore Thy pardon for all ours sins and folly. Forgive us, we beseech Thee; forgive Thy people, whom Thou hast redeemed with the most precious blood of Thy dear Son; create in us clean and contrite hearts, and grant us Thy heavenly grace, that we turn not again to folly; help us heartily to forgive others, as we beseech Thee to forgive us; and enable us to serve Thee henceforth, in a new life, to the glory of Thy Holy Name, through Jesus Christ, our Lord. AMEN.

O God, Light of the hearts that see Thee, and Life of the souls that love Thee, and Strength of the thoughts that seek Thee; from Whom to be turned away is to fall, to Whom to be turned is to rise, and in Whom to abide is to stand fast forever; grant us now Thy grace and blessing, as we are here assembled to offer up our common supplications; and though we are unworthy to approach Thee, or to ask anything of Thee at all, be pleased to hear and to answer us for the sake of our great High Priest and Advocate, Jesus Christ. AMEN.

Almighty and everlasting God, Who lovest the gates of Zion more than all the dwellings of Jacob, and Who hast promised that in all places where Thou dost record Thy Name Thou wilt

meet with Thy people to bless them; fulfil to us, we beseech Thee, Thy promise, and make us joyful in the house of prayer.

Let our sacrifices of praise and prayer go up with acceptance before Thy Throne, through Him Who has consecrated for us a new and living way into the holiest, that coming boldly to the throne of grace, we may obtain mercy and find grace to help in time of need; through Jesus Christ our Lord. AMEN.

Our Father, Who art in heaven, hallowed be Thy name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil. For Thine is the kingdom, and the power, and the glory, forever and ever. AMEN.

THE CANTICLE FROM HOLY SCRIPTURE

(Sung by the choir and the congregation; the congregation standing.)

PSALM XCVI

1. O sing unto the Lord a new song: sing unto the Lord all the whole earth.
2. Sing unto the Lord and praise His name: be telling of His salvation from day to day.
3. Declare His honor unto the heathen: and His wonders unto all people.
4. For the Lord is great and cannot worthily be praised: He is more to be feared than all gods.
5. As for all the gods of the heathen, they are but idols; but it is the Lord that made the heavens.
6. Glory and worship are before Him: power and honor are in His sanctuary.
7. Ascribe unto the Lord, O ye kindreds of the people: ascribe unto the Lord worship and power.
8. Ascribe unto the Lord the honor due unto His name: bring presents and come into His courts.
9. O worship the Lord in the beauty of holiness: let the whole earth stand in awe of Him.
10. Tell it out among the heathen that the Lord is King: and that it is He Who hath made the round world so fast that it cannot be moved, and how that He shall judge the people righteously.
11. Let the heavens rejoice, and let all the earth be glad: let the sea make a noise and all that therein is.
12. Let the field be joyful and all that is in it: then shall all the trees of the wood rejoice before the Lord.
13. For He cometh, for He cometh to judge the earth; and

with righteousness to judge the world, and the people
with His truth.

Glory be to the Father, and to the Son, and to the Holy
Ghost; as it was in the beginning, is now and ever shall
be, world without end, Amen.

THE LESSON FROM THE HOLY SCRIPTURE

(Read by Samuel B. Capen, Esq., LL. D., President of the American Board of Commissioners for Foreign Missions of the Congregational Church; the congregation being seated.)

The Revelation of St. John, the fifth chapter.

THE ANTHEM

(Sung by the choir; the congregation standing.)

The Hallelujah chorus from the Oratorio of "The Messiah."

Hallelujah! for the Lord God Omnipotent reigneth. The
kingdom of this world is become the kingdom of our Lord, and
of His Christ; and He shall reign forever and ever. King of
Kings, and Lord of Lords! Hallelujah!

THE APOSTLES' CREED

(Read by the Rev. E. Winchester Donald, D. D., Rector of Trinity Church in the city of Boston; the congregation standing and joining.)

I believe in God, the Father Almighty; Maker of Heaven
and Earth; And in Jesus Christ, His only Son, our Lord; Who
was conceived by the Holy Ghost, born of the Virgin Mary;
Suffered under Pontius Pilate, Was crucified, dead and buried;
He descended into hell; The third day He rose again from the
dead; He ascended into Heaven; And sitteth on the right hand
of God the Father Almighty; From thence He shall come to
judge the quick and the dead. I believe in the Holy Ghost;
The Holy Catholic Church; The Communion of Saints; The
Forgiveness of Sins; The Resurrection of the Body; and the
Life Everlasting. AMEN.

THE PRAYERS

(Read by the Rev. Charles Cuthbert Hall, D. D., of the Presbyterian Church; the congregation kneeling or bowing down.)

A COLLECT FOR HELP IN PRAYER

Almighty God, our Heavenly Father, Who knoweth what
things we have need of before we ask, and art able to do ex-
ceeding abundantly above all that we ask or think: direct and

aid us, we beseech Thee, in our supplications; that, though of ourselves we know not how to pray, and are not worthy that Thou shouldst grant our requests, we may ask and obtain whatsoever is expedient for us, according to Thy glorious riches in Christ Jesus. AMEN.

A COLLECT FOR PEACE

O God, from Whom all holy desires, all good counsels and all just works do proceed; give unto Thy servants that peace which the world cannot give; that our hearts may be set to obey Thy commandments, and also that by Thee, we, being defended from the fear of our enemies, may pass our time in rest and quietness; through the merits of Jesus Christ our Saviour. AMEN.

A PRAYER FOR THE PRESIDENT OF THE UNITED STATES, THE KING OF GREAT BRITAIN AND IRELAND, AND ALL IN CIVIL AUTHORITY

Almighty God, Whose kingdom is everlasting and power infinite, have mercy upon this whole land; and so rule the hearts of Thy servants, the President of the United States, the King of Great Britain and Ireland, the Governor General of the Dominion of Canada, the Governor of this state, and all others in authority, that they, knowing whose ministers they are, may above all things seek Thy honor and glory; and that we and all the people, duly considering whose authority they bear, may faithfully and obediently honor them, in Thee, and for Thee, according to Thy blessed Word and ordinance; through Jesus Christ our Lord, Who with Thee and the Holy Ghost, livest and reignest ever, One God, world without end. AMEN.

A PRAYER FOR THE RULERS AND NATIONS

O Merciful Father in Heaven, Who holdest in Thine hand all the might of man, and Who hast ordained the powers that be, for the punishment of evil-doers, and for the praise of them that do well; we pray for all estates of men in all lands; for all kings, princes and governors, for judges and magistrates, and for all people. We beseech Thee to put Thine honor and majesty on all who are in authority, and so to dispose and order the affairs of all nations, that righteousness and truth may prevail, that injustice, cruelty and fraud may be defeated, and that we may lead quiet and peaceable lives in all godliness and honesty. Give peace, we beseech Thee, to the nations. Take away the lust of conquest from the hearts both of rulers and of people; save us from bloodshed and confusion; and vouchsafe unto

all Christian men to dwell together, as brethren, in unity and order; through Jesus Christ, our Lord. AMEN.

A PRAYER FOR THE CHURCH OF CHRIST AND FOR THE UNITY OF CHRISTIANS

O God, Father of our Lord Jesus Christ, look down in Thy favor and compassion upon the whole body of thy faithful servants, whom Thou hast called into the fellowship of Thy Son. Grant unto them a spirit of knowledge and understanding in Thy truth; endow them plenteously with faith, hope and charity, and with all heavenly gifts, and make them to abound in good works, that they may adorn the doctrine of God our Saviour. Grant, we beseech Thee, O Lord, that the Gospel of Thy grace may speedily be preached among all nations, that the kingdoms of this world may become the kingdoms of our Lord and of His Christ.

We pray for Thy holy Church upon earth, that, guided with Thy perpetual governance, she may walk warily in times of quiet, and boldly in times of trouble; that those who love her may abide in her peace, and those who depart from her may one day come back to her embrace; and that, when all sorrows are taken away, we may be refreshed with the joys of an eternal resurrection.

We pray for those who minister in holy things. Endue them with the spirit of power, and of love, and of a sound mind; and so perfect Thy gifts in them, that they may glorify Thee and edify Thy church, and at the last enter into the joy of their Lord.

Regard with Thy compassion those who wander in doubt and uncertainty amid the darkness of this world, and all who are hardened through the deceitfulness of sin; grant them grace to come to themselves; the will and the power to return unto Thee; and the loving welcome of Thy forgiveness, through Jesus Christ, our Lord. AMEN.

A PRAYER FOR CHRISTIAN MISSIONS AND MISSIONARIES

O most merciful Saviour and Redeemer, Who wouldest not that any should perish, but that all men should be saved and come to the knowledge of the truth; fulfil Thy gracious promise to be present with those who are gone forth in Thy Name to preach the Gospel of salvation in distant lands. Be with them in all perils by land or by water, in sickness and distress, in weariness and painfulness, in disappointment and persecution. Bless them, we beseech Thee, with Thy continual favor, and send Thy Holy Spirit to guide them into all truth. O Lord, let Thy ministers be clothed with righteousness, and grant that Thy Word spoken by their mouths may never be spoken in vain. Endow them with power from on high, and so prosper

Thy work in their hands, that the fulness of the Gentiles may be gathered in and all Israel be saved; to Thy honor and glory, Who livest and reignest with the Father and the Holy Ghost, ever One God, world without end. AMEN.

A PRAYER FOR YOUNG MEN

O Lord Jesus Christ, Who didst take upon Thee our manhood, being tempted in all points like as we are, yet without sin; we beseech Thee to regard with Thy love, and to gird with the armor of light, all young men everywhere. We give Thee thanks for those choice vessels of Thy grace who in the days of their youth have witnessed a good confession before the world, and who, being wise unto salvation, have turned many to righteousness. We pray for all young men that are sorely tempted, for all that wander in unbelief, for all that are discouraged by reason of the sins of their youth, for all that maintain their loyalty to Christ through much tribulation. We beseech Thee to make Thy servants valiant for righteousness, to confirm them in the faith of the Gospel, and to give them the victory that overcomes the world. O Father of Light and Fountain of all Knowledge, bless, we beseech Thee, all schools, universities and places of learning, and grant that the light of truth may shine with growing brightness on all young men, so that wisdom and knowledge may be the stability of our times; through Him Who is the Way, the Truth and the Life, Thy Son, our Saviour, Jesus Christ. AMEN.

A PRAYER OF COMMEMORATION AND THANKSGIVING FOR THE YOUNG MEN'S CHRISTIAN ASSOCIATION

Almighty God, Who fulfillst Thyself in many ways, and, through the abiding of Thy Spirit in Christian hearts, dost from time to time inspire men with a creative purpose for Thy glory; we bless Thee for that Thy most evident grace vouchsafed unto Thy servant the Founder of the Young Men's Christian Association, whereby in the day of small things he planted in faith the seed which Thou hast caused to flourish and to fill the world. We rejoice that Thou hast permitted Thy servant, the Founder, to abide in the earth unto this present hour, and to behold how Thou hast wrought marvels according to Thy will. We adore Thee for Thy great kindness toward this seed which Thou hast made to bear fruit an hundredfold. For that counsel of Thy Spirit which prevailed to establish the Young Men's Christian Association upon the eternal truths of Thy Holy Gospel, we praise Thee and give Thee thanks, O our God. For that overshadowing mercy which gained for the Association the confidence and love of Thy Churches, we praise Thee

and give Thee thanks, O our God. For that good Providence which planted this seed in the American Continent and watered it with the dew of Thy blessing, we praise Thee and give Thee thanks, O our God. For the extension of this work among young men of all vocations; for the light and the joy that it has brought to great multitudes of them that toil for daily bread, we praise Thee and give Thee thanks, O our God. For all that this work has accomplished in the Army and in the Navy, and in Colleges and Universities, we praise Thee and give Thee thanks, O our God. For the value of this work unto the bodies, minds and spirits of young men abiding in great cities throughout the world, we praise Thee and give Thee thanks, O our God. For goodly buildings, and faithful workers, and wise counselors, we praise Thee and give Thee thanks, O our God; beseeching Thee that as Thou hast manifested Thy favor in the time past, so also Thou mayest be pleased to continue the gifts of Thy bounty, granting unto Thy servants to receive the same with humility, and with searchings of heart, as good stewards of the manifold grace of God.

And here and now we offer before Thy throne our solemn thanksgiving for every life, to which, amid the peril of young manhood, Thou hast caused this work to be a protection from danger, a comfort in adversity, an inspiration to noble living, a spiritual guide out of darkness into Thy marvelous light.

We remember before Thee with grateful hearts Thy faithful servants who have loved this work and have given themselves to it, and who have departed this life in Thy love and fear. We praise and thank Thee for all who have been to us apostles and teachers in this work, for those who have guided it and defended it in the past, for those who have loved us and have done us good. We praise Thee for Thy gifts bestowed upon them, and for the rest into which they have entered, whereunto we pray that we also may in due time attain, through Jesus Christ, our Lord. AMEN.

A PRAYER FOR THE JUBILEE CONVENTION

O Eternal God, who didst speak unto Thine ancient Israel, out of the midst of thick darkness, with thunderings and lightnings and terrible majesty, we bless Thee that Thy grace and truth are now revealed unto us by Jesus Christ, Thy Son, Whom Thou hast sent forth in the fulness of time to redeem us, that we might no more be servants in bondage under the elements of the world that might be sons and heirs of God through Him. Send into the hearts of those that are gathered in this Convention, the Spirit of Thy Son. Inspire them with perfect love, that they may draw nigh to the throne of grace at all times, throughout this Convention, with true hearts, in full assurance of faith. Let the spirit of prayer abide

upon all the deliberations and actions of Thy servants, hallowing each hour and joining all hearts in glorious fellowship. Let the presence of the Holy Ghost be manifested with singular and precious clearness. Let the multitude of those assembled be knit together in the unity of the Spirit and in the bond of peace. Let the level of action and the scope of intention be worthy of the times in which we live; and let the whole business of Thy servants be begun, continued and ended in Thee; that, by their endeavor, all Christian young men shall be inflamed with a pure zeal for Thy glory, Thy ministers and churches established and comforted, Thy gospel glorified, Thy kingdom among men extended and strengthened, unto the praise and honor of him Who in the glory of His Young Manhood laid down His life for us all. AMEN.

A PRAYER OF ST. CHRYSOSTOM

Almighty God, Who hast give us grace at this time with one accord to make our common supplications unto Thee; and dost promise that, where two or three are gathered together in Thy Name, Thou wilt grant their requests; fulfil now, O Lord, the desires and petitions of Thy servants, as may be most expedient for them; granting us in this world knowledge of Thy truth, and in the world to come life everlasting. AMEN.

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. AMEN.

HYMN

(Sung by the choir and the congregation; the congregation standing.)

- | | |
|---|--|
| <p>1. The Church's one foundation
Is Jesus Christ her Lord;
She is His new creation
By water and the Word:
From heaven He came and sought her
To be His holy bride;
With His own blood He bought her,
And for her life He died.</p> | <p>3. Though with a scornful wonder
Men see her sore oppress,
By schisms rent asunder,
By heresies distrest;
Yet saints their watch are keeping,
Their cry goes up, "How long?"
And soon the night of weeping
Shall be the morn of song.</p> |
| <p>2. Elect from every nation,
Yet one o'er all the earth,
Her charter of salvation
One Lord, one faith, one birth;
One Holy Name she blesses,
Partakes one holy food,
And to one hope she presses,
With every grace endued.</p> | <p>4. 'Mid toil and tribulation,
And tumult of her war,
She waits the consummation
Of peace forevermore;
Till with the vision glorious
Her longing eyes are blest,
And the great Church victorious
Shall be the Church at rest.</p> |
| <p>5. Yet she on earth hath union
With God the Three in One,
And mystic sweet communion
With those whose rest is won;
O happy ones and holy!
Lord, give us grace that we,
Like them, the meek and lowly,
On high may dwell with Thee. Amen.</p> | |

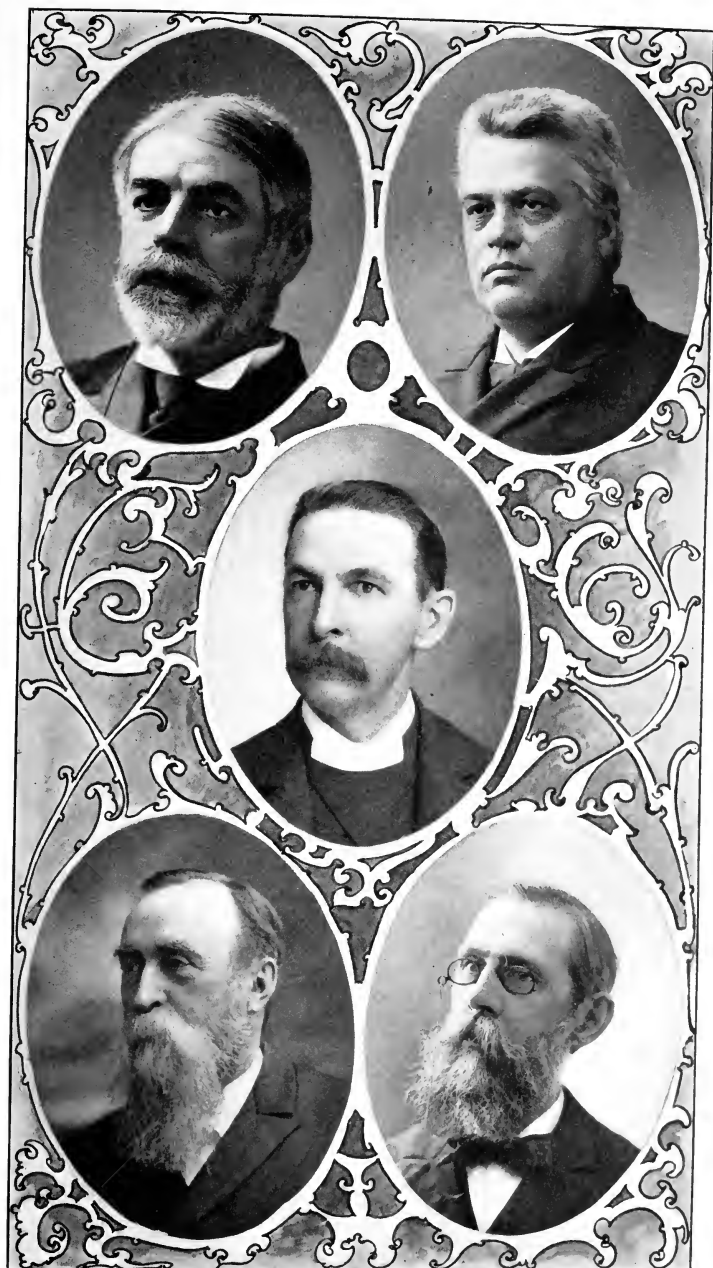
THE SERMON: ON THE POWER AND GLORY OF OUR LORD JESUS CHRIST AS THE SAVIOUR AND REDEEMER OF MEN

(Preacher, the Rev. President Charles Cuthbert Hall, D. D., of the Union Theological Seminary, New York.)

The Young Men's Christian Associations of North America and of the world are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief Corner Stone. Their doctrine is the doctrine of Holy Scripture. Their faith is the faith of the one holy catholic and apostolic church. Their message is the glorious gospel of the blessed God. It is therefore meet and right, when, as at this time, the thoughts of many hearts are joined in thanksgiving, that this gospel shall be set forth, this faith confessed, this doctrine affirmed. It is fitting that this service shall commemorate, not chiefly the Christian work of fifty years, but chiefly the Christian faith of twenty centuries, without which the work of those latter days had been impossible. The Young Men's Christian Association owes its growth, its strength, its usefulness, not, first to skilful management, earnest effort, good equipment, but first to that belief in and fidelity to the primary truths of New Testament revelation, which, by the grace of God, steadfastly it has maintained.

"If any man serve me," said our Lord, "him will my Father honor." If this Christian organization has been honored of God, in becoming an instrument of good to many lives, it is because God honors those who honor His Son. In the history of this organization, from the first day until now, Christ, as Very God, has been Alpha and Omega, the Beginning and the Ending, the First and the Last. And the power and glory of Christ as the Redeemer and Saviour of men has been the inspiration of every undertaking, the basis of every policy. Upon this truth, as upon a rock, the work was planted at the outset, and from this truth, as from a foundation, ample and enduring, the work has grown up as a holy temple in the Lord.

The period of time elapsing since the first association was established on the American continent has witnessed the rise and progress of great intellectual movements bearing in various ways upon the conception of God, the structure and content of Holy Scripture, the person and work of our blessed Lord. Amidst the controversies attending this movement this Christian work for young men has maintained a course so calm, so steadfast, so open-minded, that it could have been suggested and continued only through the counsel of the Holy Spirit. Hospitable to all truth and to all truth-seekers; ever raising its own intellectual standards; exalting the Word, yet welcoming exhaustive study of it; large minded in its appreciation of different points of view among the disciples of the one divine Master; positive



E. Winchester Donald Nathan E. Wood
Charles Cuthbert Hall
W. F. Mallalieu Samuel B. Capen
LEADERS AT OPENING SERVICE, TRINITY CHURCH

in conviction, yet fervent in charity, it has borne unwavering witness to Christ as God, and to redemption as the essential value in the work of Christ. By its uniform conception of God as the Friend of men; by its view of the incarnation and the expiatory sacrifice of Christ as the supreme expression of the love of this Friend; by its large interpretation of redemption as a gift to be enjoyed in the life that now is, as well as in that which is to come; by its wholesome, virile teaching concerning the powers, opportunities and joys of the redeemed manhood, the Young Men's Christian Association has identified its theological position with that of him who said, as he offered up body, mind and spirit in homage to his manhood's Redeemer, "For me to live is Christ." It is the peculiar function of this hour, spent within this noble house of God, to quicken in all hearts an appreciation of this evangelical foundation upon which the work of these fifty years is established. The sessions of the convention shall afford time to review the work in its manifold aspect. Here, for the moment, we would forget the work in thinking only of the Rock of Ages on which it rests.

The words of the apostle contained in our text are like the reed given to St. John by the Angel in the book of the Revelation, wherewith to measure the temple of God. So are these apostolic words given unto us this day by the Spirit, a standard and measure of the truth of redemption.

With these words which no human wisdom could have spoken, and which are of the very essence of revelation, we measure the foundation that lieth foursquare beneath the toils and triumphs of these fifty years—"The Power and Glory of our Lord Jesus Christ as the Redeemer and Saviour of men." "When the fulness of the time came, God sent forth His Son, born of a woman, born under the law, that He might redeem them which were under the law, that we might receive the adoption of sons. And because ye are sons, God sent forth the Spirit of His Son into our hearts, crying Abba, Father. So that thou art no longer a bondservant, but a son; and if a son, then an heir through God." To set forth all that these mighty words contain is impossible. They are filled with all the fulness of God. They breathe the love that passeth knowledge. . . .

Underneath the whole body of this scripture and breaking forth into expression in the phrase, "When the fulness of time came," is the fundamental truth of the divine intention of love on the part of God. We have come in this age of religious thinking to realize how the tone and spirit of all constructive work for men are governed by the nature and quality of our antecedent conception of God. What we think of God, what we conceive God's state of mind to be, practically determines what we think of man, what our state of mind is toward our fellow men. In a profound sense it is true that "as He is so are we in this world." If our conception of God is that of one

who is afar off, despotic, cold, legal, it is not to be anticipated that our hearts will burn with solicitude for the spiritual and moral redemption of our brother man. It is not necessary to debate the question whether from time to time conceptions of God have prevailed in the church that understated His love through zeal to magnify His authority. It is enough for us if we can be sure that the Spirit is leading us to the point that our Lord in His high priestly prayer prayed that we might reach when He said: "That they might know Thee, the only true God." To know Him aright is to know Him according to the Scriptures, for we have no independent guaranty of sure knowledge, and to know Him according to the Scriptures is to know Him in the eternal intention of love which He has manifested since the world began. Yea, it is to know Him as setting His love upon man before the foundation of the world, and choosing for man that he should be conformed to the image of the Son of God. Because we have in the Bible declarations of the wrath of God, and demonstrations of the judgment of God, some may have concluded that the attitude of God toward man is that of wrath which has been appeased by the shedding of the blood of Christ, and that the love which is now predicted of God is not a love for us, so to speak, in our own right, but a love for Christ the Son, the benefit of which only indirectly comes to us. But not to this conclusion is one necessarily led in one's study of God's relation to man. The Scriptures show us man as he stood before God in the simplicity of an unfallen state, beautiful, stainless, glorious, a child worthy of his Father. He was God's child and God was his Father, and God's delight was in him, and God's hopes were centered upon him, and God's world was given him for a home, and God's banner over him was love. What man was to God when man had not sinned, but when God knew that his personal freedom made it possible for him to sin, that man is to God to-day, when man has sinned, and come short of the glory of God, and brought upon him the wrath of God and done things worthy of death. Man was dear to God in the sinless state. He is dear to God now, in that sinful state which inevitably exposes him to the wrath of holiness. Man has changed; God has not changed. God loved him then; God loves him now. God was his Father then, God is his Father now. The intention of the Divine Mind toward manhood is the intention of love, the intention to redeem, to recover, to reestablish; to recreate every son alienated from the life of God, in the image of the eternal and uncreated Son. This intention represents what God is, what God ever has been, what God ever shall be, what God expressed and manifested once for all, when the fulness of the time came.

But how shall this divine intention be made real to men? How shall God so declare His love that men, limited by sin, shall ap-

preciate His intention and shall perceive its relation to the individual life? To answer is to open the very heart of the gospel and disclose its central fact: the Godhead manifested in the terms of human incarnation, that the intention of God may become intelligible to the individual. . . . The incarnation of the Eternal Son, in whom dwelleth all the fulness of the Godhead bodily, is the method, it may be the only possible method, whereby God could express his intention of love in terms that man could understand and that man could bring into relation with his own personal life. The moment we grasp this thought, which I have described as the heart of the gospel, that Christ, born of a woman, born under the law, is the manifestation of the Godhead in the terms of human incarnation for the purpose of rendering the redemptive intention of God intelligible to the individual, that moment a new glory invests the person of Jesus. Until then we regard Jesus within the limits and in relation to the standards of human life; we discern instantly His superiority to all other human life; we crown Him as the head of the race and the absolute type of a perfect man. But, as the whole landscape changes when the sober light of a clouded day is suddenly merged in the splendor of sunshine as the cloud is rent in twain by the irrepressible strength of light and heat behind it, so does the whole significance of the person, the acts and the words of Jesus take on an augmented glory when the power of revelation rends the veil of His near humanity and lets forth that hidden glory of the Godhead which He had with the Father before the world began. Then every lineament of moral perfection in the character of the man Christ Jesus interprets an attribute of God; every gracious word proceeding out of the mouth of Jesus, in the vernacular of common manhood, the thought, desires and intentions of the heart of God, which were hid from ages and generations until the fulness of the time came; every deed of humiliation, mercy or sacrifice, from the manger up to the cross, translates into a language of action that we can understand, the eternal intention of the Infinite One to redeem unto Himself man, whom He had made in His own image and upon whom He had set his unchangeable love.

But not until we have come to the cross have we reached the point of view where the divine intention can be fully realized. The character of Jesus, the words of Jesus, the deeds of Jesus are all radiant interpretations of God, but it is before the cross on earth, it is before the vision in the midst of the throne in heaven, of the Lamb slain from the foundation of the world, that we must take our stand if we would know the love of God for human lives, the purpose of God at any cost to redeem men unto Himself. The moral influence of Christ's death is the human view of Calvary. We need no revelation from the skies to tell us that He is sublime as He treads in weariness that Via

Dolorosa from the judgment hall to Golgotha, fainting beneath the burden, yet looking away from His own misery to regard the world's more piteous need and saying, "Weep not for me, but for yourselves." This is the human view of Calvary. But above it there is a divine view disclosed through revelation. The death of Christ is the divine intention fulfilling itself in voluntary sacrifice, expiation and atonement, not to reconcile God to man, but to reconcile man to God, taking out of the way through death whatsoever stood between the sinful child and the loving Father.

"From the cross the blood is falling,
And to us a Voice is calling,

Like a trumpet silver-clear;
'Tis the voice announcing pardon,
'It is finished!' is the burden,
Pardon to the far and near.

"Peace that precious blood is sealing,
All our wounds forever healing,
And removing every load;
Words of peace that Voice has spoken,
Peace that shall no more be broken,
Peace between the soul and God."

But what is the end and object of this divine intention to redeem? What would God give back to us men commensurate in value with that suffering love which finds expression on the cross of Christ? "Because ye are sons God hath sent forth the Spirit of His Son into our hearts, crying, Abba Father. So that thou art no longer a bondservant, but a son, and, if a son, then an heir through God." What thoughts are these? What wealth of love fills them? These, these are the ends for which God has redeemed men and for which He is using the energies of His Church to draw the lives of men under His influence. Behold the effect of the Atonement on those who yield to the power of the cross and come back as sons to their Father's heart: "Because ye are sons, God sent forth the Spirit of His Son into our hearts, crying, Abba Father." It is the aspiration toward God born in those who receive the Spirit of Christ. A man becomes a new creature in Christ Jesus. Old things pass away, old affections are crucified, old shrinking from God is checked, and, as the Spirit of Christ floods, like light, the long-darkened heart, a new love is born, a new yearning toward God is quickened, as the son long alienated from the life of God by wicked works cries out in the joy of a new relationship, "Abba Father." "So then, thou art no longer a bondservant, but a son." It is the rational liberty that comes with the growth of the new manhood in Christ Jesus. . . . "If a son, then an heir, through God." It is an inheritance, through God, of an altogether richer life, here and now, in this present world. It is a bodily inheritance. The new man in Christ Jesus awakes to the thought that his body is a temple of the Holy Ghost. It is a

mental inheritance. The new man in Christ Jesus inhabits a new world of intellectual aspiration; the affiliations of his mental life are recognized on a higher plane. It is a spiritual inheritance. He is an heir of God, a joint heir with Christ, to that incorruptible heritage of holy life, holy service, holy hope, which is the present portion of the believer and the earnest of larger things yet to be.

If the Spirit of God has indeed been pleased to speak to us this day in and through the Word, if we have used aright the measuring reed of divine truth, then in these four thoughts we find the foursquare rock whereon the work of these fifty years is established; the conception of God's gracious intention of love for men, the historic expression of this intention in the incarnation of Jesus Christ, the historic fulfilment of this intention in the sacrifice of the cross and the perpetual effects of this sacrifice upon the aspirations, the liberties and the inheritance of individual men, as the Spirit of Christ is received by faith. Redeemed and consecrated men are the glory of the Redeemer. Every strong, manly Christian is a new tribute to the power and glory of Christ and His cross.

As we have worshiped to-day within this great house of prayer, which with truly Christian generosity has opened its doors to welcome us, who is there in all this vast assemblage before whose mind has not come the name and influence of Phillips Brooks, that heir of God, whose ministry within this church and within the whole English-speaking world has been to remind men, and especially young men, that they are not bond-servants, but sons into whose hearts the Son of God is waiting to enter. To-day the spirit of Phillips Brooks seems very near us, as the recollections of this great life work and of his greater life fills this church as with a living presence. Well may I close this sermon with words of Phillips Brooks himself—words once spoken by his lips from this pulpit, and spoken to young men: "This is the glory of a young man's life. Do not dare to live without some clear intention toward which your living shall be bent. Mean to be something with all your might. Do not add act to act and day to day in perfect thoughtlessness, never asking yourself whither the growing line is leading. But at the same time, do not dare to be so absorbed in your own life, so wrapped up in listening to the sound of your own hurrying wheels, that all this vast pathetic music, made up of the mingled joy and sorrow of your fellow-men, shall not find out your heart and claim it and make you rejoice to give yourself up for them. And yet, all the while, keep the upward windows open. Do not dare to think that a child of God can worthily work out his career or worthily serve God's other children unless he does both in the love and fear of God their Father. Be sure that ambition and charity will both grow mean unless they are both inspired and exalted by religion. Energy, love and faith, those

make the perfect man. And Christ, who is the perfectness of all of them, gives them all three to any young man who, at the very outset of his life, gives up himself to Him. If there is any young man here who generously wants to live a whole life, wants to complete himself on every side, to him Christ the Lord stands ready to give these three, energy, love and faith, and to train him in them all together, till they make in him the perfect man."

HYMN

(Sung by the choir and the congregation, standing.)

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|--|---|
| <p>1. When I survey the wondrous Cross
On which the Prince of glory died,
My richest gain I count but loss,
And pour contempt on all my pride.</p> | <p>3. See from His Head, His Hands, His Feet,
Sorrow and love flow mingled down!
Did e'er such love and sorrow meet,
Or thorns compose so rich a crown?</p> |
| <p>2. Forbid it, Lord, that I should boast,
Save in the death of Christ, my God;
All the vain things that charm me most
I sacrifice them to His Blood.</p> | <p>4. His dying crimson, like a robe,
Spreads o'er His Body on the tree;
Then am I dead to all the globe,
And all the globe is dead to me.</p> |
5. Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my soul, my life, my all. AMEN.

PRAYERS

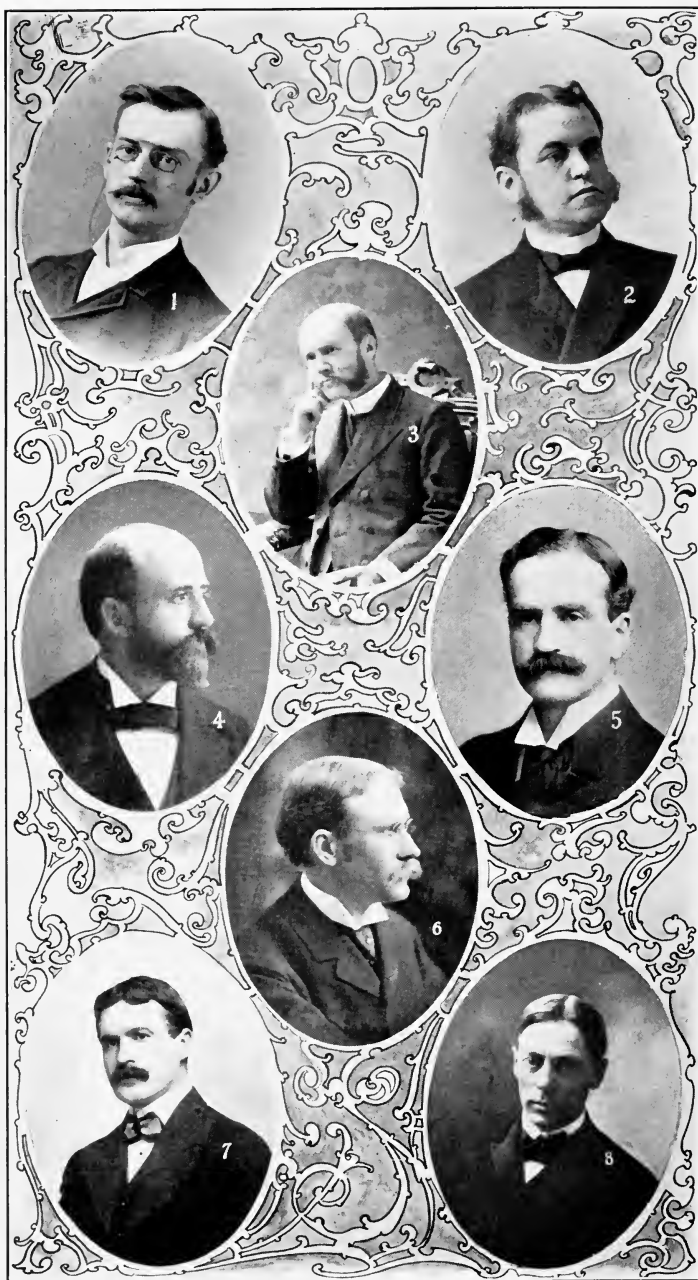
(Read by the Rev. E. Winchester Donald, D. D., Rector of Trinity Church; the congregation kneeling or bowing down.)

O God, Who art the Guide and Shepherd of all faithful souls, grant unto us who have now heard Thy truth, that the eyes of our spirits may never cease to see Thee, nor our ears to hear Thy voice; that so we, constantly remembering Thy love and goodness toward men, may, with a pure heart and faithful mind, give ourselves to serve and follow Thee; through Jesus Christ, our Lord. AMEN.

O God, our Father, we beseech Thee to accept our worship. Pardon its imperfections; and grant that henceforth, putting all our trust in Thy well-beloved Son, enlightened by His teachings, guided by His example, cleansed by His sacrifice, sanctified by His Spirit, we may walk in a new life and so be prepared for that blessed life which Thou hast promised to Thy children in heaven.

Hear us, O Merciful Father, in these, our supplications, for the sake of Thy dear Son, Jesus Christ, our Lord, to Whom, with Thee and the Holy Ghost, be all honor and glory, world without end. AMEN.

The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of His Son, Jesus Christ, our Lord; and the blessing of God Almighty, the Father, the Son and the Holy Ghost, be amongst you and remain with you always. AMEN.



(1) H. B. Ames (2) J. L. Bates (3) J. M. Buckley (4) E. I. Bosworth
 (5) W. W. White (6) R. S. Logan (7) S. P. Spencer (8) J. H. Eckels
 CONVENTION SPEAKERS—I

SALUTATORY

The Addresses of Welcome, the Responses, and Other Salutations

AN ADDRESS OF WELCOME BY THE HON. THOMAS N.
HART, MAYOR OF BOSTON, FOR THE
CITIZENS OF BOSTON

I come here to-night in my official capacity to welcome you to the city of Boston, in your Jubilee year, the best of your years. The Christians of the Commonwealth are glad to see you all here from every nation. The Christians of Boston particularly welcome you to their churches. May your work be great in the future, as it has been in the past, and may you continue to live and to prosper! Boston delights to have you here, and bids you welcome to everything she has. May you enjoy yourselves and be happy!

AN ADDRESS OF WELCOME BY THE HON. JOHN L. BATES,
LIEUTENANT-GOVERNOR OF MASSACHUSETTS, FOR
THE COMMONWEALTH OF MASSACHUSETTS

I heard once of a green brakeman—I will not tell you what his nationality was for fear that I might seem to be aiming my words at some one in this assembly—I will simply say he was a green brakeman; and the conductor said to him: "When we arrive at the station I will call out from my end of the car the name of the station, and you do the same thing from your end." They came to a station which we will call Welcometown, and the conductor called out, "Welcometown." "Same on this end," said the brakeman.

His Honor, the Mayor, has acted as the conductor upon this occasion, and I feel like personifying the brakeman and echoing his welcome—welcome on behalf of the Commonwealth of Massachusetts. I feel to-night that Oliver Wendell Holmes was not only a poet, but he was a true prophet when he said that Boston was "the hub of the universe." When I look into the faces of the representatives of an institution that has lived through half a century, I realize if I know nothing else about

it, that it must have in it something that appeals to men—otherwise it could not have existed for so long a period. I don't consider it a mere accident that this association was born fifty years ago, because I recall that that was the time when the tide of men was turning from the town, lane and farm towards the great centers of industry—when the cities began to grow and to expand, and the individual who had been held up by the brotherly interest of the town found himself lost in the sea of humanity in the city. There was need of such an organization then; there is greater need of it to-day. So this organization was born, and for fifty years it has been exerting a protecting and uplifting influence that has tended to make better citizens and better men.

I look into your faces as representatives of an organization which seems to me very like that magnificent palm of which I have read, beneath whose branches the natives of the tropics find shelter, in whose leaves they find food, and in whose roots they find the healing for their ills. For half a century this organization has been a shelter for the shelterless; food for the hungry; healing for the sick; strength for the weak, and the friend of the friendless. It is a great pleasure on behalf of the Commonwealth to congratulate you upon these fifty years; to welcome you with a welcome as deep as the ocean, and as broad as the continents, and as genuine as the smile upon the face of His Honor, the Mayor, when he addressed you; yes, on behalf of a commonwealth that from the time that it was born on Plymouth Rock to the present hour has found its greatest glory in being a factor in the uplifting of humanity. I welcome you as representatives of an organization that stands for the ennobling and Christianizing of man.

AN ADDRESS OF WELCOME BY HENRY M. MOORE FOR
THE BOSTON ASSOCIATION AND FOR THE MASS-
ACHUSETTS AND RHODE ISLAND STATE
EXECUTIVE COMMITTEE

I esteem it a great privilege to stand here in behalf of the Boston Young Men's Christian Association and the state committee of Massachusetts and Rhode Island to extend to you a most hearty welcome.

It is fitting that members of the Boston association should invite you at this time, for they are just celebrating their golden wedding. Fifty years ago they gave their heart and their hand to the young men of Boston, and through them to the state and the nation. They have never sought a divorce, and they have asked between 2000 and 3000 of their children to meet them here, and with them to join in the grand celebration of this event.

When our Pilgrim Fathers landed on Plymouth Rock they little thought of the influence of that event, but the principles which brought them here and which they inculcated in the hearts and minds of others not only had their influence over Massachusetts, but through her have to a greater or less degree influenced this whole nation. So the Boston association organized fifty years ago but faintly realized the importance of that organization. The policy pursued and the principles upon which it was organized have given character to this whole American movement. Boston always did exert more or less influence over New York; but perhaps more at that time than she does at present, for then a number of gentlemen had gathered in New York with a view of organizing a Young Men's Christian Association, and had abandoned the idea; but after they learned that Boston had organized, and that 1200 young men had joined, they rallied their forces and in 1852 the New York association was formed, the influence of which is realized in Greater New York to-day. This, in connection with the fact that the International Committee has had their headquarters there, has caused an influence to go out from that city which has not only reached the American continent but the whole association world.

The state executive committee of Massachusetts and Rhode Island as an organization containing one-tenth of all the association membership in the United States and Canada, and more than one-tenth of the property in association buildings, welcomes you.

We welcome our brethren that come to us from the north, over the line, which some tell us divides and makes two nations of us: but I have always failed to see the line, and whenever I have visited Montreal, or Toronto, or London, I have found the same work being accomplished, and have received the same kindly treatment as I would have received in Boston, or Philadelphia, or Baltimore. We recognize the fact that the Montreal association was organized some three weeks prior to the Boston association; but so near together were their birthdays that they were called twins. We heartily acknowledge Montreal to be the elder brother. I want to ask my friend Budge from Montreal this question: Who put it into the hearts and minds of the brethren in Montreal at the same time that it was put into the hearts and minds of Vanderlip and Sullivan and Franklin W. Smith, here in Boston, all unknown one to the other, to organize this work for young men? It was no other than the Spirit of God guiding these men because He saw this work was needed in the age in which we live.

We also welcome our brethren from across the ocean. Whether they cross the ocean on the east or on the west we look upon them all as coming from the east, for men go west now to get east. You represent nations speaking different

languages from our own, and yet when we gather in this convention, like the gathering at the day of Pentecost, we hear in our own tongue and together we speak one language, and that the language of Canaan.

We especially welcome our brethren from the British Isles. We are of one race; we speak one language; the same blood courses through our veins.

We are very sorry that he who first organized this work, Sir George Williams, is unable to be with us. We thank him for the message he sends us, and still more the fact that he himself is represented by his son, Mr. Howard Williams. I greet him as the son of a worthy sire.

Brethren, in closing, I desire to leave this thought with you. I believe God has upheavals in His kingdom of grace as much as He has in His kingdom of nature, and that sometimes in gatherings like this He comes by the power of His divine Spirit and touches the hearts of men here and there, many of them young men, and lifts them up to a higher spiritual plane, to remain there, returning to their homes with a broader view of the world's needs and with a stronger determination to do what they can to extend the Master's kingdom.

We stand to-night in the open door of the twentieth century, and as we look out before us we see its history all unwritten, and we ask ourselves the question: "Who is to write the history of this nation in the new century?" The five million young men in our American cities and the seven million young men in our rural districts and country towns are to write this history.

With this thought in view, shall we not go back to our homes, dear brethren, determined, by the blessing of God, to consecrate more of our time, of our talent, of our common sense, and of our money to the grand work in which we are engaged? So shall we hasten the time when the kingdoms of this world shall indeed become the kingdoms of our Lord and of His Christ.

AN ADDRESS OF WELCOME BY REV. A. H. PLUMB, D. D., FOR THE CHURCHES OF BOSTON AND VICINITY

The great strength of an army can hardly be said to be in the new recruits, with all their enthusiasm and promise; nor in the war-worn veterans covered with deserved honors; but rather in those trained battalions of young men in whom energy is at its height. The reason why the Young Men's Christian Associations should be welcomed here are precisely those three reasons given by the Apostle John for a greeting he once gave: "I have written unto you young men," he said, "because ye are strong, and the Word of God abideth in you, and ye have overcome the wicked one." Strong men, Bible-

guided men, successful men, who have overcome the wicked one in many a high engagement. Such men are welcome everywhere.

The variety and the scope of your successes entitle you to grateful recognition by all friends of righteousness. Here are college presidents who tell us that the brightest minds rise to their highest thinking when they can cry with Kepler, "I think thy thoughts after thee, O God," and add, "How precious are thy thoughts unto me." Here are railroad presidents to assure us that travel is safer and income larger when railroad men run their lives by the divine schedule. Here are men high in commercial life whose words and lives declare that rapacity is never sagacity, that fraud is always folly, that this is God's world and not Satan's. Innumerable young men seem to think this world is Satan's, and therefore multitudes of them sell their souls to the devil for gold and never get gold, or if they do, it is still worse for them, for, as Dr. Storrs once said of the gains of the liquor traffic with the feebler races, "Every dollar of it will burn a man's soul like a bit of flaming asphalt from the fiery pavement of hell."

Where has not the Young Men's Christian Association gone? In what department of life, in what land is its voice not heard? It follows the flag, and what it does for those who fight under that flag, let these strong men attest who here represent the army and navy, heroes who have won imperishable honor for themselves and for their land. Look merely at the distinguished names on your program. Are such men welcome to Boston? Any city on earth is honored and blest by their coming. We pastors have been announcing these names to our congregations for weeks. Both we and they want to get just as much good as possible from your presence here.

It is vastly invigorating to our moral tone to have an importation here, even for a single week, of a host of stalwart and successful leaders in various departments of the world's great affairs, men whom all the world knows are men of undeviating integrity and of religious principle, steadfast and firm, men who never swerve from their orbits under the allurements of whatever great temptation.

What is most needed for young men is to exalt Christian ideals. Prof. Fisher asks, "What is the best argument to lead a young man to believe in Christ"? And he answers, "The spectacle of a man believing in Christ." This is the spectacle your association endeavored to furnish everywhere; the winning, the contagious example of strong men who so earnestly believe in Christ that they are active and earnest in leading others to believe in Christ. That is why the churches of Christ welcome you here.

It is true that you have a wide and varied work. You train the body, you inform the mind, you guide the social instincts,

you fit for civic duties, but all this is dominated and accomplished by keeping supreme the one great aim—a life in personal union with Christ. Hear the Saviour pray for His disciples, "That they all may be one, as Thou, Father, art in me and I in Thee, that they may be one in us." Mark the reason why He thus prays: "That the world may believe that Thou hast sent me." Man a sinner, Christ a Saviour—to bring them together is the great business now going on in the earth. For this supreme effort these associations were formed. When you began, I was a young shipping merchant on Buffalo wharves. We had there an excellent Young Men's Literary Association. But that was not enough. And I know all the history of that conflict there and here as to whether your work should be on a strictly Christian and squarely evangelical basis or not. That question was settled, and settled right. And now fifty years have gone and all around the world we see the Young Men's Christian Associations holding up the cross of Christ. By that sign you conquer, for Christ crucified is the power of God, and the wisdom of God unto salvation.

A RESPONSE TO THE ADDRESSES OF WELCOME BY WILLIAM E. DODGE, PRESIDENT OF THE CONVENTION

On behalf of all the associations of the United States and Canada, and especially on behalf of the delegates here assembled, I want to thank these representatives of this great and famous Commonwealth of Massachusetts, and these representatives of Boston, for their kind and generous welcome, and for the delightful hospitality which has been extended to us in this ancient city.

Massachusetts Bay has been the birthplace of great ideals and the mother of American progress from our earliest history. All through the romance and the hardships of colonial life, in the stress of the Revolution, in our forming as a nation, in the great crisis of our Civil War, and in the marvelous material development since, Boston and Massachusetts have always been in the forefront of everything that was good and helpful. Their influence has been felt over our whole country, and wherever their sons and daughters have gone they have carried with them a pure atmosphere of patriotic fervor and a love for everything that is good. It is fitting that we should come here for our Jubilee festival, and I hope that we shall go away with a touch of the old Massachusetts fervor.

From one point of view we are bound to say that we ought not to have had the Jubilee here. Our friends in Canada were entitled to the honor. But by a most gracious and kindly courtesy they have waived that privilege, and have come here in large numbers to testify their love for us and their love for the work in which we are engaged together. We cannot say

too much in honor of our friends from the Dominion. They have done splendid work along all lines, and those of us who live on this side of the border give them to-day a hearty Christian welcome and a warm grasp of the hand.

We have also the great privilege of having with us to-night many distinguished representatives of foreign associations. Lord Kinnaird is here, who has been identified for so many years with everything that is good in Great Britain; who has taken so largely the place of that grand old man, Lord Shaftesbury; and the boys of the Young Men's Christian Association here will not think any the less of him because he is the president of the British Football Association. We also welcome again and again the son of our dear and venerated friend and founder, Sir George Williams. From France we have that distinguished senator and late minister of finance, Mr. Siegfried, who has stood, in that beautiful country which has always been our friend, for everything that is good and true. There are also friends from Scandanavia, from Germany, from Russia—I cannot go over the whole imposing list to-night—but I hope that we as a convention will have an opportunity of hearing from all these gentlemen who will tell us something of the work in their native lands.

There is something delightful to all of us in the feeling that in this religious work there are no national lines; we are all one in Christ, and the good time is coming when this world will be united as one in Him. A hundred years ago any one would have been thought insane who said that in Germany, made up of so many jarring, discordant states, and in Italy, composed of principalities and provinces that had been at bitter war with each other for centuries, the people would ever come together as they have now done, or would ever acknowledge in the united provinces a common fatherland. Some of you young men may live to see the time when the blessed influence and Spirit of Christ, so peaceful and so helpful, will bring all the nations together in hearty cooperation and accord.

The last century was the most wonderful one the world has ever seen; more intense progress, more wonderful movement, than in any other of the twenty centuries before. This is not the time to speak of all that wonderful progress, but among the blessed things of the last fifty years of that century was the discovery of the real value of young men, and what could be done to mold their lives, and to bring them to higher ideals, to loftier purposes, and to greater fruitfulness and usefulness. In old times the idea was that a boy should be let alone after he left school. It was hoped that he would turn out well; it seemed certain that some would be wrecked and go down; it was expected that some would be scarred and go through life maimed by the excesses and turmoil of youth; and it was hoped that a few would come out unscathed by the fire and become

helpful citizens. We have learned better things, brethren, and this Young Men's Christian Association, begun humbly and modestly, has moved on until everywhere it is understood that there are no persons in the world so easily touched and interested as young men. With all their assurance, self-confidence, and shyness, if you come to them as brother to brother, young man to young man, you can reach and help them. The original idea of the association in this country was that the young fellows coming to the cities lonely, with most uncomfortable lodgings, with small pay, and with nothing to delight or comfort them, should be reached by their brothers who lived in these cities; that a helping, friendly hand should be held out to them, and that they should be brought together in relations so delightful, homelike and social, that they could be held under kindly influence until their city habits were formed. I wonder if any of you Boston people, who are so fond of social economy, have ever studied out the difference between a young fellow who goes to the bad, who is a blot upon the community, a running sore of evil, a charge upon the police court and upon the prisons—the difference between a man of that kind and one who has the spirit of Christ and the spirit of true, cheery manhood in him, and who steps into his place to take the part of a citizen as he should? When all the young men of Boston, of New York, and of the other great cities of the world, understand their privileges and their civic duties, and what it means to be a citizen of the republic of Christ, there will be very little need of prisons, and police courts, and other similar restraints.

I cannot here go into that early history of the associations with which I was so familiar. I merely want you who are living in the better and more golden days of the association, to remember that we had pretty hard times in those early days. There was great contention among even good men as to whether such an association would be useful or not. The clergymen were fearful lest it might draw away young men from the churches, and men wanted to wait until they found whether it was going to be a success or not. But through all this the association fought its way. The American idea was not merely to touch the heart of a man and lead him to Christ, but it was to fill the place of a Christian home, to help him in his social life, and to promote his physical and intellectual growth. And our association buildings have been so arranged that in some part of them there would be something to meet these varied needs of every young man. Oh, how I wish that to-night we had with us in body, as I know we have in spirit, some of those dear fellows who wrought out this work so splendidly. We all remember Robert McBurney, who was to us in America what Mr. Williams has been in England—our father, our brother and our friend. What molding force he had! What

a quiet, strong influence for good everywhere! And in Boston to-day how we miss that man of God, Phillips Brooks, our dear friend, the warm friend of the association, and the manly, virile, strong personality who stood up always for what was good and for what was true! All along these fifty years we have had men of this kind. As I look back upon those who in the early days came into association work, I find many of them occupying the highest places in our country, in the Senate, in the Cabinet; many who in the church, at the bar, and in the mercantile profession, are the strongest and ablest men we have. One of the very best things about the early association work, and something to be imitated by us all, was that in the large cities and towns young men of means, education and influence felt that here was an opportunity for those who were at home in the city to stretch out their brotherly hands to young men who came there alone as strangers. You have no idea what a molding and educating force this work proved to be in its influence upon some of the very best men who were spending idle lives and doing little or nothing for others. They have grown into men of great power and influence in the community.

I need not go into the evolution of the association life and work. All that will be detailed to you so fully as to excite your admiration and gratitude. I want to say only one thing in regard to the churches. Very early in the history of the association it was understood that the Young Men's Christian Associations were not rivals of the churches. They were merely the strong, youthful hand of the church, stretched out to help and to save. The ministers who have followed most closely its work know what a power in building up the churches of all denominations these associations have proved to be. It is very interesting to note the way in which denominational peculiarities have disappeared in the association work without at all injuring the vitality of the denominational churches. I remember once in our New York association being greatly interested in a special committee. At their prayer-meetings were gathered eight or ten young men, not one of whom had the slightest idea what denominations the others belonged to. It was amusing, because two of them belonged to a high ritualistic church, one was a Quaker, one a member of an extreme Baptist church, and the others of the bluest Calvinist congregations. All minor differences disappeared in the enthusiasm of their common work with Christ for young men.

I trust that the watchword of this convention—the inspiration behind it all—will be "Forward for the future!" A splendid foundation has been built with Christ as the corner-stone. The experiments, dangers and mistakes of early life have gone by, and it is your duty to build a superstructure that shall give glory to God and be a blessing to the world. You cannot shirk that duty. This new century is a time of great opportunity

and splendid responsibility. None of you can go away content with saying, "We hope that some good will come of this meeting." There are two kinds of apparently good men in the world. From one kind we hear the explanation: "Oh, dear me! There is something that ought to be done, and I hope some one will do it." The other kind of young men say: "There is something that ought to be done, and I am going to do it."

God grant that in this convention there may be men of large hearts and noble souls who will go back and say: "By God's grace, I am going to do something towards building up this great work. I mean to help to make this century the one which shall most honor Christ and which shall see most good accomplished for men."

A RESPONSE TO THE ADDRESSES OF WELCOME BY C. T.
WILLIAMS, PRESIDENT OF THE MON-
TREAL ASSOCIATION

I wish to thank these gentlemen who have so kindly spoken these words of welcome to us. They are especially grateful to us, because Boston many years ago established a record for frankness of speech in regard to hospitality. For I find in the record of the General Court of Massachusetts, as early as the year 1639, this memorandum, which I have never seen equaled for conciseness and for strength. It reads thus: "Mr. Thomas Makepeace for his novel disposition is informed that this town is wary of him, unless he repents." We are not informed in it wherein Mr. Makepeace showed the novelty of his disposition, but, recognizing the temper of those times, I am sure of one of two things: he either reformed, or he reached for his grip-sack with both hands. Some people are unkind enough to hint that we Canadians come from the land of perpetual snow. I can answer only that the record of the Canadian contingent in South Africa has shown recently that we have a very good climate for raising men. It has been said we were slow about adopting new ideas. But the fact that the Montreal delegation is here representing the senior association on this continent, shows that we know a good thing once in a while when we see it.

It is a peculiar tie that unites our Canadian associations with the association in Boston. Fifty years ago, as you have been told, two ideas floated across from the old land. One of them came into this harbor and landed in this city. The other floated up against the stream of the mighty St. Lawrence and rested in Montreal. Both were guided by the hand of God. Both were welcomed by bands of young men prepared by His Spirit, and both these germinal ideas were planted in ground that has caused them to bring forth an hundredfold.

The fact that these two associations were formed within so short a time of each other; that neither knew anything of the other's action; that both have continued in strength and prosperity these fifty years, and that to-day both are doing the best work they have ever done—all this should bring us very closely together as we stand here on this platform to-night.

In reviewing fifty years of history, it is natural that we go backward for our first look. Let us beware, however, lest we stop with that, for he who thinks only of the past shall miss the best that may come from a convention like this. I remember one day a mountain climb in which, after perhaps half an hour of a scramble up a very steep incline, we came out upon a rock that overlooked the valley. From the splendid view and the expanse over which our vision extended, it seemed as if we had reached our goal, but as we started forward again, there opened through a vista of the trees, a glimpse of the real summit, so far beyond and so high above us that all that we had seen seemed as nothing. So it will be with us, my friends, if we take the right view of this convention. Think what there is in the future if these associations shall make what has been done in these fifty years seem as nothing compared with what is to be accomplished. We are coming to see that true Christianity consists not in simply fencing a young man about so that he may not be tempted to sin, but in strengthening his moral fiber so that he may meet and conquer evil and the evil one, and take into life and into the performance of duty a power that shall lift the men of this world to a plane of righteousness and high living, so that the kingdom of God shall come here upon earth. Our Christian young men must be Christian citizens, taking their part in the work of the commonwealth. We have long enough spent our time in building hospitals to nurse those who are the victims of political and other corruption. We are coming to realize that the best thing we can do is to begin at the beginning, and that a far-seeing and energetic board of health is a great deal better than an overworked ambulance corps.

As I stand here, I am reminded that there was a time when a gathering like this could not have been held in this city. In 1773 Boston held a Tea Party, to which we who live under the British flag were not invited and could not have been made welcome. There were a few years after that during which you received us with more warmth than cordiality. But we as well as you are glad to know that those days of misunderstanding and antagonism have passed, never to come back. You and we have learned that "Old Glory" and the "Union Jack" are but regimental standards to be carried, not on opposite sides of the fighting line, but side by side in generous rivalry, as we fight together against the enemies of the King of kings.

THE RESPONSE OF MR. HOWARD WILLIAMS, OF LONDON,
ON HIS PRESENTATION TO THE CONVENTION AND
ON HIS ELECTION AS HONORARY PRESIDENT

I thank you very much for this unexpected honor. I should indeed need the silver tongue of a Demosthenes to express my appreciation of the very kind way in which you have received my father's name. Coming as I do as his representative, I feel your welcome the more, and I pray God that this convention may be even more potent for good than any which has preceded it.

THE RESPONSE OF MR. WM. E. DODGE ON HIS ELECTION
AS PRESIDENT OF THE CONVENTION

I cannot tell you how deeply I feel this unexpected kindness. I do not feel that it is right for me to accept this position. I told our dear friend, Mr. Morse, that I have been quite far from well for some time, and came away with great difficulty; that it would be impossible for me to remain here during all the convention. But if you will take me with all my failings, and with the certainty that I shall be obliged to throw a large share of this work upon the different gentlemen whom you have elected as vice presidents, I will bow to your will with great gratitude and very humble thankfulness.

A LETTER OF GREETING FROM THE CHILDREN OF
CAPT. THOMAS V. SULLIVAN

The sons and daughter of Captain Thomas V. Sullivan wish in their father's name to extend to the convention, greetings and a hearty godspeed in the noble work which the coming years will bring. It is difficult to find expression for the thoughts which crowd upon us as we see to what proportions has grown the organization whose inception and early growth lay so near our father's heart.

In his early life a sailor, and "every inch a sailor," it was natural when, at the age of thirty-three he gave his heart to God, that he should find his life work as a Christian among the men with whose needs he was best acquainted, and he left the sea and gave himself wholly to evangelistic work among seamen. They appealed to him as men for the time homeless, and with special needs which grew from that fact. For this reason the work of the Young Men's Christian Association in London found in him an immediate response. In many ways the need was the same, and he gave himself most gladly to any means which would establish in America a similar organization. The time was ripe for the enterprise, and he had no difficulty in find-

ing men of wealth and influence to join with him in the founding of the Boston association. The name of the organization became a household word, and its needs were daily carried to the throne of grace.

The writer recalls the hour of evening prayer when the family assembled in a large room lighted at one end, where her father sat with the light thrown upon his face while he read from the Scriptures. Then followed the familiar hymn sung by all, then the prayer when a sleepy little girl knelt in a dim corner with her cheek upon her arm and drowsily listened to her father's voice, knowing that until she heard the words, "They that go down to the sea in ships," followed by the prayer for sailors, and an earnest petition that "God would bless the means put forth for the salvation of the young men who come as strangers to the city," the prayer would not end. Those words which fell upon her sleepy ears entered an ear that never tires and to-day, after fifty years of far-reaching and blessed work, the audiences of this week "gathered from the east, from the west, from the north and from the south, *these* see the works of the Lord."

MARTHA SULLIVAN ABBOTT,
JOHN HOWARD SULLIVAN,
THOMAS VALENTINE SULLIVAN.

AN ADDRESS OF GREETING BY MISS HARRIET TAYLOR
FOR THE AMERICAN COMMITTEE OF YOUNG
WOMEN'S CHRISTIAN ASSOCIATIONS

In extending an impromptu greeting from the American Committee of Young Women's Christian Associations, I voice the sentiment of every committee member in expressing, in addition to a most hearty godspeed, our sincere appreciation of the fraternal sympathy and the counsel which have been constantly received from the representatives of the Young Men's Christian Associations.

Those who are familiar with your work and ours will agree that there are many points of similarity. I mention only three:

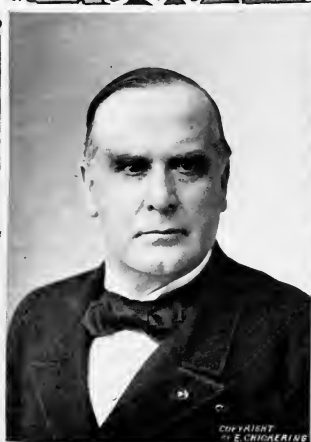
First, our field is the world. If you were at a convention of Young Women's Christian Associations, in which all associations were represented, you would have before you women from every country in the world, with the exception of Russia. They would represent nearly five thousand cities. From the United States you would have before you students from four hundred and seven universities, colleges and seminaries.

Second, our mission is similar to yours. If you are making valuable contributions toward the solution of the city problem by purifying municipal government, we are contributing truly valuable aid by purifying the home life. "Going to housekeep-

ing" courses and "coming of age" courses are both needed if the city problem is to be solved. Through the factory department, which has been recently organized by the American Committee, we are promoting the welfare of the commercial and industrial classes. Your aggressive warfare against the forces which are destroying young men, and ours against the forces that are destroying young women, are both needed in order to create a demand for a uniform standard of morality for men and women.

Third, our fundamental principles are the same. We stand with you for the divinity and atonement of Christ, for the personality of the Holy Spirit and for the integrity and authority of the Holy Scriptures. If there has been any person here who has questioned the necessity for and the value of the evangelical basis, I am sure that at the close of this convention all doubt must have been removed. We, too, consider the principal aim and the crowning achievement of all association work is to lead souls to Christ, and to direct them to the church of God.

The question has occurred to me whether the Young Men's Christian Association can do its very best work if the Young Women's Christian Association does not rise to its responsibility, occupy its field and perform its mission. As you enter upon the fifty-first year of your history and we upon our fifteenth year, I wish again to thank you for the many ways by which you have proved your desire to see the Young Women's Christian Association become the widespread blessing to women that your organization has been to men. May I, at the same time, promise—in the name of the American Committee—that with absolute dependence upon the power and guidance of the Holy Spirit, we will be faithful to our trust, and will do our part in solving the great problems which we have been considering.



WILLIAM MCKINLEY



EDWARD VII.



WILHELM II.



VICTOR EMMANUEL III.

Telegrams and Letters of Greeting from Heads
of Nations and from Other National
Dignitaries

A TELEGRAM FROM WILLIAM McKINLEY, PRESIDENT OF
THE UNITED STATES

EXECUTIVE MANSION, WASHINGTON, June 11, 1901.

On the assembling of the Jubilee Convention of the Young Men's Christian Association of North America, please express my regrets at being unable to attend and assure those present of my deep interest in the work of the associations and my hope that the convention may devise means for even greater success in the cause to which they are dedicated.

WILLIAM McKINLEY.

A TELEGRAM FROM EMPEROR WILLIAM OF GERMANY

WASHINGTON, D. C., June 11, 1901.

To Mr. James Stokes, Young Men's Christian Association Jubilee Convention, Boston :

The German Ambassador has the honor to transmit the following telegram of his Imperial German Majesty:—

"I ask you to transmit to the brotherhood of Young Men's Christian Associations of America, assembled for the Jubilee Convention, my hearty congratulations. With pride the brotherhood may look back on its past life, which promises further to flourish and increase. May this expectation be fulfilled in a rich measure. With satisfaction I see that the German associations, active in the same endeavor, take part fraternally in this solemn gathering. May the American associations also in the future train for their great fatherland citizens who are sound in body and soul and of earnest convictions of life, standing on the only unmovable foundation of the name of Christ, whose name is above every name.

WILHELM, I. R." (Imperator. Rex.)

A TELEGRAM FROM THE IMPERIAL GERMAN AMBASSADOR TO THE UNITED STATES

WASHINGTON, D. C., June 11, 1901.

I send you my sincerest congratulations and most earnest wishes that your social, educational and religious service may

equal in the future the wonderful progress of your noble work in the past half-century.

BARON VON HOLLEBEN,
Imperial German Ambassador.

A TELEGRAM FROM KING EDWARD VII

His Royal Highness and Imperial Majesty Edward VII, King of Great Britain and Ireland, Emperor of India, desires to express his hearty sympathy with and encouragement to the Young Men's Christian Associations assembled in conference at Boston, June, 1901.

SIR DIGHTON PROBYN,
Equerry.

A LETTER FROM FIELD MARSHAL LORD ROBERTS

WAR OFFICE, LONDON.

Dear Sir: I have to acknowledge the receipt of your letter, which has been delivered to me by Lord Strathcona, and I beg that you will convey to the International Committee of the Young Men's Christian Association my best thanks for their kind invitation to attend the Jubilee Convention of the American associations, to be held in Boston, June of this year. I appreciate very fully your kind words in regard to myself, and I feel glad that I was enabled to further to some extent the interests of your association in carrying out their good work among the soldiers in South Africa. I regret extremely that I should be unable to avail myself of the privilege of being your guest on this auspicious occasion, but you will understand that the duties of my office will render it impossible for me to leave England. Believe me,

Yours very truly,
ROBERTS, F. M.

A TELEGRAM FROM THE SWISS AMBASSADOR TO THE UNITED STATES

WASHINGTON, D. C., June 13, 1901.

To the President of the Young Men's Christian Associations' Jubilee Convention:

The minister from Switzerland to the United States, whom you were good enough to honor with your invitation to be present at your congress, regrets very much that he is prevented from attending, the more so as he would have taken the opportunity of offering you in the name of the oldest republic the deeply felt thanks for your having intrusted to her from the

beginning the seat of your universal committee. He must content himself in sending such expressions from afar with the wishes that your efforts among the youth may more and more increase the army of soldiers fighting for the welfare of mankind.

J. B. PIODA.

A TELEGRAM FROM HIS MAJESTY, VICTOR EMMANUEL
III, KING OF ITALY

WASHINGTON, D. C., June 11, 1901.

In compliance with the orders of His Majesty the King of Italy, I have the honor to express his sincere and warmest congratulations to your grand association on the day of its Jubilee, and his best wishes for its prosperity and increasing welfare in behalf of those principles of humanity and religion which constitute the glory of our Christian civilization.

CARIGNANI, Charge d'Affaires.

A LETTER FROM PRINCE HILKOFF, IMPERIAL MINISTER
RUSSIAN STATE RAILWAYS

ST. PETERSBURG, May 24, 1901.

Much regretting that I am deprived of the pleasure of attending the Jubilee conference, I wish to express my earnest desire for the utmost possible success of the conference and of the Young Men's Christian Association in America.

M. HILKOFF,
Imperial Minister, Russian State Railways.

Greetings from Association Leaders and Brotherhoods of the World

OFFICIAL GREETINGS OF THE WORLD'S COMMITTEE

To the Jubilee Convention of the Young Men's Christian Associations of North America at Boston:

Dear Brethren:—

With great joy as well as with deep interest, the members of the World's Committee have heard of your preparations for the celebration of the Jubilee of the Young Men's Christian Associations of North America. We have received your cordial invitation with great thankfulness and are happy that it is possible for some of our members to respond to it and to represent us.

We wish now to express to the whole convention our feelings of affection and sympathy for your work. It has wonderfully prospered in these fifty years; may it always continue to develop and be an increasing blessing to the young men of your country.

When we look back to the beginnings of this work, and think of that room at St. Paul's Churchyard in London, on the sixth of June, 1844, and of him we all love and so highly honor, Sir George Williams, a man chosen and led by God to be the founder of all this, then we wonder, and we can only bow our heads, saying: "Not unto us, O Lord, not unto us, but unto thy name give glory."

Great things have been done, brethren, great things remain to be done. And what is there greater in the world than the immortal soul of man? What can there be higher than pointing out to young men the only necessary thing, the only way to eternal life, the only name by whom man can be saved?

May your Jubilee be an occasion of great blessing to all present and all represented; may it prove to be the beginning of a new period of development and active work to the glory of God.

The World's Committee, in presenting its hearty congratulations and salutations, is happy to include those of the Young Men's Christian Associations from all parts of the world, united in one great aim, benefited and helped by one another and honored when one member is honored.

Receive, brethren, the renewed assurance of our love.

In the name of the Central International Committee of Young Men's Christian Associations.

(Signed) PROF. EDOUARD BARDE, President,

CHARLES FERMAUD, M. A., General Secretary.



(1) A. Klug (2) Jules Siegfried (3) A. Von Szilassy (4) P. Boyet
 (5) A. Hjelt (6) H. Findeisen (7) R. Meyhoffer (8) A. H. Da Silva
 FOREIGN VISITORS—I

A TELEGRAM FROM PROF. EDOUARD BARDE

GENEVA, June 13, 1901.

Jubilee Convention,
Boston, Mass.:

Rejoice in the Lord always.

BARDE, for World's Committee.

AN ADDRESS BY PASTOR ADOLF HOFFMAN, MEMBER OF
THE WORLD'S COMMITTEE

The World's Committee in Geneva, Switzerland, sends its fraternal greetings and prays for the richest outpouring of the Spirit of God during all these gatherings. We know with what zeal your associations are working, and we rejoice with you at the work you have accomplished. We have always felt it to be an honor that our committee of the Young Men's Christian Associations all over the world should be a kind of bond between the old world and the new. Our aim has been, and ever is, to promote a lively interchange of the best ideas and experience between the associations in different lands, and up to the present God has crowned our efforts with success.

Our desire is to render this service in that spirit of brotherhood which wells up in the royal heart of Christ, the kingly Brother of all young men in North America, in Europe, and throughout the world.

With you, we burn with a desire that by the efforts of truly converted young men everywhere, the reign of Christ, the King, may be evermore widely extended. May this festival become a veritable pentecost! May thousands of young men be seized upon by the Holy Ghost and won for Christ, and be brought to serve Him with all their hearts in His vast vineyard!

South America

A TELEGRAM FROM THE RIO DE JANEIRO ASSOCIATION

RIO DE JANEIRO, June 12, 1901.

Young Men's Christian Association Jubilee,
Boston, Mass.:

Greetings.

(Signed) Annual members' meeting.

AN ADDRESS BY NICOLAU SOARES DO COUTO, M. D., OF
RIO DE JANEIRO, FIRST PRESIDENT OF
THE RIO ASSOCIATION

My first duty is to salute this noble convention in the name of the Young Men's Christian Association of Rio de Janeiro, in Brazil, which I have the honor to represent, sincerely praying that the results of this imposing assembly may be not only increased joy and happiness to our own hearts, but also practical and material contribution to the universal progress of this blessed work.

It would hardly be beyond the truth if I claimed to represent all South American young men in this convention, for, as a matter of fact there is only one association properly organized on the basis of your associations; and this is the association of Rio de Janeiro. To this fact I beg to call the attention of the International Committee of New York, and all those who are interested in the evangelization of young men, beseeching them to turn their energies towards that great part of the American continent.

I will only say a few words about the association of Rio de Janeiro. It is not yet eight years old, having been founded in 1893, with seventy-two members; to-day we number three hundred and seventy. We began humbly in a rented house; to-day we have a building of our own, but unfortunately weighted with a heavy debt, which with God's help we are doing our best to pay off.

In our work in Rio we have to contend with two great difficulties: first, the people are almost wholly Roman Catholics; and, second, the great majority of the converts are very poor; so that, though what we have accomplished may seem very little, we have to thank God that He has enabled us to do so much, fainting not in the face of trials which sometimes seemed overwhelming. I desire to testify to the invaluable services rendered us by Mr. Myron A. Clark, the general secretary sent out and sustained by the International Committee; without his loving and active help, we should probably have accomplished but little.

I am deeply moved at seeing united here the representatives of the most varied and distant nations, with all their diversity of customs and speech. And what is it all for? To promote universal brotherhood, and peace—not the armed peace of which the nations boast, but the peace of Christ. Here we know nothing about politics or force. What we want to know and feel is the power of the gospel, uniting all people in one. This is the real congress of universal peace.

I will say in conclusion that whoever devised the emblem for the Pan-American Exposition of Buffalo conceived a most happy thought. As you know, it represents North and South

America as two beautiful women, and the North is graciously extending her hand to her southern sister, who quickly grasps it, thus manifesting their mutual love. If the idea represented is not yet fully realized, it shall be in the future, when South America, elevated by the gospel, will follow the North in its wonderful path of liberty and progress. I think that one of the most effective agencies in bringing this about will be the work of the Young Men's Christian Association, whose half-century of work we are celebrating in this meeting with such joy and fraternity.

Europe

AUSTRIA AND HUNGARY

A LETTER FROM THE LEADERS OF THE REFORMED CHURCH OF MORAVIA

Superintendential Helvetic Confessions in Moravia.

KLOBAUKE, May 27, 1901.

Grace, mercy and peace from God, the Father, and Christ Jesus, our Lord.

We, the undersigned, the superintendential committee of the Reformed Church of Moravia, have intrusted the bearer, Rev. Victor Opocensky, minister of the gospel of the congregation in Nikolcitz, Moravia, with representing our Young Men's Christian Associations at the Jubilee of the associations of North America in the month of June, 1901, in the city of Boston, Mass.

May our Lord and Saviour baptize the convention with the Holy Ghost and bless all our fellow-believers in America.

May he bless also our dear brother deputy, Mr. Opocensky, and abide with him day and night, and bring him safely back again to his church and country, to his house and charge.

For the Superintendential Committee of the Reformed Church of Moravia.

FERDINAND CISAR, B. D.,
Superintendent.

AN ADDRESS BY THE REV. VICTOR OPOCENSKY OF NIKOLCITZ, MORAVIA, AUSTRIA

I have to bring to you the heartiest greetings from the last assemblies of our Reformed Bohemian and Moravian Churches in Austria, which met at Prague and Brünn five weeks ago. The work of the Young Men's Christian Association was discussed there, too, and with the greatest interest we heard the report of Mr. Prudky, Pastor of Proran, Moravia, who, as far

as it is possible for him, is acting as secretary of the Young Men's Christian Association in Moravia and Bohemia.

I had the opportunity, too, of being present at the last annual meeting of these associations in September last year, and it was especially there that I learned of the development of this important work in our country. All delegates present were delighted to hear that the work is growing and deepening in our Reformed congregations. We have now in Austria apart from Hungary nearly one hundred associations. Nevertheless, we are still in the beginning of the work. Mr. Prudky, our secretary, told us what has been done last year. But as I see the exhibition here and follow the reports of this Jubilee convention I am really ashamed in my heart, for I see now how little, how very little, has been done in our country, and how many branches of this work are still neglected there. The greatest defect in our work is that we have as yet no trained and thoroughly experienced secretary for our Young Men's Christian Association devoting all his energy and time to this important work. The pastors, though altogether friends and supporters of the association, cannot do as much as they would like to do. If we had a devoted secretary, the work of the association would gain quite another progress and development, and the number of the associations would double very soon. When Mr. Philidius, the general secretary of the Central International Committee, visited our congregations four or five years ago, the work of the Young Men's Christian Association made a most delightful start in our country, even in places where we had no hope at all that it would. His words were very encouraging, though he could not speak to our people in their native tongue, and his speech had to be translated. Many new associations were founded; some of them, I am sorry to say, were dispersed again by the wind of worldliness, because there was not an apt man to care for them.

The work among soldiers I would advocate also. I never shall forget your army and navy session on Wednesday night. I am one who has served in the army; I was obliged to live in the barracks for one year, and then to serve for five years as lieutenant in the reserves of the Austrian field artillery. I know how important such a work is for the spiritual well-being of our young men in military service. We should thank God from all our heart if we could begin such a noble work as yours among the Austrian soldiers in the larger cities of Moravia and Bohemia.

Allow me to recommend to your prayers and to your help the Young Men's Christian Association work in Austria, especially in Moravia and Bohemia, and let me close by expressing the sincerest wish that our Lord and Saviour, Jesus Christ, may baptize all this grand convention with the Holy Ghost, and bless all our evangelical fellow-believers in America.

We represent before you the dualism of the Austrian Empire, my fellow-delegate being a citizen of Budapest, the capital of Hungary, and myself coming from a little place in Moravia. I only wish that both parts of our empire would be as friendly and united as we two are—then there would be in Austria many less quarrels in Parliament, and much more of friendship among the many nations living in our empire.

A LETTER FROM THE ASSOCIATIONS IN HUNGARY

To the Jubilee Conference of North American Young Men's Christian Associations:

Dear Brethren: On behalf of many members of the Hungarian Evangelical Christian Churches, we approach you with feelings of gladness, thankfulness and sympathy. We are glad to hear that you have been able during fifty years to build so many strongholds for Christian manliness, in founding and raising so many Young Men's Christian Associations to a high level of Christian earnestness and wonderful efficiency. We are thankful, seeing that whether in the old world or in the new, God is the same God, delivering souls by the power of the blood of Christ, bestowing many spiritual blessings upon His children and dispensing the gifts of new methods in the enforcing of the old gospel truth.

We assure you of our efforts to proclaim in our country the gospel of Christ, to live by faith and prayer, to be fervent in spirit, to serve the Lord, and to win young men and young women for Jesus. We hope that you will pray for us as we shall pray for you.

May the Lord bless you. The grace of our Lord Jesus Christ be with us all.

A. VON SZILASSY,

Member of the World's Committee from Hungary.

AN ADDRESS BY JUDGE ALADAR VON SZILASSY, MEMBER OF WORLD'S COMMITTEE FROM HUNGARY

I have to bring hearty and fraternal greetings from Hungary. I bring these greetings from a nation that has bought her Christian faith and her liberty through great sufferings; a nation whose very existence and greatness rests on the Word of God. The Hungarians, especially in association circles, participate sincerely in your joy. We praise God that he has touched the heart of the Christian friends in this country to take care of their young men. As a result, we see now this wonderful development of the Young Men's Christian Associations in North America.

We bless the Lord that he has roused the Christian conscience of this great nation to such an extent that they feel

themselves responsible, not only responsible for the young men of their own fatherland, but for the young men of the world. We are especially thankful that our American brethren consider it their duty to help their feeble brethren who are less privileged than they. May it please the Lord to prosper your cause in the following half-century even more than in the past, that your North American associations may grow in outward extension as well as in the inward depth! "Hold that fast which thou hast; let no man take thy crown." "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out; and I will write upon him the name of my God." May each association be such a pillar, strong and pure, and may it show forth but one name—the name of our Lord!

BELGIUM

A LETTER FROM THE BELGIAN NATIONAL COMMITTEE

NESSONVAUX, May 27, 1901.

To the North American Young Men's Christian Associations in Jubilee Convention, Boston:

The Belgium associations at their annual convention at Nessonvaux, taking advantage of the presence among them of Mr. Helbing, delegated by the German National Committee, on his way to America, send to their North American brethren hearty congratulations and fraternal wishes for their welfare.

They pray the Lord and King to put the seal of his grace upon the meetings of their Jubilee about to be held at Boston.

The Belgian National Committee,

O. DEHON, President.

A. BUYSSENS, General Secretary.

AN ADDRESS BY THE REV. RODOLPH MEYHOFFER, PRESIDENT OF THE BRUSSELS YOUNG MEN'S CHRISTIAN ASSOCIATION

When, some months ago, I received a kind invitation from the International Committee to attend as a delegate the Boston convention, I was in great perplexity. I wished to accept this invitation to see your associations, your large churches, your grand country, but I had a great difficulty—I did not know your English tongue. What was to be done? Refuse your invitation? On no account. I took English lessons, spoke English as much as I could, came a month in advance to America, and now here I am on this platform making my maiden speech.

First of all, I bring you the heartiest greetings and congratu-

lations of our small Belgian associations, who are fighting with great energy in a country where the gospel is not known. I bring you specially the best greetings of our Brussels association, now constituted for the last three years in a manner similar to yours, owing to the generous interest of the World's Committee and of your well-known countryman, Mr. James Stokes.

I could speak a long time of all the impressions I have received in visiting your large associations, and with you I thank God for all the blessings that you have received during these fifty years; for all the great things which you have been enabled to do; for the thousands of young men whom you have brought together under your banner.

[Mr. Meyhoffer closed his address with an earnest plea for a fund of \$1000 in aid of the Brussels association in its present struggle for existence. To this plea a favorable response was subsequently made by various friends of the work.]

DENMARK

A TELEGRAM FROM THE UNIVERSITY CHRISTIAN UNION OF DENMARK

COPENHAGEN, June 12, 1901.

University Christian Union, Denmark, sends brotherly love.

COUNT MOLTKE.

A TELEGRAM FROM THE COPENHAGEN ASSOCIATION

COPENHAGEN, June 13, 1901.

God bless America's young men.

BANGERT, President, and RICARD, Secretary, Copenhagen Association.

AN ADDRESS BY TH. BIERING, TRAVELING SECRETARY OF THE DANISH NATIONAL ALLIANCE

It is a very difficult thing to make an address in a language which I have spoken only eight days, but in this short time I have learned a little.

I am glad to see you! I am happy to be present as a Danish delegate at this splendid Jubilee convention.

Denmark is only a little country with scarcely as many inhabitants as Greater New York, and the Young Men's Christian association work is only twenty-three years old in our country. In 1878 some few young men came together in a back yard in Copenhagen and organized the first association.

Last September this association dedicated a large, beautiful building. It has 1350 members, together with 700 members in the soldiers' department, and 700 in the boys' department. In the 23 years there has been 240 associations organized throughout the whole country, with 25 secretaries. Every member in all the associations must pay a little to the National Committee, which for the last ten years has had a good sum in the treasury. God has blessed the work in our country, and God has blessed the work in yours.

Many young men from almost all countries in the world are coming to North America, in the hope of becoming rich. It is a great joy for foreign delegates to see your splendid association work in which you take care not only of your young men, but all young men, teaching them concerning the riches that are in Christ Jesus.

In the name of our National Committee and of our biennial national convention, where over 1000 young men are together, and from which I have just come, I bring to the Jubilee Convention and to all the North American brethren our best salutations and congratulations. God bless the work in the future.

FINLAND

AN ADDRESS BY PROFESSOR ARTHUR L. M. HJELT, ON BEHALF OF THE FINNISH YOUNG MEN'S CHRISTIAN ASSOCIATIONS

I have the honor and the joy to bring to you most cordial greetings from far-away Finland. The members and friends of the associations of our little country have asked me to express to their North American brethren their deepest gratitude for having remembered, when inviting to this Jubilee Convention, even the smallest member among the nations of the world. The Finnish associations will seek to reward the Christian generosity of their American friends by faithful intercessions on their behalf. What we have prayed and shall continue to pray for with regard to this convention and the North American associations may be expressed in the word of Scripture: "Not by might, nor by power, but by my Spirit, saith the Lord of hosts."

Our little and poor people possess no outward power and but little worldly means—therefore we are perhaps more than our mighty and richer brethren thrown upon the grace of God. By God's grace our associations have been called to life, have been preserved and richly blessed during the twelve years of their existence. God's grace and His Holy Spirit alone produce life, eternal life, which no earthly might and worldly power can destroy. This we have experienced and do experience daily:

"My grace is sufficient for thee; for my strength is made perfect in weakness." A still richer and more complete knowledge of this truth—that is the heart's desire with which our Finnish associations accompany their affectionate greetings to their North American friends.

FRANCE

A TELEGRAM FROM THE FRENCH ASSOCIATIONS

PARIS, FRANCE, June 10, 1901.

The French associations send greetings to their American brethren, wishing them richest blessings. "Abide thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them" (2 Tim. 3: 14).

THE ADDRESS OF THE FRENCH NATIONAL COMMITTEE, READ BY SENATOR SIEGFRIED

To the members of the Young Men's Christian Associations of the United States:

The Young Men's Christian Associations of France send fraternal greeting to their sister associations of North America and have, through their National Committee, charged us on the occasion of their Jubilee convention with most ardent wishes for their prosperity.

It is a great joy to us that our two nations are already united by strong secular ties, formed through the brotherhood of arms, when our chivalrous Lafayette brought the aid of his sword to the young Republic. We know, gentlemen, and it is very sweet to us, that these far away remembrances, so tragic in many ways, are still deeply written in your hearts, and on our part we shall forever recollect with emotion this period of your history which is so full of glory for you, and also full of glory for us.

We meet with manifestation of these precious ties when on entering New York's great harbor we set our eyes on the monumental statue of Liberty Enlightening the World, placed there as an advanced sentinel, and which is a gift of France to the United States. On your side, dear brethren, you have affirmed once again your affection for France by erecting last year, almost at the same moment and on two public squares of Paris, two statues, that of Lafayette and that of your great Washington, who is still for us as for you, and for all nations as well, one of the most admirable heroes that humanity has known.

Remembrances and traditions, however, have not been the only means of forming between us indestructible ties of friend-

ship; the festivities which have brought us together during these days cause us to remember that there are stronger ties than those of mutual interest or gratitude, even those created by a common love for Jesus Christ; and these ties in spite of all diversities of race and language, bind together in one family with a common origin and a common end all Christians and all Young Men's Christian Associations over the world.

On this ground, dear brethren, you have repaid us all that Lafayette has brought to you. If, as several of your countrymen have said, the United States contracted a little more than a century ago, a debt of gratitude toward France, this debt, Christians of America, you are paying off by helping us in our work for the salvation of the young men of France through the gospel. We need but one proof of it, the building of the Paris association, which calls forth the admiration of all visitors, and which will perpetuate in our city the name and memory of your fellow citizen, James Stokes, to whom we are glad to renew on this solemn occasion the expression of our gratitude.

Gentlemen, our French associations, which are yet small and weak, do not pretend to bring to-day anything else than the desire of inspiring themselves by the examples which you furnish and to study that which you so well accomplish for the spiritual welfare of your young men. We have come here to learn and we are sure that from that standpoint our journey will be highly profitable to us.

We have, however, wished that a visible keepsake should remain of these auspicious days, and we have chosen a souvenir out of a domain where France, you will allow us to say so, still retains its superiority—the domain of art. We hope that the reproduction of the admirable painting representing the institution of the Lord's supper, by our great artist, Dagnan-Bouveret, will prove that there are in France men who not only realize beauty in its splendor, but who also keep in mind Him from whom all true beauty and real grandeur proceed.

We have also wished that this picture should recall two sentiments which should ever guide our associations: First, "Let Christ be King," work for his permanent reign over individuals and nations; then the prayer of the Master, "That they all may be one."

We are sure, gentlemen, that you all join with us in asking God that among the six thousand Young Men's Christian Associations scattered all over the world, from North to South and from East to West, in Young America, in Old Europe, as in lands where the darkness of paganism still reigns, above all worldly barriers which divide humanity may triumph the true unity of those whom Jesus has ransomed, and that this admirable thought of St. Augustine may be realized in all our work and fellowship: "In essentials, unity; in non-essentials, liberty; in all things, charity."

May these Boston Jubilee meetings be a mighty manifestation of this unity, of this liberty, of this charity.

For the Young Men's Christian Associations of France,

The National Committee,

C. E. CASPARI, PRESIDENT.

EMMANUEL SAUTTER, General Secretary.

GERMANY

A TELEGRAM FROM COUNT ANDREAS BERNSTORFF AND BARON VON EBERHARD ROTHKIRCH

BERLIN, June 11, 1901.

Jubilee Convention, Boston:

Wherefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord.

BERNSTORFF, ROTHKIRCH.

AN ADDRESS BY PASTOR ALFRED KLUG, PRESIDENT OF THE GERMAN NATIONAL COUNCIL

The German Emperor has been heard from by you, and I could be silent; but you will allow me to speak to you in the name of the German Young Men's Christian Associations. When we were assembled in the World's Committee meeting last year at Versailles you sent over to us by the mouth of Mr. W. C. Douglas a hearty invitation to come over to you in America, because American friends have been coming over to us in Europe to the world's conferences for nearly fifty years; while from our continent only single members have been able to come to you to see your great work. So we are very glad to have been able to accept your kind invitation to participate in this Jubilee Convention.

We are surprised to see your energetic power and your great work, surpassing what we expected. We feel that you have great endowments from the Lord Jesus Christ. Though your associations outnumber in members the German—having about two hundred and fifty thousand members—yet in the number of individual associations you have only about one thousand four hundred and fifty and we have one thousand six hundred and eighty.

Christopher Columbus once invited some of his friends to try to place an egg on its end on the table so that it would not fall over. They all tried, but the egg tumbled to the left or to the right. Then he took the egg and, breaking the top of it,

placed it on the table, and it stood there. I think our American friends have the egg of Columbus in their work. We have been astonished to see your great exhibit. The Americans know the art of representing, of demonstrating, their work.

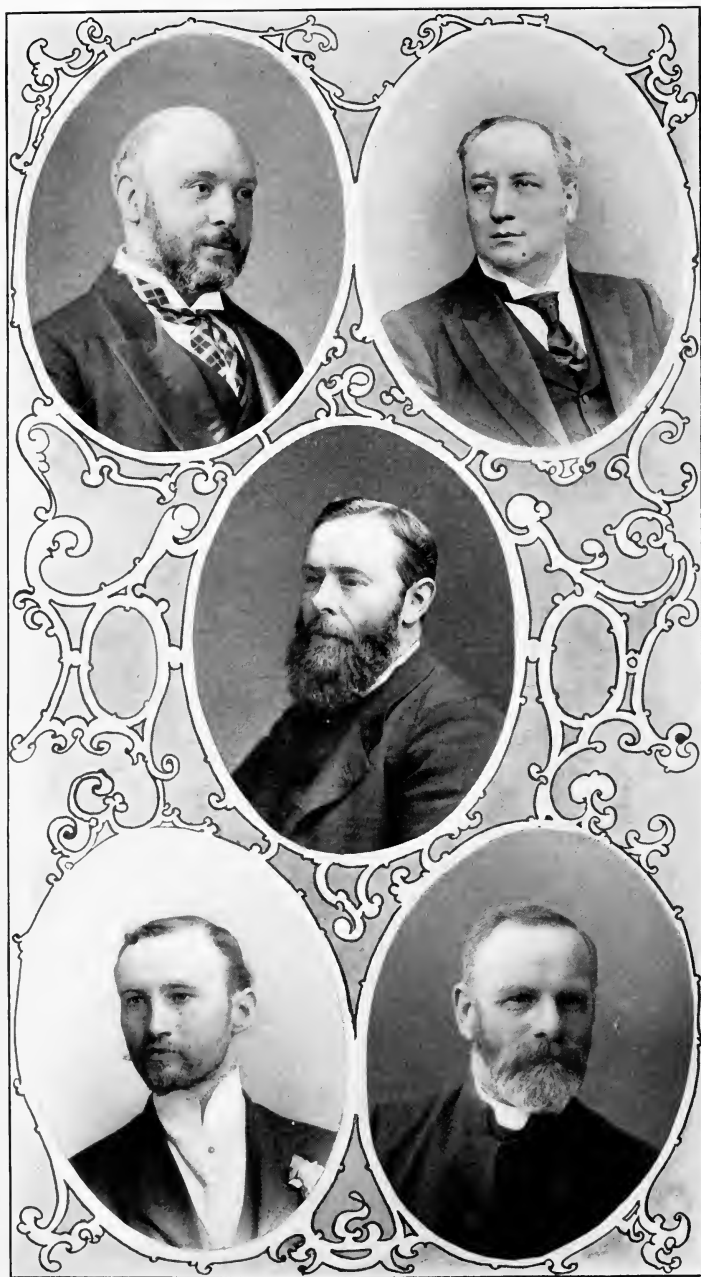
There may be a difference between the endowments given of the Lord, but we in Germany are in our way working for Him. We have the oldest associations in Germany. We seek to make our young men as soldiers in the army, sound in body and soul, as the Emperor has said in his telegram. Then, too, we seek to supply good husbands to the families and strong pillars to the churches. I heard one of your speakers say you were proud of your laymen and that they are the workers and leaders in your associations. We have laymen in our German associations, but we have the pastors, too. In the great western German Alliance there are more than three hundred pastors as presidents of the associations, and I think it is a great gain that in this work pastors and laymen are bound together in brotherly love. Our associations also send workers to home and foreign missions. Hundreds have thus gone out. A few months ago in one of our conventions a missionary from China testified: "When I was young in your association, I was not a good fellow, but they had love for me, and now the good-for-nothing fellow has become a missionary, and brings to you his greetings from China." It is a great thing to train such members and workers.

In coming to America we have three purposes. The first is to have a look. Very often in this country I am asked, "What do you think of our association?" I reply, "Wait a moment; let us have a look; that will help us very much." The result of this look is, we are going to learn from you. Then we have come over to love you. You can see our love in the telegram of the German Emperor. Thirdly, we have come to you to rejoice with you. When we entered New York harbor we saw the great statue, the gift of the French people—"Liberty Enlightening the World." Defend your civil liberty. But we all agree that it is yet more important to secure and defend the liberty with which Jesus Christ makes young men free—free from their sins and possessed of everlasting life.

I have seen your triangle with its corners, and it seems to me they represent three great evangelical nationalities, containing perhaps the great majority of our association members in the whole world. One of the three corners is Germany with nearly one hundred thousand members, and you know what we are trying to do from the telegram of the Emperor.

A second corner represents our English brethren, whom we love very much, too. They are of the same stock. They are our neighbors and now we of both nations have crossed the ocean to be with you who are the third corner here in America.

Let these three evangelical nations be bound together in



W. H. Mills

J. H. Putterill

Lord Kinnaird

Andrew Bell

W. G. Marsh

SOME BRITISH REPRESENTATIVES

work for Christ among young men, and they will extend this work also among all other peoples of the earth.

GREAT BRITAIN

THE ADDRESS OF THE ENGLISH NATIONAL COUNCIL

The president, vice-presidents, and council of the English National Union of Young Men's Christian Associations, to the International Committee of Young Men's Christian Associations of North America, and to the Delegates assembled at the Jubilee Convention, Boston, June, 1901.

Esteemed and Much-honored Brethren: We avail ourselves of the joyous and significant occasion of your celebration of the Jubilee of the founding of the first Young Men's Christian Associations formed on the continent of America, to tender to you, and, through you, to the associations you represent, the heartiest greetings of the associations of our National Union, and the expression, also, of deep and sincere congratulation upon the great work which God has graciously permitted you to accomplish through your associations during the past fifty years. With profound thankfulness we have traced the guiding hand of Providence, alike in the small but deeply interesting beginnings of your work, in its marvelous growth, and in the events by which you have been led on year by year to ever fresh developments of its power and usefulness. The success of the movement in your country has proved an incentive and encouragement to workers for young men in our own and many other lands. We have admired the spirit and genius of your organization, as embodying an ideal repleteness of provision for the spiritual, educational, social, and physical advancement of young men, and an example that has been followed by associations in other countries with great advantage.

We have rejoiced in the missionary ardor and enthusiasm which have found expression in your efforts to extend the association movement among important sections of men in your own communities, and in your magnificent enterprise on behalf of young men in heathen lands.

The public spirit and the splendid philanthropy of your citizens, whose munificent gifts have enabled your associations to place themselves abreast of the requirements of the young manhood of your great country, and, at the same time, to extend help to the work of less favored nationalities, command universal acknowledgment.

Distinguished representatives of your unions occasionally visit our shores. Their presence among us is eminently welcome, as enabling our workers to realize a close relationship

with you as brethren with whom we esteem it a high honor and privilege to be associated in the work of our common Lord and Master.

The touching expression of your valued sympathy with us in the circumstances of irreparable loss and bereavement sustained by our nation and the empire at large through the death of our late beloved and revered sovereign, Queen Victoria, of blessed memory, deeply moved us, and struck a chord of responsive affection which will long vibrate in the hearts of our members.

We tender to you, brethren, the tribute of our love and esteem. We rejoice with you in the abundant blessing that has been already vouchsafed upon your labors, while we pray that God will continue to fulfil towards you "every desire of goodness and every work of faith, with power; that the name of our Lord Jesus may be glorified in you, and ye in Him, according to the grace of our God and the Lord Jesus Christ."

Signed on behalf of the National Union,

GEORGE WILLIAMS, KT., President.

And by the following Vice-Presidents and Members:—

KINNAIRD	ARTHUR BACKHOUSE
OVERTOUN	JAS. E. VANNER
ABERDEEN	JOHN CHARLES NEWSOM
HOWARD WILLIAMS	WM. H. STEPHENSON, KT., J. P., D. L.
JOHN H. GLADSTONE, F. R. S.	ROBERT PULLAR, KT.
THOS. FOWELL BUXTON, Bart., G. C. M. G.	H. E. FOX (Hon. Sec. Church Missionary Society)
JOS. STORRS FRY	J. E. W. WAKEFIELD
JAS. FLEMING (Canon of York)	C. STANSFIELD WILSON
M. H. HODDER	DOUGLAS FOX, KT.
WILLIAM SINCLAIR (Archdeacon of London and Canon of St. Paul's)	WILLIAM MCCALL
MARTIN J. SUTTON	W. H. SEAGRAM
T. F. VICTOR BUXTON, D. L.	CALEB R. KEMP
S. HOPE MORLEY	J. CHARLTON PARR, D. L.
GEORGE CADBURY	T. CHENEY GARFIT, D. L.
EDWARD M. DENNY	JAMES CUNDY
W. T. CROSSLEY	ROBERT HEATH
SAMUEL SMITH, M. P.	ALBERT A. HEAD
JOHN CORY, D. L.	J. K. STARLEY
CHAS. J. PROCTER	HERBERT PHILIPS
C. ALBERT HINGSTON	F. F. BELSEY
JOHN VOCE MOORE (Ex-Lord Mayor of London)	WILLIAM WALKER
GEORGE WHITE, M. P.	JOHN G. R. PORTER (Chairman Irish Union of Y. M. C. A.'s)
ALEXR. PECKOVER, LL. D.	R. COPE MORGAN
HY. H. BEMROSE	WM. B. MASON
GEORGE S. BARRETT, D. D. (Ex-Chair- man Congregational Union)	W. A. BAKER
JOHN H. KENNAWAY, Bart. (Presi- dent Church Missionary Society)	W. H. MILLS (Sec. National Coun- cil)

Offices of National Council, Exeter Hall, Strand, London,
W. C. June, 1901.

AN ADDRESS BY LORD KINNAIRD ON BEHALF OF THE
BRITISH ASSOCIATIONS

On behalf of the 1100 English and Irish associations and as president of the Scottish National Council, which is affiliated with them, I bring you our most hearty congratulations. We thank God for what He has permitted you to do, for the many noble seeds, new seeds, in our work which you have sown, and which we now see bringing forth mighty fruit.

What a happy thing it is that we meet with our French friends, in whom we Britishers have so great an interest as our nearest nation, and on whose soil was formulated that great basis which we believe has been the foundation which God has honored, and because of which we believe that the association has spread, namely, the Paris basis. We are not ashamed of saying that we are a *Christian* association, and we believe that the Lord Jesus Christ is the best friend of young men, and the one who will enable us to realize these wonderful ideals which have been put before us during the days of this convention. We thank our French friends for all their cooperation with us, and above all we rejoice that historically in Paris that wonderful basis was under God devised by His honored servants who put their names thereto.

We hope that what is so near to many of our hearts, namely the world-wide duty of the Young Men's Christian Association not merely to make its organization perfect in Christian countries, but also to reach out to the young men of non-Christian lands, may be accomplished; that together Frenchmen, and Germans, and Swiss, and those who represent all the national organizations, we shall send to India and China and Japan that gospel which has regenerated and made our nation what it is. Our late beloved Queen, when asked by a heathen prince as to the secret of England's greatness, handed him the Word of God and said: "Herein we believe lies the secret of England's greatness." Herein we believe lies the secret of America's greatness. It will not be merely your beautiful buildings, however much we envy you them; it will not be merely your great wealth and power, but it will be as you are true to God, so He will be true to you; as you follow in the lines which the association has sketched out, so we believe you will become greater and greater, and together we may carry not only a hope and a prophecy of what shall be, but bring all to a glorious consummation.

We desire to congratulate you on reaching your Jubilee, and we hope that you will with us do whatever can be done to make our beloved associations not only a credit to ourselves, but a blessing to the coming generation. Only you and I can evangelize this generation to which we belong. Our sons may evangelize another, but unless you and I wake

up in a way we have never done before, many millions of our young men and young women will go into a lost eternity. God grant we may not be content merely with waving our hands and waving our handkerchiefs and cheering those who give us grand ideals, but may each one of us determine to go back to our homes to carry out that which we have desired in prayer to commend to Almighty God. We beg with these few words to tender to you our best congratulations.

A LETTER FROM THE NORTH LIVERPOOL, ENGLAND,
ASSOCIATION

LIVERPOOL, May, 1901.

The North Liverpool Young Men's Christian Association sends fraternal greetings and hearty congratulations to the kindred associations in America upon the celebration of their Jubilee, earnestly hoping that they may continue to be led forward by wisdom and strength from on High to even greater victories of faith, and with them praying that British and American manhood may never be rivals in aught but holy and peaceful enterprises.

GILBERT S. GOODMAN, President.

HERBERT C. REYNOLDS, Chairman of the Committee.

A TELEGRAM FROM THE CARDIFF, WALES, ASSOCIATION

CARDIFF, WALES, June 11, 1901.

Cardiff Association sends sincere greetings.

TROUNCE.

ITALY

A LETTER FROM THE NATIONAL COUNCIL OF ITALIAN
ASSOCIATIONS

ROME, ITALY, May 28, 1901.

To the President of the Jubilee Convention, Boston, Mass.:

On this solemn occasion in which the delegates of the Young Men's Christian Association of the great North American Continent meet to celebrate their Jubilee anniversary, we unite with them in heart, spirit and prayer. We trust that great benefit will be derived from it, not only by the American associations, but by those of all the world. We remember with deep gratitude what noble Americans have done for this work, not only in America, but in many parts of Europe, in our own country, and especially in Rome. One thought only grieves us, that we have not been

able to send any one personally to represent Italy, notwithstanding your generous offers of hospitality. Our occupations make this the most difficult time of the whole year for us to absent ourselves. But there is one among you who loves Italy as his native country and who has ever favored this country as regards our associations. To Mr. Charles Fermaud of Geneva we entrust our representation, confident that Italy could not be better represented.

Greet in the name of Christ all our brethren met together in Boston and accept the brotherly affection of,

Yours faithfully,

EMILIO PIOVENELLI,

President of the National Council of the Young Men's Christian Associations of Italy.

AN ADDRESS BY MR. CHARLES FERMAUD, REPRESENTING THE ASSOCIATIONS OF ITALY

I bring you greetings from Italy. It is a nation of thirty million inhabitants, where the Protestants number altogether twenty thousand. About twenty years ago, when we began work in Italy, there were seven associations; now there are fifty-three, and they are organized in a National Alliance, with a National Committee in Rome, and they hold national meetings every second year.

You very often visit Italy to admire its wonders and its monuments. Will you not go now and then to admire the pluck and energy of a few young men in Rome who are faithful to the gospel and to our work for young men?

I bring you their warm greetings, the warmest coming from the Italian National Council who send it from that little house which has been given the Rome association by Mr. James Stokes of New York. Some years ago he visited and met these young men, and saw how ready they were to do more. He bought the building they now occupy. He trained a secretary for the place. The work and workers meet with many obstacles in Rome. But progress has been made, and I know these brave young men will have your hearty sympathy and earnest prayers and cooperation.

HOLLAND

AN ADDRESS BY MR. J. VAN BOMMEL, NATIONAL SECRETARY FOR HOLLAND

For a moment I could wish that your language was my language that I could express the thoughts which I have received here in this new world of your work with its blessed

and wide-spreading influence. Now I will have to keep these thoughts for my countrymen, yet I have the pleasure of bringing to you the greetings of the Young Men's Christian Association of my country.

You have shown the will to act conformably to the words of the great apostle: "Watch thou in all things." You have shown to all the world that you understand the art of winning young men, saving them for society as well as for the kingdom of Heaven.

In the land of your younger and much smaller Dutch brother this work is not so large. It is there only in miniature and humbleness, like the place which Holland at present occupies on the map of the world. There was a time when its rank was less modest. It was the time when the bulwark of Protestantism and liberty was not situated in the corners of the triangle to which Pastor Klug has referred, but in the center, and this center was Holland. It was the time when the device of the princes of Holland, "Je maintiendrai," ("I will maintain") was a mighty force in maintaining civil and religious liberty throughout Europe and the world.

In the course of history this greatness has been overshadowed, but the power of this device, "I will maintain," speaks still through our young Queen Wilhelmina, who is deeply interested in our work. And though our nation has lost much of its old greatness, we are happy to be able to speak of a great number of young men who with fixed decision range themselves under the standard of the cross and have the courage to say, "We are not ashamed of the gospel of Christ."

Therefore, knowing the gladness which the blessing of God gives, your little brother is able with more joy and enthusiasm to congratulate his elder and greater brother, America, to congratulate him on reaching fifty years of age, on his increase in favor with God and man, and his strength to stand firm in the faith that overcomes the world.

The Christian young men of Holland send many hearty greetings and good wishes to all the different branches of the associations in North America, and they hope that God's blessing will be poured upon you and upon your work, more and more, in the years to come.

NORWAY

A TELEGRAM FROM THE CHRISTIANIA ASSOCIATION

Jubilee Convention, Boston: CHRISTIANIA, NORWAY.

Be perfected; be comforted; be of the same mind; live in peace; and the God of love and peace shall be with you. (2 Corinthians 13:11).

CHRISTIANIA YOUNG MEN'S CHRISTIAN ASSOCIATION.

AN ADDRESS BY PASTOR KRISTIAN MARTIN ECKHOFF
ON BEHALF OF THE VISITORS FROM NORWAY

Most heartily invited and welcomed on this shore by the International Committee, we, your guests, delegates from Norway, are happy for this opportunity to thank you. We do rejoice with you in the Lord to-day as we have seen and heard the wonderful works of God through you for young men on this continent and throughout the world. And for the future, we pray that the very God of peace sanctify you (and us) wholly, that the whole spirit and mind and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is He that calleth you (and us), Who also will do it.

In Norway there are about three hundred Young Men's Christian Associations, with fifteen thousand young men in them. How the work goes on in and outside the cities, I will not now report, as we shall have the world's conference of the Young Men's Christian Associations in Christiania in August, 1902, and I will only say: Come to us and look at it. Crossing the sea for the conference, I hope you shall be so welcomed by us that you can feel at home in our land.

PORTUGAL

AN ADDRESS BY PASTOR ALFREDO H. DA SILVA, PRESIDENT OF THE OPORTO ASSOCIATION

I bring you the greetings not of thousands but of only a handful of Christians. We have not more than three hundred association members in Portugal. We began in 1894. We thank God, who has blessed us manifestly. Now we have seven associations. We began with only seventeen members. One thing that makes me very sorry is that we cannot answer the requests that come from some parts of the country asking us to start new associations because we have so much to do in Oporto, Lisbon, and the seven associations. We are asking God to send us a secretary, a third secretary, who could devote all his time to the work. This would be the means of increasing the number of associations, the membership and the number of real Christians in my country.

I must not detain you by speaking about the difficulties, which are tremendous. I must only thank you most heartily for the invitation to your Jubilee. It is the first time Portugal has been represented here, but I hope it will not be the last. Even if I had not come, the invitation would have been a blessing. When it came we were being persecuted in a most dreadful way, and the letter was indeed a blessing to me. Our doors were being closed. We were threatened with being forbidden

to meet one another. When the letter came inviting me to your convention, I thought, "Well, if here they do not know us, cannot understand that we are working for the welfare of the country, then we will go to America." Thank God, that persecution is over. A little after that persecution God sent the greatest blessing we ever received, and now we are again at liberty. Lord Kinnaid went to speak on Christian liberty to our king, who happened to be in London. I assure you that that persecution was not from the people. The people are liberal. They desire liberty, and now they desire the gospel.

I must not conclude without telling you that perhaps my being here should convey a lesson of warning. Americans are now increasing their dominions. Do not forget that I represent a country that was once the greatest in the world. Portugal was once called the sixth empire of the world. You have read the story. Africa, all America, including this part and also South America, belonged to Portugal. But now Portugal is a very small, poor nation. Why? Because the Bible was banished and only a dead religion was left. I asked our Japanese friend: "Have you every heard of Portugal?" He said: "Oh, yes." "Well, what do they say there about Portugal?" "Oh," he replied, "we cannot forget it was Portugal who took the Christian religion to Japan." I was glad to hear that. Don't forget that the Bible is your strength; that the religion of Christ is the secret of all your power.

When I left home many of these young men met together and charged me to invite you to come to us. This will prove to you that we are hoping and praying that God will bless us. They told me to invite you to our Jubilee convention. Perhaps I will come here again, but if I do not, don't make any engagement for the year 1944, and meanwhile go to Portugal and study what a country is like without the Bible, for there the Bible is called "the book of the devil," and then you will see how blessed you are. How thankful you will be to God for the blessings which perhaps many of you cannot now appreciate!

RUSSIA

A LETTER READ BY THE REV. FATHER NICHOLAS V.
VASSILIEFF, ST. PETERSBURG, PRIEST OF
THE ORTHODOX GREEK CHURCH

To the Chairman of the Jubilee Conference of Young Men's
Christian Associations:

Sir: In response to the invitation to us by Mr. James Stokes of New York, we have the honor to inform you that we have deputed Father N. V. Vassilieff and Mr. Franklin Gaylord,

members of our Council, to represent our committee at your conference.

The appointment of Father Vassilieff has received the sanction of the Holy Synod of the Orthodox Church. Although our committee does not bear the name Young Men's Christian Association, our aims are the same as yours, and we have adopted your methods, subject only to such modifications as appeared necessary on account of the conditions that prevail in this country. Moreover, our work owes its existence to the initiative of Mr. Stokes, to whom we have already referred, who is so widely known in Europe as well as in America, and so highly esteemed for his enlightened and world-embracing philanthropy.

We are peculiarly fortunate in having as our honorary patron, His Highness, Prince Alexander Petrovitch of Oldenburg, who, in the midst of many other claims upon his time and energies, has devoted his great influence and untiring zeal in unstinted measure to the foundation and development of our committee.

Its statutes were confirmed by the Minister of the Interior on March 9, 1900, and we beg to offer for your acceptance a copy of them, along with a prospectus of our work and photographs of our rooms and of the members of our council. The committee was formally inaugurated on September 22, 1900.

A solemn religious ceremony conducted by Father Vassilieff was followed by a meeting to which invitations had been issued by His Highness, the Prince of Oldenburg, at which, by command of her Imperial Majesty, the Empress Alexandra Feodorovna, the under-secretary of Her Majesty, Mr. Boris Kesarevitch Ordine, was present, and in felicitous terms informed the Assembly that Her Imperial Majesty had graciously deigned to express interest in and good-will toward the society.

Already it has a membership of nearly 800, drawn largely from the commercial classes of the city, which we desired in the first instance to reach. They greatly appreciate the religious instruction, secular classes, physical exercises, popular lectures, social entertainments and other advantages offered to them in our rooms, and we trust that the moral and physical training and discipline which are brought to bear upon them, may tend to develop in them all manly qualities and virtues. We beg to solicit your sympathy with us in our work, even as we sympathize with you in the vast undertaking for the well-being of the youth of many lands which the societies represented at your conference have on hand. At your conference may all the delegates receive inspiration and impulse, to be communicated by them to the societies in all parts of the world which they represent, so that the influence of your deliberations may reach even to the ends of the earth.

We have the honor to be,
In the name and on behalf of the Committee for the Moral
and Physical Development of Young Men in St. Petersburg,
JOHN TOURCHANINOFF, President.
P. SIDOROFF, Secretary.

AN ADDRESS BY PASTOR HERMANN FINDEISEN, PRESI-
DENT OF ST. PETERSBURG LUTHERAN YOUNG
MEN'S CHRISTIAN ASSOCIATION

(Interpreted by Pastor Klug.)

I regret very much that I am not able to-day to express in your language the greetings and the warm feelings of your brethren in the great Russian Empire, but I hope that at the next Jubilee Conference in Boston I will be able to speak your language in a fluent manner. The young men's work of the Evangelical Association is not new, but was organized thirty-four years ago. Since the beginning of the world's conferences we have been connected with them. The number of our members is not very great in comparison with the great numbers you have in England and America. The number is only a little more than 1000. The number of the evangelical people is not very great. They are dispersed throughout the country, so we are very isolated. I wish from my heart that many of my fellow-workers could have come here and participated in such a great conference. We know now that we do not stand alone in the hard struggle, that there is a great Christian power standing behind us, a power that has already won many victories for the Lord Jesus Christ in many lands. We all confess to-day, "The Lord has done great things for us, whereof we are glad." May He do in you and for you yet greater things! Dear brethren, "be strong in the Lord and in the power of His might." Amen.

SPAIN

AN ADDRESS BY PASTOR THEO. FLIEDNER, PRESIDENT
OF THE MADRID ASSOCIATION

I have to deliver two messages to you; the one, the greetings of our Spanish unions—we are few in number; you cannot expect more because our church is small, too, and we are on the battle line. The other greetings are from our united Spanish evangelical churches. We had our general assembly just before I left home, and the president said to me I should bring greetings from the Spanish church also.

Though I may take less time than others who have spoken, the greetings of us Spaniards are as hearty as any you have

received. Some of our young men indeed stood in arms against you in the late war. But let these greetings be a testimony that our Christian religion is able to unite even political enemies, and to bring greetings across the ocean from those who have been formerly and recently foes.

SWEDEN

AN ADDRESS BY EMIL WINQVIST OF STOCKHOLM, AND A MEMORIAL FROM THE SWEDISH NATIONAL ALLIANCE

I have the honor to hand you a greeting from Sweden. We have there in all 110 associations with about 8000 members, banded together in a National Alliance. The president of this alliance is Prince Oscar Bernadotte. This greeting I bring you is signed by him and by our first secretary, Dr. Karl Fries.

"To the International Committee of Young Men's Christian Associations of North America.

"In celebrating the Jubilee of the Young Men's Christian Association on your continent you have the hearty acclamation of your brethren in the whole world. Many lands are, under God, indebted to you for life-giving impulses and wise teaching in this most important work. Sweden is one of these countries, and while we express our sincere gratitude to you, we earnestly pray God that He may ever renew your strength by His Holy Spirit, and bless you even more in days to come than He has done in past years.

National Committee of Young Men's Christian Associations of Sweden.

(Signed) PRINCE OSCAR BERNADOTTE,
KARL FRIES."

SWITZERLAND

AN ADDRESS BY PROFESSOR JAMES BARRELET OF LAUSANNE, VICE-PRESIDENT SWISS NATIONAL COMMITTEE, PRESENTING THE AD- DRESS OF THAT COMMITTEE

Switzerland has about 500 associations, with ten thousand members—Switzerland, the smallest of all the countries represented here. Switzerland, the most ancient federation of states, sends its greetings to the largest federation of states, to the largest of republics, united with the British possessions

of North America for international association work. We in Switzerland have the oldest Young Men's Christian Association, founded at Basle, where the world's conference took place in 1898. This first association in Switzerland dates from 1825. We are a very small country, but one of our poets said: "Oh, my dear fatherland, thou canst not expand on the land because thou art shut in by thy mountains. In one direction only canst thou expand—that is, towards Heaven." We have only one word in our language for "Heaven" and "sky," and we prefer "sky" to "Heaven."

Our flag is the white cross on a red field. Some days ago I was at Springfield, and I saw there some of your handsome and energetic boys. I am quite fond of them—and one of these boys had a badge. I asked him, "What does this badge mean?" and he replied, "Purity League." It was a white cross. And I thought of my country and the white cross on the red field. We are not all Christians in Switzerland, but we, the Christians of our country, hope that our Switzerland may be pure and that our young people may be pure and true Christians through the red blood of Christ. In this way we interpret our flag.

And, now, may God bless our North American associations! We are very proud to be here at your Jubilee. We know that we can learn very many things from you.

I am glad to tender you the address of our National Swiss Committee. It is in German and may be thus translated:—

"To the Jubilee Convention of Young Men's Christian Associations in North America. The Swiss National Committee sends its best greetings, hoping that our God and Lord may richly bless our American brethren, and cause their work to increase for His honor and for the salvation of North America."

Asia

INDIA

AN ADDRESS BY M. L. RALLIA RAM, OF AMRITSAR, FOR THE ASSOCIATIONS OF INDIA AND CEYLON

It is my honor and great privilege to bring to you the warm greetings and the most cordial and sincere prayers and good wishes of the six thousand members of the Young Men's Christian Associations of India, representing three hundred millions of people—the Hindus, the Mohammedans, the Buddhists, the Sikhs, the Jans, the Parsees, and last, but not least, your own brethren in Christ, the native Christians of India.



N. V. Vassilieff

M. L. Rallia Ram
J. S. Motoda
FOUR RACIAL TYPES

Y. L. Hwang

In the presence of some of you I have already referred to the relation of the Young Men's Christian Association of America to that of India as that of a mother to her child. The mother understands the needs of her child when he can give expression to them only by a cry, and so you will understand our needs, though we cannot find words to express them. We are exceedingly grateful to you for all you have done for our country, but especially for the young men you have sent out to us; for if our young men are influenced to lead pure and upright lives, if they are led to see that Christ is the best friend a young man can have, then we may not only expect the day when throughout all our land the young men will wield an influence for the greatest good, but we may be sure also that the next generation will be the better, the nobler, the purer.

I desire not only on this occasion to continue our hearty thanks in the name of the millions in India, but in the name of our Saviour and Master I would urge you to come to our relief. Not only the three hundred thousand students in our schools and colleges, and the millions of other young men in offices, in stores, in the army and in railroad employ, are yet to be reached, but we Christian young men need to be trained up and taught how to do the work in the best possible way.

And what are going to be the practical results of the great convention? May God grant that one of the results may be that the associations of this vast land will be aroused as they have never been aroused before to realize the great importance and the urgency of the work in foreign lands; that they may not only give their offerings of silver and gold in thanksgiving for the rich blessings God has bestowed upon this land, but that they may also offer the best, the truest, the noblest of their men for service in the far-away heathen lands.

JAPAN

AN ADDRESS BY REV. JOSEPH S. MOTODA OF TOKYO,
CHAIRMAN OF THE STUDENT YOUNG MEN'S
CHRISTIAN ASSOCIATION UNION
OF JAPAN

I am happy to extend to you all hearty greetings from forty-one thousand Christians of Japan. It was less than half a century ago that Japan was first introduced into the brotherhood of nations. Since then, you have known Japan as a nation of natural beauty and fine arts, anxious to learn and to adopt every form of Western civilization. Lately, you have found in Japan a nation of military strength and naval power.

But is this all that you know about Japan? Have you ever studied it as a missionary field? There are to-day one hundred and twenty-two thousand Christians, including all Protestant churches, Roman Catholic and Greek Orthodox churches—one Christian to three hundred and sixty non-Christians. In this great multitude of non-Christians in Japan, there are at least eleven million young men to be saved and to be taught. Japan as a nation is dominated by young men in education, in journalism, in law, science, and even in politics. Therefore it is safe to say that the life of Japan is largely determined by the lives of its young men. To save the young men is to save the nation. The evil spirit of Buddhism is going out of the hearts of young men; their hearts are empty, swept and garnished. Unless Christianity enters, seven other spirits much more wicked than Buddhism are ready to enter in, including agnosticism, materialism and all other anti-Christian doctrines and theories. The last state of Japan then will be worse than the first. Brethren, help us and pray for us.

I cannot help saying a few words about my own impressions of this convention. The first impression I receive is the systematic adjustment and management of various committees. This business part of the convention is something which we western people ought to learn. The second is the scientific presentation of the scope of missionary work among young men. I have learned from charts, maps and figures a great deal more than I could from hundreds of missionary books. A further impression is the Christian fellowship among various nations. I am very glad to see brethren from France and Germany standing side by side and shaking hands with each other. I am happy to shake hands with my Russian brethren. These three impressions which I have received from this convention will never be effaced during all my life.

Africa

A TELEGRAM FROM W. G. SPRIGG, F. R. G. S., SECRETARY
SOUTH AFRICAN COUNCIL OF YOUNG MEN'S
CHRISTIAN ASSOCIATIONS

CAPE TOWN, June 5, 1901.

South Africa sends heartiest greetings. "Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, in the power of the Holy Ghost." (Romans 15: 13).

SPRIGG.

Australasia**A RESOLUTION ADOPTED BY THE ADELAIDE, AUSTRALIA, ASSOCIATION**

The Rev. W. G. Marsh, delegate from the Intercolonial Council of Australasian Young Men's Christian Associations, is requested to convey warmest greetings to the delegates assembled at the North American Jubilee Conference in Boston. The Adelaide association joins in warmest congratulations to our North American brethren.

A RESOLUTION ADOPTED BY THE BOARD OF MANAGEMENT, MELBOURNE, AUSTRALIA, ASSOCIATION

The board of management of the Young Men's Christian Association, Melbourne, Australia, regards with great satisfaction the visit of the Rev. W. G. Marsh to the Jubilee celebration of the North American Young Men's Christian Associations at Boston, as representative of the Australasian Council, and prays that he may have the protection and blessing of God continually; and, further, that the Jubilee Conference may be crowned with divine blessing and result in a great strengthening and stimulation of Christian work among young men.

A RESOLUTION ADOPTED BY THE SYDNEY, AUSTRALIA, ASSOCIATION

The Sydney association—while noting with pleasure the appointment of the Rev. W. G. Marsh as delegate from the Intercolonial Council of Australasian Young Men's Christian Associations—desires that he will convey the fraternal greetings of the association to our beloved brethren—the delegates assembled at the North American Jubilee Conference at Boston, U. S. A., praying the Lord's richest blessing may be vouchsafed and His guidance manifested in all their deliberations for the extension of His kingdom among young men.

A LETTER FROM THE AUCKLAND, N. Z., ASSOCIATION

AUCKLAND, New Zealand, May 13, 1901.

To the President of the Jubilee Convention, Boston, Mass.:

We rejoice greatly in the way our God has blessed and prospered the work of the association in the United States and Canada. We also rejoice in the great convention which will assemble in your city. We present our hearty congratu-

lations, praying that the Lord's richest blessing may be upon you and all your gatherings on this interesting occasion.

Our friend and brother, the Rev. W. G. Marsh of Adelaide, who represents the Australian colonies, we have requested to represent us and to convey to you our hearty good wishes for your success and still greater expansion of the work among young men.

I am, on behalf of the Young Men's Christian Association,

Yours fraternally,

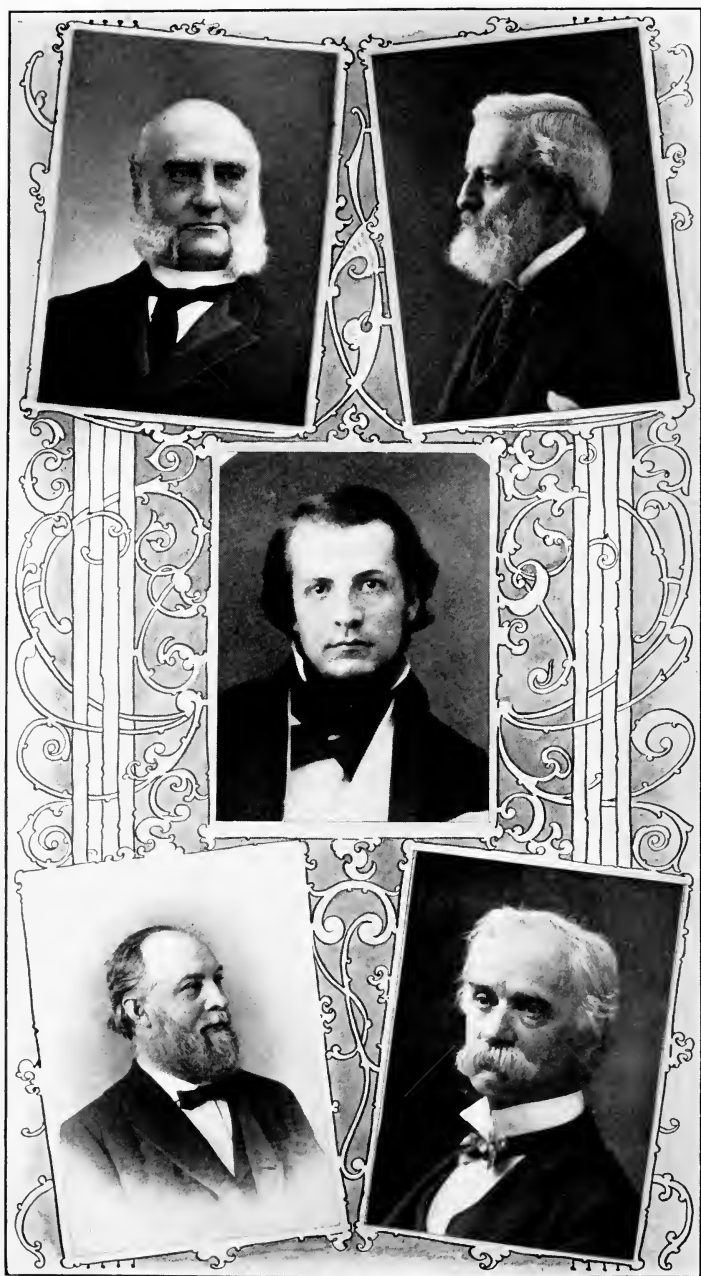
C. E. BRITTON, Vice-President.

WILLIAM BRACKENRIG, General Secretary.

AN ADDRESS BY THE REV. W. G. MARSH, REPRESENTATIVE OF THE AUSTRALASIAN ASSOCIATIONS

I have been asked to represent a grand empire. We have not many associations in Australasia, but they have given me the greatest honor that they could bestow upon me in allowing me to stand on my native soil in grand old historical Boston, my native city, and to represent them in this Jubilee Convention. When I go back I shall take from you to them the warm feeling of a noble people, pulsating in praise to God as our King. I will tell them that hearts of America beat warmly for their brethren in the Southern Continent, and they will look to you for leadership and such help as you have already sent us in the visit and labors of your messenger, John R. Mott. May our international fellowship grow. May the Young Men's Christian Association become a power to be loved, to be dreaded, to be coveted, a power such as only God can create.





W. H. Neff W. J. Rhees
W. C. Langdon
T. J. Claxton G. M. Vanderlip
SOME OF THE FOUNDERS

THE GREAT THEMES OF THE CONVENTION

ASSOCIATION FIRST PRINCIPLES: ARE THEY STILL APPLICABLE?

CEPHAS BRAINERD

Construing liberally the Paris Declaration of 1855, all the "first principles" are involved in it: "The Young Men's Christian Association seeks to unite those young men who, regarding Jesus Christ as their God and Saviour according to the Holy Scriptures, desire to be His disciples in their doctrine and in their life, and to associate their efforts for the extension of His kingdom among young men."

No proposal, so far as I am aware, has ever been made to change this fundamental declaration. It stands, notwithstanding the extraordinary development of the associations, precisely where it stood at the time of its adoption by the Paris conference, universally approved.

1. On a hasty reading of the Paris Declaration it might very well seem that in the original idea of the associations they did not contemplate everything in the way of work and service which now characterizes the organizations in their later development, and this probably is true. It suggests, directly, nothing about libraries or reading-rooms, gymnasiums, educational classes or lectures, and yet, who shall say that every one of these things, in proper hands, does not tend to the promotion of the objects specified in the Declaration: "Uniting these young men who, regarding Jesus Christ as their God and Saviour according to the Holy Scriptures, desire to be His disciples in their doctrine and in their life?" The idea is mutual helpfulness in attaining the proposed ends. This would seem to include everything that tends to make a young man a better exemplar of the religion of Jesus Christ. It involves education, training, sympathy, capacity to work together, knowledge of cardinal doctrines, and power in life. So the fundamental proposition is an agreement upon the cardinal points of doctrine as to the Person who is their Head, founded upon the Holy Scriptures.

2. The purpose is "to associate the efforts of these young men for the extension of His kingdom among other young men." And this effort involves, in reason and in a proper interpretation, every agency which tends to the accomplishment

of the ends proposed, so that every service within the range of the power to administer it, becomes valuable to the associations for the accomplishment of their purposes.

3. It is a uniting of the persons described, as missionaries and laborers, for the accomplishment of the purposes indicated as respects each other.

4. It is an association of their efforts for the same purpose as respects other young men. Obviously then, this is not an enterprise wholly upon what would have been church lines. There is entire absence of ecclesiastical leadership, of what is known as ecclesiastical organization, and of what I may call clerical effort in administration. It is wholly a lay effort for the preaching of the gospel. Its strength was in this principle, and its influence began and has reached its present point of development by lay effort. It is lay preaching, upon the basis and scheme, and for the end and reason suggested by President Northrop in a resolution drawn by him and adopted at Detroit in 1868, in which the convention declared that it approved of lay preaching, "not because it considered laymen better preachers than clergymen, but because the preaching of the gospel to the whole world is too large a work for the ministers alone to do, and too important a work to be left undone."

The real power of the associations has rested in the fact that the work was done by laymen, not in the course of regular and continuous employment for that purpose, but as part of the daily life and service of Christian men engaged in various secular pursuits, and the disorganization of the associations in the future, if they develop disorganization, will be found in the failure of laymen to perform the part which belongs to them in the work, and when they surrender the administration of the associations, the direction of its religious work, and its educational and training work to paid agencies, then and then only comes the probability of a lessening of aggressive power, and a ceasing to advance as a great transforming agency. That is to say, if the associations are to maintain their progress and their power, they must be continued under lay control, as distinguished from secretarial control.

What is the scheme under which this organization has grown to its present power? There is an entire independency of the local association. A local association is under no obligation whatever to connect itself with any other organization. If it has strength enough to run on all by itself, it has a perfect right to do so. It need ask no advice, it need not call for assistance, nor refer to any general law in respect of its affairs. It stands on its own ground and basis. It was found, however, that consultation with kindred organizations, the exchange of views, the comparison of plans for and methods of work, were helpful to these local organizations,

and so the general convention came into being and has continued down to the present time. As a part of the scheme, a committee was formed to represent the annual convention, and from that committee grew the International Committee. Neither the convention nor the committee had, or now has, authority in respect of any local association. Practically the convention's sole authority in respect of the local associations consisted in determining upon what basis the associations might be represented in the general meeting. The committee had no authority other than to carry out the wishes of the associations as expressed in the convention. It had no strength whatever, and never had any, except in the fact, and only in the fact that it sought to carry out the purposes of the associations as expressed by the action of the conventions, and nothing else.

To the foregoing general propositions in regard to the independency of the associations, there must be noted some exceptions. Peculiar conditions arise in regard to special forms of work, where the international conventions through their committee have been obliged to assume relations of legal or moral trusteeship as respects donors or supporters, and where the conventions and the committee representing them must exercise some direct supervision, control and authority.

Is it not wonderful that for all these fifty years, with no other tie binding the associations together, and no other connection save the belief in the Paris Declaration and the evangelical test and a common purpose, that they have gone on with such extraordinary harmony, and grown to the possession of such wealth and power?

On two occasions the international convention took action which I deem to have been of great importance in securing the progress of the associations. At Albany in 1866 the International Committee, which for the year previous had been located at Philadelphia, in its report had two paragraphs entitled "Permanency or Itinerancy." Theretofore the executive committee had from year to year, according to the caprice or good sense of the conventions, been transferred from one city to another. The Philadelphia committee, through its chairman, in its report suggested that the executive committee be located for five years at one place, and added, "We make this suggestion after careful consideration and thorough examination of the labors of other committees in past years." Then follows some discussion of the reasons in favor of this change. The report made no suggestion as to any particular location, but it is well known that the chairman of the committee was very earnest in regard to the selection of New York. And so it came to pass that the committee on the report of the executive committee presented a resolution locating it permanently in that city. The action of the convention

located it in New York for three years. Probably under the circumstances New York was the natural selection, for at that particular stage in the history of the associations, that of New York had attracted great attention by reason of its success in the collection of money for the erection of the building at Twenty-third Street and Fourth Avenue. A far larger sum had been pledged for the building than any association seemed ever to have thought of raising for such a purpose, and it was not unnatural to suppose that the selection of New York would add strength to the committee and increase its influence, though it was well known then, as it is known to those who survive, that every New York man was averse to the assumption of that responsibility. The active men were then engaged with all their might in the building project. It is, however, confidently believed that the administration of the committee has tended greatly to secure cooperation, and uniformity in the progress of the associations since that time.

The other matter to which I have referred is the evangelical test of membership. There were in 1868 two classes of associations, one confining active membership to members of evangelical churches, and the other, supposed to be more liberal, making "good moral character" the qualification. The members of the International Committee had become convinced that active membership should be limited to membership in evangelical churches, and in its report to the Detroit convention in 1868 it stated briefly its reason for the adoption of such a test, and it requested the action of the convention upon that subject. It recommended that a resolution be adopted to the effect that membership in good standing in evangelical churches should be the unvarying test of active membership. The committee prepared a resolution in accordance with this view, which was submitted to the committee on its report, and which it desired the convention to adopt. That resolution as drafted by the committee was reported to the convention and passed at a special session of the convention on Saturday night as a part of the report of the executive committee to which had been referred by the convention at a previous session all matters which had not theretofore been acted upon.

The International Committee took care, in the proposed resolution, that it recognize the divinity of our Lord, but did not venture upon a definition of the words, "evangelical churches." There were no trained clergymen or theologians upon the committee, and the view of a practicing lawyer was adopted, that the interpretation of the words, "evangelical churches," could safely be left to the general understanding as to its import. At any rate, the International Committee did not feel adequate to the task of formulating a definition, and so the resolution went to the associations in the exact form in

which it was prepared by the committee for submission to the convention.

It will be observed that there was no sanction to this resolution. It took practically the form of a recommendation, or an instruction to the representatives of the convention to secure by such means as they could, the adoption of the test.

The experience of the year, however, was not satisfactory in all respects, and the committee decided to ask a reaffirmation of this test by the Portland convention the next year, 1869, with the addition of something in the nature of a sanction, and accordingly the matter went again before the convention. When the report of the committee on the International Committee's report came up for action, the question was raised as to the meaning of the words, "evangelical churches," and after some discussion the matter was referred to a sub-committee, the chairman of which was Dr. Howard Crosby of New York, to formulate a definition. That committee reported the resolution as passed at Detroit and appended to it a definition of the words, "evangelical churches." It was universally accepted, and has from that time to this, as I believe, without serious criticism, been adopted by the new associations. That, however, did not complete the action of the Portland convention upon this subject, for the right of representation in the conventions by all associations formed subsequent to the Portland convention was limited to those which confined their active membership to members in good standing in evangelical churches. This resolution came also from the International Committee and was a part of its plan.

I conceive these things to have had a most important and beneficial bearing in securing the advance of associations on this continent. Indeed, looking at their history as it has been disclosed, I cannot well see how the associations without the action in the two matters I have specified could have made the progress which has so remarkably characterized them in this period.

The history of the associations establishes several things in the history of the church of Christ which cannot be said to have been acknowledged truths or the uniform prevailing practice fifty years ago.

1. That it is possible and practicable to gather into harmonious and active cooperation Christian men in the prosecution of a Christian work who are not definitely agreed upon a vast number of points held by the various Christian denominations, but who are agreed upon certain cardinal propositions such as are presented in the Paris Declaration and in the definition of "evangelical churches" who will prosecute for years together, at great expense of time and money, without friction and without debate on doctrinal points, an aggressive Christian work.

2. The proposition above stated has been shown most emphatically to be applicable in all its length and breadth to a body of young men who, when I began life, were considered quite unfit to be custodians of such an enterprise and who were believed to be so prone to disputation, disagreement and erratic courses, that it was unwise for the church to entrust them with its money or its agencies, and the range of whose efforts even when allied to the church, was participation in ordinary prayer meetings under the supervision of ministers, elders and deacons, and the teaching of small Sunday-school classes.

3. It has also been established that the average young man, with a sincere desire for learning and for instructing others in the Scriptures, is entirely competent to act as a leader and is able to bring to his associates and companions a most beneficial knowledge of the Scriptures.

4. The plan of the associations and its development, in my judgment, has produced not only in the associations themselves, but also in the body of the churches, a vast increase of practical Christian effort and service on the part of laymen. Probably there are no statistics in existence to verify this statement, but I am confident that the experience of every man conversant with Christian service during the last fifty years is in accord with my own opinion, that there has been a wonderful increase in this class of effort—effective, wise and far reaching in its operation.

5. The scheme and plan of the association has developed, not only in these large organizations, but in the churches and in the whole community, a disposition for, and practice of, practical Bible study, far beyond in its extent and power and thoroughness the hope or expectation of the most of us who were familiar with affairs fifty years ago. It has not only made thorough students, but it has made thorough teachers, and has increased greatly the study of the Bible, and that too very largely under the leadership of laymen who are really volunteer teachers.

6. Over and above all in these things, the associations under the Paris Declaration and the evangelical test have maintained and now maintain the vast agencies which they control in the hands of those who believe heartily in the Paris Declaration and in the evangelical test. There is no prevalence, that I am aware of, in the association administration of what I may term excessive liberalism or liberality. Of course there is, and always will be, a disregard of the many points of differences between the evangelical churches. There has not been and there will not be any attempt to teach special dogmas, nor is that necessary for the accomplishment of the purposes of the associations; nor should it be forgotten in this connection that the example of the associations has been

most potent in securing a disposition toward united effort among the members of the different denominations.

7. The associations also represent to-day, with their accumulated experience, the best Christian effort for the solution of the difficulties, troubles and perplexities which are agitating the present age. One of the latest and best discussions of the great social questions which are disturbing our communities to-day, namely, "Jesus Christ and the Social Questions," by Francis Greenwood Peabody, is nothing more and nothing less than an argument in favor of these institutions and of the purposes which they seek to accomplish.

Now in regard to the question, "Are the association first principles still applicable?" It seems almost unnecessary for any man to attempt to answer this question. The associations have been at work for fifty years. Of course they began with one, and that a small one, though in an important city. They now number in America one thousand four hundred and seventy-six, with a membership of more than two hundred and sixty-eight thousand four hundred and seventy-seven. I do not enumerate those in Great Britain, in Italy, in France, in Germany, in Austria-Hungary, in Holland, in Belgium, in Norway and Sweden, Switzerland, Finland and Brazil, in Japan, in China, in India, in Australia, in New Zealand, in the Sandwich Islands and in Palestine, or those kindred in character in Russia. They hold an aggregate net property in this American jurisdiction of \$21,716,102. They do not confine their efforts now to the class contemplated when the association in London was organized, namely, young men in a particular trade. They now aim to be helpful to all young men, including colored, and also to special classes as students, railroad employees, soldiers and sailors. One thousand two hundred and twelve associations reporting to this convention state as engaged in work on committees thirty-two thousand nine hundred and two members, a mighty body of active Christian laymen.

The array of helpful agencies has been immensely multiplied in the various associations, and the world over they are all in accord with the principles of the Paris basis; they are in accord in their methods of work, and as to the end to be accomplished in that work; they are not disagreeing over forms of administration. They have little of rivalry prejudicial to their progress, and they have the entire sympathy of all right thinking men and women.

For institutions of which this can be truly said, which began but fifty years ago and have grown steadily to their present proportions, is it necessary to ask the question whether the principles upon which they are founded, and upon which they have for all these years proceeded and upon which they still proceed,

are still applicable? To this question there can be but one answer, that is yes,—a thousand times yes. In applying these principles God has blessed and prospered the associations, and their individual members all these fifty years, and if we continue to apply them, in faith and with prayer, in the future, as we have sought to do in the past, none of us can anticipate what these institutions will become in their influence for reformation in the next fifty years.

GREAT FACTS IN THE HALF-CENTURY OF WORK OF THE YOUNG MEN'S CHRISTIAN ASSO- CIATION IN NORTH AMERICA

JOHN J. MCCOOK

What I have to say about the great facts developed by one-half century of Christian association work, relates to the work on the entire North American Continent, not alone to the section in which we happen to meet at this convention, but also to the great Dominion of Canada, where such magnificent work is being done and where the first association in North America was established.

We are dealing with facts and not theories. The organization has had to do with very real things. When the Evangelical Alliance was formed in the effort to draw the churches closer together, that work had to be done by thought and discussion, and it was magnificently done. But the work of the association has been real work, active, energetic, man-to-man work.

The first notable fact is that the work has been done by laymen. It is an unusual thing in the history of the world that Christian work, religious work, should be entirely carried on by laymen. While this organization from the beginning has been blessed by cooperation of the churches and the clergy, the active every-day work of the association has been done by laymen. The chairman of international and state committees, the presidents and officers in all the local organizations are laymen. It has been a work of men for men and has been carried on by laymen.

The second point is that this work has promoted *real*, in contrast to *theoretic* interdenominational effort. It has been prosecuted in combination and harmony by the representatives of all the evangelical churches. Denominational lines do not appear in our associations and we usually do not know the church relations of our members except so far as they are matters of statistics. Certainly denominational questions never come into our discussions or our work. Those who had the privilege of being in Trinity Church when that wonder-

ful procession of representatives of our association from different parts of the world entered, noticed with great interest that in it were two clergymen of the Greek church. They are here from Russia by the authority of the Holy Synod, the highest authority in that church, and with the approval of the highest political authority in that great empire. This is indeed a notable event, and we have good right to rejoice in welcoming the representatives of that great church to our convention.

The third point is that this work has been a work of young men for young men. It has been consistently and persistently done, not only upon some one line which might interest young men, but on the threefold line which has pervaded the entire work. We have given attention to physical development and education. We have undertaken to train the intellect. We have done everything to encourage the social instinct. But above all the spiritual idea has underlain this work from the start, and this we can safely testify is the cause of the blessing that has attended the work. These several departments are kept in well-balanced relations, but the best results have always been obtained where enthusiastic men have carefully cultivated and encouraged the spiritual life of the members.

The fourth great fact is one which really comprises six other distinct facts. The work among young men beginning in the city associations and largely among commercial men, soon showed that it was well adapted to meet the wants of other young men also, and in a very short time began to draw together special groups of young men. This has resulted in the formation of six or more separate branches of our association work.

First among these, notice the work among students in universities, colleges, professional and preparatory schools, and in our theological seminaries. This work carried on by Christian students among their fellow-students has had wonderful results. It has resulted in the establishment of some remarkable movements—among others the World's Student Christian Federation, which is bringing into sympathy and harmony the best thought and is securing unity of action among the best men of the universities of the world. Bismarck is quoted as saying that of the young men in the German universities one-third are worn out by the strain and effort of their hard lives, one-third rot out as the result of drink and dissipation, while the other third governs the German Empire. There are many universities and colleges in what are called heathen lands, where a missionary cannot gain access, and there are some places where even the so-called civilizing influence of a Mauser rifle or an Armstrong cannon cannot make itself felt, but it is amazing how readily the universities of the Orient have opened their doors to the organization of these associations. Now suppose

that working under Bismarck's classification we try to reach and save the second third, if there be such, in the universities of the far East, who are rotting out, and help them in their bodies, help them socially, intellectually and in every way that we can, what a mighty, sweeping influence it would have upon the future of the world if that remaining third in the universities of India, China, or Japan, should be turned to Christ and give influence and power in government and in other ways to the advancement of His kingdom upon the earth. There is unlimited opportunity in these directions. There are one thousand five hundred such college associations throughout the world, six hundred and fifty of them being in North America.

Another branch, about which I hardly dare trust myself to speak, as I have given so much time and attention to it, is the work among railroad men—railroad men working for railroad men and for Christ. This branch has done much to uplift and make safe and strong those splendid fellows who run our railroads, and I do not know any class of men that I admire more. It has done much for the railroads and has increased the value of their properties. It has done more in the way of giving security and comfort to those of us who travel on the railroads than we sometimes think. It is a magnificent work. The next fact concerns the work for soldiers and sailors. It was a wonderful thing when the Spanish war came on to find how ready this organization was to take up the work. It so happened that the war opened in the spring. The long vacations in the churches were coming on. The great ecclesiastical bodies were preparing for their annual conventions and assemblies, and it seemed as if our organization was the only one ready to go promptly to the field. The secretaries were ready, the tents and other material were at hand, and that which was not already on hand was supplied by such good men as Mr. Dodge, the president of this convention, and others, and the work went on without a single day's delay. It has expanded very rapidly.

Similar work is being promoted among miners and lumbermen, and among men out of reputable employment, young men in need of rescue from utter collapse or from vicious surroundings—work which is constantly increasing in extent and efficiency.

In this country two diverse races exist among us—the colored people and the Indians. These have given us great cause for anxiety in many ways. One is numerous and growing, the other is much smaller in proportion and decreasing. The young men of each of these peoples have found in this organization something very much to their mind, and an excellent and growing work is being carried on among them.

Another branch is termed the foreign work or work among the young men in non-Christian lands. There is a Macedonian

cry from these young men that is irresistible to those who are in a condition to go to their help. We have now established associations at points of strategic interest in many countries under North American leadership, and this foreign work is steadily growing.

One point in connection with the religious work excites surprise among many. I refer to the revival and extension of Bible study among young men. Christ is recognized as the corner-stone of all our work, and the Word of God as our guide and director. The progress of the associations in the Bible department of their work is more remarkable. In 1866, thirteen out of the fifty-nine associations reported that they had Bible classes; in 1900, eight hundred and forty-two associations reported forty-two thousand five hundred and five Bible and training class sessions, with an attendance of over four hundred and ninety-eight thousand two hundred and seventy-seven. Where should we look for greater encouragement or where could we have stronger hope of finding it?

Another notable and interesting thing about this work is that it not only has not interfered with the work of the churches, but those who are best informed and who have observed matters carefully perceive that it has aided and encouraged young people's societies and other forms of effort throughout the churches, for while the progress of the association work has been accelerated these church organizations have grown even more rapidly. We certainly have not interfered with this growth, but have every reason to believe that they and we share together the benefits and advantages of the good work which each is accomplishing.

The association had its origin in the great cities. There it has developed its greatest strength and usefulness. In such centers there exists the greatest menace to our Christian civilization, and there young men are most fiercely and successfully tempted by vicious solicitation. As go the cities, so goes civilization. This city work has been amply blessed, but it must be pressed, and pressed to the last degree, in view of the fact that great numbers are surging from the country into the towns and large cities.

Work for boys presents a very encouraging outlook. Boys between twelve and eighteen years of age are as numerous as young men between eighteen and twenty-five years of age. Work among the boys has been started by the associations, although it has not yet been pushed as it deserves or as its importance demands. Already over thirty thousand boys are in our boys' branches, being ten per cent as many as there are young men of all ages in our membership. An increasing percentage of room is called for and accorded to boys in all the newer association buildings, and the twentieth century may soon witness as many boys as young men upon our rolls. Every

boy who is saved and started on the right road through these efforts is a splendid testimony to the value of the work of the Young Men's Christian Association.

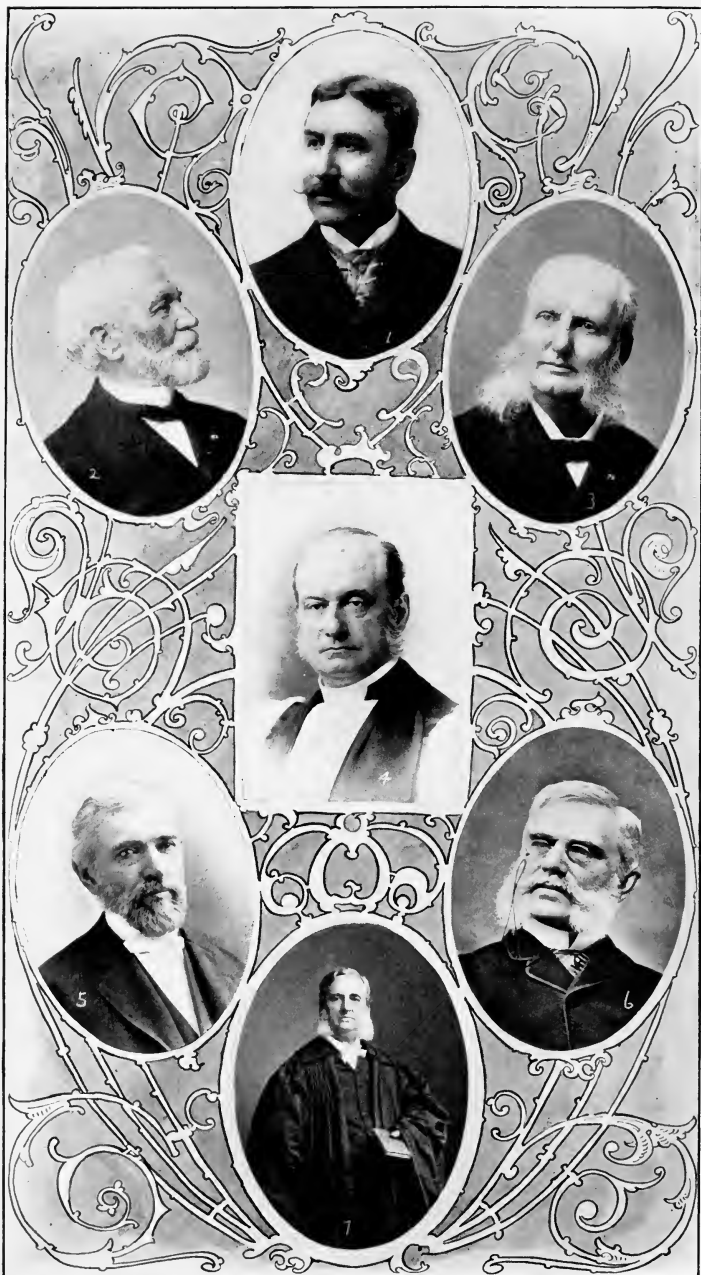
Another fact relates to the only direction in which the association is unable to report satisfactory progress. In the association work among young men of the smaller cities and towns and in the country neighborhoods of North America there has been much ebb and flow, much alternate success and failure. The steady growth realized in other environments has not been realized here, but the field has not been abandoned. Both the international and state agencies of supervision are directing special attention to this unsolved problem, and the prospect of its happy solution was never so bright as now, at the beginning of the new century.

Another great fact is the successful supervision of the work. As early as the year 1854 this international convention and organization was constituted. Then it was followed by state and provincial organizations, and these again by the metropolitan agencies for supervision in the great cities. These agencies have been wisely fostered and generously maintained. Their growth in strength and usefulness has been one potential cause of the growth of the whole brotherhood. The one growth has kept even pace with the other. Experts from other lands have testified, after careful observation, that the North American association brotherhood owes its greater strength and influence to the existence and growth of these agencies of supervision.

The last three conventions have recommended that an endowment be raised to establish in connection with this celebration what shall be known as the "Jubilee fund." The last convention at Grand Rapids fixed the amount of that Jubilee fund at \$1,000,000. The endeavor to secure the fund has met with hearty responses from several friends of the work, and a little more than half of the amount, or \$500,000, has been subscribed, conditioned for the most part upon the total amount being raised during the Jubilee year.

The next noticeable point in connection with this work is the creation of a body of specially trained employed officers. Men have been developed, fitted for their tasks in a very remarkable way. These include the general secretaries, the physical, educational and religious work directors, and the librarians. These officers are employed by the local associations and by the international, state, provincial and metropolitan organizations. They already number some 1500 men. Two schools exist for their instruction and training. Parallel with the steady growth in the number of these officers, there has been an equally steady growth in the qualifications possessed by these employed officers. If there were not so many secretaries present, I would like to bear testimony to the wonderful work that they are doing.





(1) James Stokes (2) O. O. Howard (3) C. A. Jewell (4) H. C. Potter
 (5) Verranus Morse (6) W. F. Smith (7) Alexander McKenzie
 GROUP OF ASSOCIATION VETERANS

During the rejoicing of the Jubilee Convention, let us not lose sight for a single moment of the greatest of all great facts that Jesus, our Master, is Lord of all the earth; that we are first a *Christian* association; that we belong to Christ; that our mission is to bring young men into His kingdom, and to a knowledge of His truth. If we are faithful in this we shall have our reward, and a great blessing will come upon the association and on its work.

OUTSTANDING LESSONS OF FIFTY YEARS' HISTORY OF ASSOCIATED WORK FOR YOUNG MEN

JUDGE SELDEN P. SPENCER

The Young Men's Christian Association is not only the name of a mighty organization whose marvelous growth has been the glory of the Christian church, but as well is it the accurate definition both of the policy and purpose of a work which, notwithstanding some outside temptations and some internal differences, has remained substantially the same during the more than fifty years of its uninterrupted progress. It is an association of Christian men banded together in the name of God to work for men. Its field is as broad as the manhood of the world. Its present success is the result of an intelligent plan of faithful, persevering work; the fruition of a prayerful hope, and the triumph of a Christian's faith in the power and promise of God. Those who devotedly started association work were wiser than the world then knew. They saw with clearness the future and the place in the kingdom of God of a definite work for men, and seeing clearly they worked in faith and prayer to make of their belief a reality.

Necessarily many lessons have been taught and learned in these fifty years of progress. Some of them stand out with assuring distinctness, not alone as an evidence of what, under the providence of God, has already been accomplished, but as guide marks to be faithfully observed for the future. The fundamental principles of association work to-day are the outstanding lessons of its marvelous history. No man familiar with its growth and origin now doubts the wisdom of a definite work for men, nor that such a field is broad enough to engage all the prayer and plan and push of the entire organization without any other thought or purpose. Where men are and can be reached as a class, irrespective of color, creed or condition, there is the work of the Young Men's Christian Association. Where men cannot be so reached, whatever may be the

need of Christian work or human sympathy or philanthropic effort, there is not the field for the Young Men's Christian Association. When every class of men have had the gospel preached unto them and have learned that their bodies are temples of the Holy Ghost, and have been brought into companionship together in brotherly love, and have been taught to make the most of their lives both for this world and for eternity, then, and not until then, will there be reason for different or wider work for this organization than that in which we strive to-day.

Nor do we differ about the leadership of Christ in this movement. We should never forget that His presence is of all things most necessary, His approval most of all to be desired. Many associations have no gymnasiums; some have but limited social work; more have no educational classes; yet they are in every sense of the word Young Men's Christian Associations, because they have banded together Christian men, and meetings both for prayer and for Bible study are the invariable evidence of their right to the name which they bear.

On the other hand, though an institution had all the appliances for physical exercise known to man, and had the equipment for companionship and social gatherings of a city club, and had classes for mind and hand the equal of college and manual training school, and had not Christ as the motive power of its work and the goal of its purpose, it could never rightfully bear the name that brings us here to-day in Christian convention. In proportion, then, as Christ is exalted in our associations are we faithful to our name.

Without assertion upon the differences of church creeds or recognition of denominational lines, or interference with ecclesiastical discipline, we stand together, Christians of all denominations, upon the simple, fundamental truths of evangelical religion, and affirm as our common faith the divinity of Jesus Christ and His resurrection, the inspiration of the Word of God as the ultimate and real authority in divine things from which there is no appeal, salvation alone by faith in Jesus Christ, the incarnate Son, who made atonement for our sin, and who, together with the Father and the Holy Ghost, constitute the blessed Trinity. These principles are fundamental, and they are the primary lessons of fifty years of association experience.

Have we not also learned that the best and wisest work for men is done, not by laboring among them as strangers, but by so identifying them through associate membership, as by the Spirit of God, not alone to make an impression upon the soul of the man, but at the same time to secure his interest in the work itself. To this end buildings have become a necessity. The men whom we seek to reach are brought by the hundreds into association buildings, drawn there by the longing for com-

panionship, attracted by the educational classes, made enthusiastic by the gymnasium and athletic privileges. Their names are known, also their places of rest, of work, of recreation; a band of Christian men has them upon their hearts in thought and plan for their welfare; all that can build them up in this life and fit them for the life to come surrounds them. They are a part of the Young Men's Christian Association. From the very nature of such a work, its main effort is among the young men who can be kept from the sink-holes of sin—rather the work of the ship-builder to make the craft strong enough to weather the storm than of the life-saver to rescue what may perchance be rescued from a tossed and broken wreck. Works of reclamation and works of safeguard are both necessary. Both are within the purpose of this institution. One is reformatory, to rescue scores; the other, preventive, to save thousands.

We have learned, too, the adaptability of this work. It is successful in the great cities with the metropolitan form of government, where a single board of directors has the supreme control of the work in the entire city, with as many branches, with separate boards of management and separate buildings, as the needs of each municipality may require. It is as well adapted to smaller towns and villages, where single boards of directors have entire control. It is the best method of uniting the thousands of Christian men in college to work with and for their fellow-students. It offers to the more than one million railroad men in their arduous and continuous work of responsibility the most practical method of caring for body and soul. It furnishes to the quarter of a million of commercial travelers, wherever in their business journeys they chance to be, the comfort and the strength of home. It touches the colored men as a class. It reaches the Indian as a race. It comes to the foreigner as he lands upon these shores, and before his tongue has learned to frame the words of our language it brings to him the interest which Christian America has in his welfare and seeks to associate him not alone with those of his own tongue, but with the men of his new home and to identify him with that number in every clime and under every sky who are the blood-bought children of the King. In foreign lands, in the islands of the sea, wherever and whenever men can be reached as a class, there with divine purpose, by every known human agency, the Young Men's Christian Association is at work to seek and strengthen and save young men.

Such adaptability of the work, such diversity of field, has taught us that, while recognizing in the local association the unit of power where rests in the last analysis the supreme control of the local work in each particular locality, we nevertheless need state committee and state convention to supervise and plan the work of the state; International Committee and in-

ternational convention to direct extension in unorganized fields at home and abroad, and to supervise those agencies as general publications, training schools, conferences and other departments of the work which in their nature are beyond the confines of a single state and affect by their influence the great body of associations; and to unify so far as possible the entire work along lines of which the associations approve, and by methods which representative conventions such as this authorize and put into operation.

We have learned, too, that the many divisions of this work, constantly growing in number, are best advanced by secretaries who devote their time and direct their thought particularly to their own department. The college secretaries for college work, educational secretaries for educational work, district secretaries for the separate geographical sections of this nation and Canada, railroad secretaries for railroad work, are all familiar illustrations of the many divisions already in existence, and are but the heralds of a greater number of subdivisions which in the days to come are to represent the further specialization of this work. Already work for boys, manual training for men, extension of educational classes in an increasingly greater number of lines, as more and more we strive to supplement in the man any deficiency of early educators, and to awaken the citizen to a higher sense of his duties and responsibilities and prepare him for a better enjoyment of his priceless privileges, are all proving the truth of the assertion confidently made that the Young Men's Christian Association is an instrument of the church of God; that it is by ways in number and effectiveness better and greater each year of its life, reaching out for man and boy to make him a better, wiser, stronger man, and above all things else to press home to his attention by all these means used for his temporal good, the claims of a living Saviour in whom alone is life.

True it is that the vital, human power of the association is in the number of its active members at work upon its several committees; but humanly speaking, the executive force that guides and molds the work, under the directors, is in every locality the general secretary and his associates, in every state the state secretary and those associated with him, in the foreign field and in the work of international supervision the secretarial force of the International Committee. What shall we say of all these men? To them the work of the Young Men's Christian Association is a life work. Perhaps into their keeping more than into that of any other equal number of men has been entrusted the temporary welfare and the eternal destiny of the men of this continent. Upon their Christian character, mental, physical and social qualifications in a large degree depends not only the character of the men who in the future will form our governing directorates and committees, but

as well the policy and effectiveness of the work itself. Greater opportunity to influence the lives of men is not known than is offered to-day to the general secretaries in this work, whether they labor in city or college, on the gymnasium floor, in the office, in the class-room, among men or boys. They are the executive power of this great movement. No man should enter the work of the secretaryship unless called thereto of God. What preparation is needed for such a work? Every argument that can be advanced in favor of an educated ministry can with equal validity be applied to the general secretaryship of the Young Men's Christian Association. He must without embarrassment meet with the learned and the ignorant, the rich and the poor, the cultured and the rude. He is the coadjutor of the ministry, the business adviser of young men, the spiritual counselor and guide of hundreds seeking for light. If ever a man needed all the training of mind and body and habit and thought that either school or reading, study or travel can give it is the man who seeks to find in the work of the Young Men's Christian Association his life work. Well have we learned the lesson; none the less if here and there a glorious exception does but prove the rule that our associations to-day demand an educated secretaryship.

These are some of the outstanding lessons of our marvelous history. They have been learned rather by the gradual perception of their need and truth than by any bitter experience of sharp contest. Have we not also learned the power of Christian unity—how that men of different creeds, eager and zealous in their several denominations, have no difficulty in working together in this undenominational work for men; that after all the things about which we agree are more and better than the things about which we differ; that it is easier and wiser to carry on a uniform work for men upon a basis acceptable to all, than to divide it among any ecclesiastical bodies.

In the last days of the Civil War the two great armies came so near together that upon a Sabbath afternoon only a rampart divided them. The men in blue were singing "Yankee Doodle" and "Columbia," and the men in gray with equal enthusiasm were singing "Dixie" and "Maryland, My Maryland," when some one—on which side it is not known—started to sing "Home, Sweet Home." In an instant the refrain was caught up by the men of both sides—not that either lost their love for their several songs of patriotism, but, forgetting them for the moment, they joined together in a melody of mutual interest and affection. So in this great gathering of men, representing every denomination of the Protestant evangelical church, we do not forego a single one of the beliefs in which we severally glory, but for the purpose of this work, forgetting the songs of Calvin and of Luther, of Wesley and Spurgeon and Phillips Brooks, we join together in a nobler, sweeter, grander chorus,

dear to us all and hallowed by a thousand sacred convention memories,—

“Blest be the tie that binds
Our hearts in Christian love,
The fellowship of kindred minds
Is like to that above.”

THE RELATION OF THE YOUNG MEN'S CHRISTIAN ASSOCIATION TO THE CHURCHES

PRESIDENT W. H. P. FAUNCE, BROWN UNIVERSITY

The history of the last fifty years is strewn with the wrecks of various religious and philanthropic organizations. Among those wrecks one institution still sails the seas, stronger than ever—the Young Men's Christian Association. What is the reason that while other organizations have disintegrated, dwindled, and disappeared, this association has waxed stronger and stronger? The answer will be found largely in its relation to the churches of Jesus Christ on earth. That relation is certainly not ecclesiastical. The association has no ecclesiastical standing and desires none. It sends no delegates to any church assembly, and no church assembly sends any delegates to its meetings. The association propagates no formal creed, imposes no rigid ceremony, and avoids that ecclesiastical pettiness on the part of good men which has sometimes hindered the coming of the kingdom more than “all the fiery darts of the wicked one.” The relation is certainly not a financial one. No church officially contributes to your support, and no church asks any official contribution from you for its own support. None the less, the relation is intimate, vital and indispensable, a relation established by far-seeing men, a relation which will continue while the association endures, a relation established by one simple requirement—that a man must give himself in unswerving loyalty to the visible church of Christ before he can attain directing place or controlling voice in the counsels of the association. A man may not be a genius; he need not be a great scholar; he need not have wealth or social prestige, but he must avow himself a follower of our Lord; he must give himself in loyal and unswerving devotion to the church of God on earth, before the association will give into his hands direction of its affairs or controlling voice in its plans. This requirement which to those inexperienced in Christian labor may seem superfluous or narrow, has held the association for a half-century steadfast to Christian purpose and Christian enthusiasm, and “wisdom has been justified of her children.”

The association deriving all its active members and its inspiration and energy from the churches, has reacted on the churches in certain obvious and notable ways. It has to a re-

markable degree developed the power of organization among the laity. Medieval Christianity had no place for the laity. The layman was the "lewdman"—lay and lewd were precisely the same word. Puritanism had little place for the layman. Jonathan Edwards wrote in sternest rebuke to a young man who ventured to take part in one of the meetings of the church. No duty was for the layman except to listen, to pray and to obey. But whoever would write church history in this year of grace must go not only to the minutes of church assemblies, he must go to the lives of such laymen as the founder of this association, whose spirit dominates your every assembly; to the life of the Earl of Shaftesbury, whose hereditary titles pale beside his glorious record as a Christian layman; to the life of Henry Drummond, who taught two continents the primacy of Christian love; to the life of Dwight L. Moody, who is fulfilling his own prophecy in his last sermon when he said: "Some day you will read in the papers, 'D. L. Moody is dead.' Don't you believe a word of it. At that moment I shall be more alive than I am now."

The association also has enabled the churches to achieve and to express a marvelous Christian unity. Years ago some of us were dreaming of a great combination that should swallow up all denominations in one enormous religious "trust." We were expecting a swift fusion of all denominations in one; but we are not much interested in any such scheme to-day. We have found other matters far more vital and pressing. Carroll D. Wright has told us that the separate religious denominations of America—the largest of them—were never so strong in their individual development as they are to-day, and never so likely to endure. What then? Why, then, I will give my heart and hand in Christian effort to any man on earth who in loyalty to our Lord is seeking to make the kingdom come and the will be done. When our individual opinions are at the forefront, and when we are ever striving to force all men into identity of opinion on every point regarding Christian labor or Christian thought, men diverge and fall asunder; but when effort to make the kingdom come in the name of Christ is at the forefront, then men assemble and realize an enduring brotherhood. Spiritual altitude is spiritual unity! Just in proportion as we climb into the still air of fellowship with the Master, just in proportion as we attain the level of His thinking and His life, we shall find ourselves in perpetual and indissoluble union one with another.

Again, the association has enabled the churches to undertake and accomplish many things that are impossible under a church roof, many things that we do not wish done under the roof of a house of Christian worship; and thus it has brought about a more comprehensive idea of Christianity as applied to the entire life of the modern man. We cannot sing some of the old

hymns that were sung fifty years ago, those hymns that talk about the body as a "frail tenement of clay"—at least we could not sing them in an association gymnasium. We have a more triumphant Christian hymnology than past ages have known. While I give thanks to God constantly for the magnificent service wrought by the "Pilgrim's Progress," John Bunyan's dream, yet I cannot acknowledge that the Christian in that dream had completely realized the Christian ideal, if his career was simply one long flight out of one city into another. This world is to the mind of the Master not simply a "Vanity Fair," but rather it is a vineyard of the Lord where the Lord's voice is ever sounding: "Son, go work to-day." Religion does not consist in flight, but in conquest; not in getting out of something primarily, but in getting into something; not simply in fitting men for death, but in fitting them for the life that is life indeed. Christianity is the oldest of all things in the world in its motive, and that motive never changes, and never will change. Christianity is the newest and most modern of all things in its methods and its instruments, and the latest invention is none to good for the churches of Jesus Christ, our Lord. The church might sometimes say of the association, as William T. Stead said of James Russell Lowell: "He taught me how to hitch on the newest philanthropy to the old, old story of Calvary." Only the newest philanthropy is never "hitched on" to Christianity. It blossoms out of the very heart of the Christian faith.

Here, then, is the happy relation of the associations and the churches: the associations derive from the churches their membership, their truth, their inspiration, their energy; the churches have in the associations a method of organization, a right arm of Christian service, and a boundless opportunity. Let the associations be as broad as the entire assembled churches of Jesus Christ. Let them never represent simply certain aspects of truth to the exclusion of all other aspects. Let them never be the slaves of tradition. Let them grow in horizon just as fast as the churches grow, and stand in the forefront of Christian thought as well as of Christian action. Let them never represent simply certain sections of the true church of the Master. Let them seek to become ever broader and more comprehensive and let the churches recognize in the association one of their great training grounds for young men. Our religion began with the training of twelve men. That was the whole beginning of the whole kingdom on the earth. Christ did not give himself in desultory work for all Palestine; he made no attempt to heal all the sick, to raise all the dead, or to preach to everybody: he gave three years to the training of twelve young men, and then He left His kingdom in their hands. And the work of the kingdom will not be accomplished until in every land there shall be a noble army of consecrated Christian man-

hood, going forth in the sign of the cross to work righteousness, to subdue kingdoms, to stop the mouths of lions, to wax valiant in fight, and to put to flight armies of the aliens. God speed that coming day!

THE RELATION OF THE YOUNG MEN'S CHRISTIAN ASSOCIATION TO THE CHURCHES

REV. FRANCIS E. CLARK, D. D.

There was never a better definition of the church of God than that which was sung by Charles Wesley:

One family we dwell in Him,
One church above, beneath.

In this church family one of the children, perhaps we may say, the most stalwart son, is the association in whose honor we meet to-day. Some refuse to admit that there are many children in the family of the church, and that there could ever be another birth in the family. This was said, as we know, regarding the Sunday-school about one hundred years ago. It has also been said of the modern young people's movement in the churches, and of the Young Men's Christian Association more than once. But these fifty years of patient, magnificent service in all parts of the world have proved that the association has a right to sonship in the family of God.

In a family there is some special and specific work for each member. The father is the bread-winner; the mother is the home-maker, and each child has his recognized, individual place. So in the family of God, this association has its special, peculiar, unique work.

In the first place its special mission in the church is to set young men at work for young men. I have not very much sympathy with those who say that the church is "chopped into bits," when its work is divided or distributed. It is as if an objector should talk of breaking up the spinning jenny and smashing the power-loom because in increasing production they make a division of labor. In these days everything is subdivided, and every one has his special work in the great family of the world's workers. The family is not broken into fragments because the father goes to his business, and the mother goes to the kitchen or the parlor, and the children go to school. The school is not broken up into fragments because there are primary, intermediate and high school grades, and at last the boys go on into college. The school and the cause of education are advanced by this subdivision. So it is in the church of

God. Because the young men have a special work to do for young men; because there is a special work for the young people, for the men, for the women in their missionary societies, and in all kinds of church effort, seeking all kinds and conditions of people—because of all this specialization I believe that the unity of the church is promoted and that it is doing a vastly greater work than in the past because of wise subdivision.

In a recent remarkable sermon Dr. T. T. Munger says that the work of the church is done by its so-called minor organizations, that here is its life, and that the lowest form of church organization is that which is content simply to listen to preaching.

A little while ago I was in the town of Winston-Salem, North Carolina. Here, years ago, the Moravians were given a reservation by the government, and established their church, noted far and wide for its simplicity, purity and missionary zeal. The church in Salem, as in other places, is divided up into what are called "choirs" or little bands of people of the same age and condition. There is a choir of little boys and girls, and another of older boys and girls, a choir of widows and a choir of widowers. Every year these different choirs come together for their annual love-feast. I went to the widows' love-feast in Winston-Salem, not because I was a widow or a widower, but because I was an invited guest. It was a touching sight to see those old ladies gathered together, forty or fifty of them, all sympathizing with each other, and joining together in that beautiful love-feast. Then they partook of the Lord's Supper together, and went out strengthened in their hearts to do what God gave them to do.

The next Sunday there was to be the choir of young women, and then the choir of the young men, and later the choir of the married people. There is no church that is more united, more hearty in its sympathy of member for member, more active in its work than this Moravian church which is thus subdivided. What are the "choirs" of the church universal? One of them is this stalwart Young Men's Christian Association choir at work in all the world.

A second special mission of this association in the family and church of God is to put emphasis upon a symmetrical, well-rounded development of the whole man. It says to young men, "Your bodies are the temple of the Holy Ghost." It has accepted the benediction of the Apostle Paul,—that, "your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." In the early ages the ascetics and mystics, in their emphasis upon the spirit, did not put sufficient emphasis upon the body and the mind. The tendency in these days in many scholastic circles is to put the emphasis upon intellectual belief and the intellectual apprehension of religion. I thank God that there is one institution, flourishing and

vigorous, that has divided life in this way, and that your symbol is the triangle—a figure with equal sides and equal angles.

May I speak a personal word? I am proud to be a member of the Boston Young Men's Christian Association. Especially am I glad to frequent its gymnasium. I go in with the boys three or four times a week during the winter when I am in Boston. I strip with them, throw the medicine ball, work the chest weights, and look on with wonder and admiration while the younger boys stand upon their heads and turn double somersaults in the air, and only wish that I could do as well as they. I speak of this only to give my testimony to the fact that it has done much for me, and I am only one of thousands who can say the same thing. I have been able to do my work during the last three years, since I became a member of these gymnastic classes, in a better way, with far greater ease, because I have put some emphasis upon this side of my triple nature. If I may speak a word to my gray-haired confreres, in the ministry and out of it, I would say, Wherever you are, join this association if you can; go regularly to the gymnastic classes; put yourself under the physical trainers whom you will find in every large association, the best men of their kind—and this can be said with special emphasis in Boston, for there is in this country no better physical director than Mr. Roberts, or better physical trainers than those who are associated with him. Put yourself under the direction of such men. You will live longer, preach better, and do your work more for the glory of God.

May I suggest to you, my brethren of the Young Men's Christian Association, that if you ever make any change in your symbol, the triangle, make the spiritual arm a little longer than the others. In these days, when there is a schoolhouse upon every corner and an athletic field behind every schoolhouse; when in college "athletics are made compulsory and chapel voluntary," there is little need of fear lest we put too much emphasis upon the spiritual side. In all the churches and in all these associations, let us remember that after all this is the thing for which we stand. I thank God that you have so well kept this idea to the fore.

One thing more. The Young Men's Christian Association has a right and a place in the family of God because it has done more than almost any other organization to bring together the people of God in the different denominations, and to fulfil our Lord's prayer, "that they all may be one, as Thou, Father, art in Me and I in Thee." During the last fifty years there have been divisive forces at work. But there have also been uniting influences, and one that is most prominent is this splendid association movement. What some one has said about a similar organization can be said about the Young Men's Christian Association, with just as much emphasis: "If the denomina-

tional bars have not been taken down (and that is not necessary), this association has at least taken the barbs off the wires, and that is a great deal to do." There was a great gathering of young people of the Christian Endeavor societies in the city of Melbourne. The city hall, a building of magnificent proportions, was crowded with young people from all parts of the colony of Victoria. It was the consecration meeting at the close of the convention, and they said to each other: "Now, we will show our loyalty to our own churches and our community by responding, when it comes our turn, by denominations and not as individuals and societies." So they were arranged according to denominations. In one gallery were the Presbyterians, three or four hundred of them. In the opposite gallery were the Church of England young people, three or four hundred more of them. Behind the Church of England young people were the Congregationalists. Behind the Presbyterians were the Baptists. In the front row were some of the smaller denominations in the colony. And behind these were a great body of Wesleyan Methodists, who are the largest in that colony, and the largest in this particular organization of which I am speaking. There were thirteen or fourteen hundred of them sitting together in solid phalanx. The Presbyterians rose, and standing together sang an old Scotch version of the Twenty-third Psalm. Then the Episcopalians rose and sang the *Te Deum* and were followed by the Congregationalists, the Baptists and the smaller denominations. Then the Wesleyan Methodists rose and took for their consecration message the first hymn that Charles Wesley wrote after his conversion. They sang the first verse, and the second, and the third all by themselves for no one was expected to join with them. Then they began on the fourth verse:—

"He breaks the power of reigning sin,
He sets the captives free;
His blood can make the foulest clean—
His blood availed for me."

But this hymn seemed too big for any one denomination, and as they began on the first line—

"He breaks the power of reigning sin,"

the Presbyterians began to join:—

"He sets the captives free,"

and the Episcopalians began to sing:—

"His blood can make the foulest clean—"

and the Baptists and the Congregationalists joined in:—

"His blood availed for me."

And all were singing. No one could keep silent because that song told of the basis of their fellowship.

Brothers of the association, this is indeed the basis of our fellowship; the reason that we are standing together; the meaning of our unity—that we trust in the Lord Jesus Christ; that we are striving to do what He would have us to do, and that in His blood we look for salvation from our sins.

It has been my happy privilege to see and work with the members of this association in many lands and on every continent, young men of different complexions, of varying garbs, of differing histories and antecedents. But always I have found them doing the same splendid work for their Lord.

I congratulate you on the good work they are doing, in China, in India, in Japan, in the islands of the sea. I congratulate you on having such men as you now have in India—the McConaughys, the Whites, the Eddys. I congratulate you on your secretaries in China, whom I have seen within a twelve-month. They were upon many platforms with me, the Lewises, the Lyons, the Gaileys—splendid, stalwart men, who are big physically, mentally and spiritually, and who are carrying the name which is above every name throughout all the world. They proved themselves heroes in the awful Boxer uprising as they have proved themselves splendid workers in the everyday humdrum of life. I rejoice with you in this belting of the world with work in Christ's name, for young men and by young men—a work which will be for the glory of God and for the establishment of His kingdom, in all the ages to come.

THE NEED OF A MORE AGGRESSIVE WARFARE AGAINST THE FORCES WHICH ARE DESTROYING YOUNG MEN

REV. JAMES M. BUCKLEY, D. D.

The theme, not conceived by me, but assigned to me, is too grave for levity, too deep for superficial treatment, too momentous to be discussed offhand. Half truths, sparkling epigrams and platitudes are all aside from a theme which proposes to emphasize the need of a more aggressive warfare against the forces which are destroying young men.

"Destroying young men!" Destroying old men would be a sad thing, and much might be said upon it, for while there are many self-made men, there are not a few self-unmade men. But destroying young men is the annihilation of everything good in the individual, in the family, in society, in the church

and in the nation. The process, if unchecked, would ruin the most noble people on the face of the globe in the course of two generations. What is included in this theme? "Forces!" Are there new forces? Are the old changing or being intensified? Are they visible or invisible, subtle or open? "More aggressive." Is there any warfare against these forces worthy the name? Is the warfare persistent, achieving, thoroughly efficient, or intermittent, without tact, without taste, without a wise adaptation to the ends? All these questions spring from the simple and yet all-inclusive word "need."

Who knows whether things are better or worse than they were? "Say not thou, What is the cause that the former days were better than these? for thou dost not inquire wisely," said a wise man, "concerning this." No young man can tell whether this time is better or worse than the former time. How does he know what the former time was? Was he born with a recollection of a preexisting state? The old man, if withdrawn from society, is usually dwelling in the past, magnifying it at the expense of the present, the primary images in his brain cells becoming more active as recent pressure is removed. Such an one may know much of the past, but knows, if one may use such an expression, increasingly less about the present. Suppose an old man sympathizes with the age? The old are usually very mellow or very cynical. If they are very mellow, they are sort of grandfather or grandmother to the present state. They are blind to its faults. They see more in their grandchildren than they could see in their own children. The great problem of old people in the family is this: to understand how it is that their children's children are so much better than their children, when their children had so much better parents than their children's children. In the same spirit, if sympathetic with the present generation, they are blind to its faults. But if cynical, they can see no good in it. They are the vanishing generation, and their nerveless hands hang down and their bloodless hearts grow sad.

A celebrated English medical man divides old age into two kinds—premature and natural—and affirms that they generally agree in this: that when the aged are half asleep at night they go regularly over their past lives and take an unfavorable view of their past and present condition. That may be a slander, for Sir Robert Grant wrote a most beautiful hymn on old age, full of hope and life and joy, sympathetic with the present but full of the glorious expectation of the eternal day. Nevertheless, the cynical tendency always waits by the side of the two specters—the gaunt specters of Old Age and Poverty. An old man cynically inclined praises the past as a means by which he can attack the present.

So when this theme was transmitted to me, I fondly hoped that perhaps I might combine the two—be a mediator between

the old and the young. But at that point the forms of two of my fellow students arose in recollection. One of them was placid in disposition. He was a charming companion, but he had one peculiarity: he evolved his ideas of the social state from the narrow scale in which he lived and moved and had his being. Furthermore, he was very studious, and consequently he thought of books, to books, in books, and did not fully understand even his own schoolmates. Worse than that, though the diameter of his circle was small, it included some very disagreeable persons—consequently he had the opinion that mankind in general are unreliable and uncertain, and growing more so with each succeeding year. He lives to this day, having been all the way through a placid man, and yet with a sad burden—everything is going in the wrong direction, and he is powerless to stop it.

The other was the exact opposite. He was and is a universal and undying eulogist of all things that are. Just before the Civil War he shook me by the hand as he entered the room and said, "I shall be back in three months. We shall wipe them off the face of the globe in less than that." Many changes have happened since, but all is bright and beautiful to him. While we are here, he is undoubtedly promoting some enterprise in the City of New York which is to do away practically with poverty in general, and in his own case.

Hence, I deliberately paused in my meditations and asked of a number of men I casually met their opinions of the present tendencies. They did not dream that I intended to make up an estimate. They answered me frankly, and I am sorry to be compelled to say that with two or three exceptions, in different forms of speech, they agreed that in the young men of to-day in this country, there is little sense of the necessity of being renewed by the Holy Spirit; that the idea of conversion, regeneration, its absolute need, has gone out of them. There were very few ministers among those asked. They would perhaps have given me the platitudes of their profession. I asked few of them—I know the ministerial view of subjects tolerably well—but I asked physicians, and lawyers, and other laymen. They said further that they believed that the Scriptures had very little power to-day over the minds of young men; that you could not settle anything in morals or doctrine by any passage from the Bible, or accumulation of passages, however clear their signification might be. What struck me most forcibly was this: that the wiser of these men emphasized the idea that the supernatural,—the idea of a whole kingdom in the spiritual order, God, Christ, the spirits of just men made perfect, the new covenant, the idea that every human being should be a conscious subject of the King of kings and the Lord of lords, moving at the command of the "Captain of his salvation," that this idea had gone out of the minds of

the young men; and further, that the majority of them had no conviction that they would have to give an account of the deeds done in the body. One man made this remark: "It seems to me that most young men at the present time, if they look at all on the future life, consider it as a further projection of the present state, in which a man can go on and rectify his conduct if he chooses, or find agreeable companions as he pleases." One person who was no aged man, no poor man, no unsuccessful man, but one not more than thirty-five years of age, head of a large establishment, getting richer every day, and doing his best to keep himself poor by giving to all good causes, said to me that the young men seemed to him either to be intent on getting rich, or on getting political preferment or influence, or on having a good time, or—and then he smiled—on telling the last joke, or propounding the last conundrum.

These things set me to discussing in my own mind: when is a young man destroyed? Of course, a miserable wretch, who has the marks of what Solomon said was the result of vice—he mourns at the last because his flesh and his body are consumed, and a dart strikes through his liver—is being or has been destroyed. The young man is destroyed if both character and reputation are gone; he is destroyed if he is a defaulter and sent to prison or a reformatory—everyone agrees to this: but suppose a young man is clear-minded, has charming manners, and a wonderful mastery of the English language, commands a good salary, and is acceptable in the most refined male and female society, is there any sense in which such a young man as that can be assumed to be destroyed, or to be in the process of being destroyed?

It is noteworthy that the gospel of Jesus Christ says a young man may have and be all this, and if nothing more is already destroyed; and a woman may be and have all that, and if nothing more she may be dead, in the gospel sense. Suppose the man has no sense of God, no interest in God, living entirely for this world, has simply a business or a legal standard of morality—would not commit a criminal act on any account, but is bound to get on if he can do it within the realm of things permitted in the law; now, the gospel declares that that young man is destroyed; the gospel teaches that that young man on whom Jesus looked with love, and who refusing to follow Christ because he had great possessions, went away sorrowful—the gospel teaches that that young man was destroyed.

With this idea before us, we can go back to the foundation of the Young Men's Christian Association. I will tell you from positive experience and continuous recollection this: that the theory of the association in former years was that every man must seek the kingdom of God. In 1857-8, when I was present at those revival meetings, though not a member of the local

branch of the association, the appeal was: "you must come out from the world" in the gospel sense. It did not mean—for it was undenominational—that you must accept artificial restraints invented by particular sects for their own purposes, but it did mean that there was a clear line of cleavage between the spirit of the world, the character of the world and the actions of the world and those of the kingdom of Christ, and the world had to be given up, and the inquirer had to stand up and let people look at him and say,—“He is no longer one of us.” Our forerunners either made a great mistake, or many are making a great mistake now. But what our forerunners required is on every page in the Bible.

So we may consider the subtle aspects, and not the wretched drunkards. I have had some experiences with human nature. Preaching in the Tombs one Sunday, I shook hands with fourteen murderers. I went through every cell. I never found a man of sin in any one cell—he was in the next cell or on another tier. The thief thanked God that he never attempted to assassinate his mother, and the man who attempted to assassinate his mother praised God that he was never unkind to his wife and children. Let us turn from the grosser, and look at the subtle forms. Impurity in its subtler forms is invading the minds of young men as never before in this country. This does not admit of public discussion, but I will say this: there was a time when we pointed the finger of scorn at Paris, Berlin and Vienna; we declared that those three cities were hotbeds of licentiousness. And when we said it the more discreet and intelligent critics of those countries and of ours had to admit the truth. But that time has gone past, and the French critic going back to Paris can point to our great cities and say: “They are very much as we are in Paris, and Berlin and Vienna.” We know of Sherry dinners, and we know that eminent physicians and great ecclesiastics declare in ordinary conversation that what came to the surface in those terrible things is widely diffused beneath. Also the spirit of gambling is prevailing as an epidemic in England to-day to the horror of all wise and good men, and not less so in this country. We will say nothing of extravagant statements, but what did Dr. Huntington, rector of Grace church, and successor of Bishop Potter in that vast parish, the most accurate man in his communion, declare only a few weeks ago?

Many years ago Wendell Phillips delivered one of the most eloquent addresses ever heard in this city. He described New York, and the people of Boston sat and listened as he portrayed the iniquities of New York. That smile of complacency for which there still remains a considerable reason rested upon their lips, but Mr. Phillips paused then and said: “I have described Boston to you.”

In considering this subject we have to note the impatience of

restraint, the importance of which the Puritans fully recognized; disposition to regard all things as unsettled in religion and all things as unsettled in morals, and a hatred of intense conviction everywhere. One of the leading educators of New England within a very short time warned young men to beware of the emotional elements that are often affected or honestly cultivated among the evangelical Christians. I acknowledge that there is an implied compliment to the evangelical Christians that was not meant; I acknowledge that if it is necessary to warn against it there must be a little of it left, but if you abstract emotion from religion, what have you? You have the skin left, nothing more. Abstract emotion from the family, and what is left? An incident is told of a woman whose husband said to her the day after they were married: "Madame, I have already in public declared my love for you. I now redeclare it and until I have formally retracted this statement, I wish you to understand that my love continues." In the course of seven or eight years having read in some book that we change entirely once in seven years, she felt that she wanted a new declaration, and failing to get it she removed to Rhode Island, and extricated herself from the domestic bliss without any emotion. The havoc would be still worse in religion, for the first great commandment is: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." What now have we to say concerning the warfare? Is the warfare adequate which we are making? We are pumping, but the ship sinks a little. The levees do not keep back the waters. Perhaps, to change the figure, we are preventing the fire from spreading. We certainly do not put it out. The atmosphere of the churches to-day is no great help to the Young Men's Christian Association, and the Young Men's Christian Association in very many cases is very little help to the church as respects an atmosphere.

Mere appeals to the sensibilities, if that be all, have nothing to do with conversion. Tears no more affect conversion than those tears evoked by fictitious scenes affect reformation. Furthermore, mere arguments amount to nothing. There must be a manifestation of truth to the conscience. The heart must be moved to its depths, the mind and the will must be turned from evil to good; from self to God. Only living witnesses proving by word and act and testimony that Christ is in them can draw young men. Pastors and public speakers are advocates: the witness confirms their arguments and statements. True aggressive warfare is personal. The secretary of an association must be a man of sense, a man of tact and taste; of tact that shows him what is fitting, and taste that shows him what is appropriate. He must understand human nature. To quote from Finney: "He must have the Bible in one hand, and the

map of the human mind in the other," and he must have the wisdom to make men in high position genuinely interested in the conversion of men a little lower in the social scale than themselves. The ordinary man in high position is quite willing to stand up as a certain man of this sort did in Father Taylor's Seamen's Bethel in this city. He said: "I always liked the men of the sea. My ships are on every ocean, and I am never sorry when I meet a sailor. I am always glad, and I am glad to be here. I have come down from my house on Beacon street to see you, and that you may see me." So soon as he finished, Father Taylor rose and said: "Now, if there is any other old sinner from Beacon street who wants to give his experience, let him get up." The Christian of high position elevates himself still higher when he seeks to lead those not of equal consideration to Christ. Why can't young men talk about personal religion? They can talk about everything else. I preach to universities, and then according to a new and admirable custom I wait three hours in the afternoon in some room for the students to come and speak to me upon personal religion or concerning aggressive personal work. I am delighted with what they say. But the moment I begin to ask them whether they have opened their hearts in any degree with regard to their religious experience to their fellow students, the majority of them have to admit that they have not. Now, this must be done, otherwise no results will be brought about. With this the humble can do much; without it the most exalted will accomplish little if anything in saving young men. Men cannot be saved in masses. To induce a young man to cease profanity or to become a total abstainer is good; to leave him without a heart devoted to God, is to modify symptoms of a deep disease. There is nothing in fanaticism; there is nothing in enthusiasm, properly so-called; there is everything in an intense conviction.

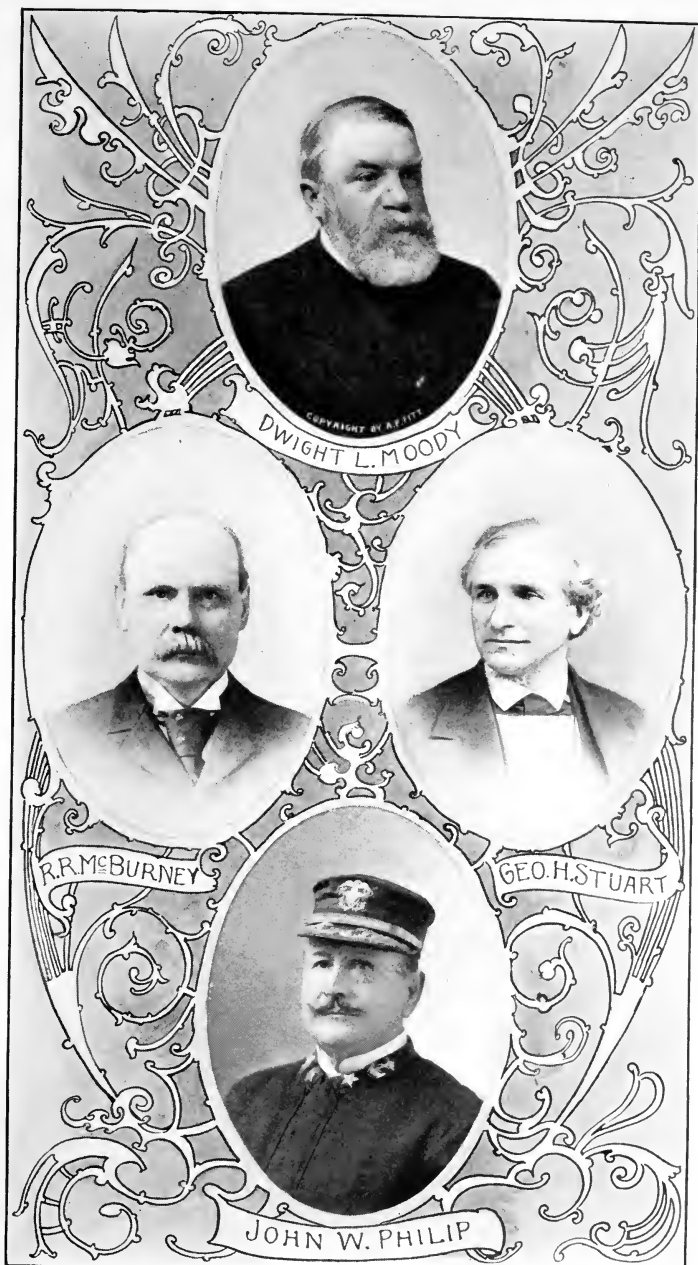
If I seem a Jeremiah on this occasion, who made me so? The committee that gave me the theme. I could speak by the hour on philanthropy, on railroad work, on all the good things done by the association. I favor athleticism. I spent in athletic exercises this morning an hour to get in order to speak audibly in this hall. I favor also the literary development, and the social. But I call upon you this day, in the presence of Almighty God, in view of these truths, and in the light of this holy revelation to vow within yourselves that all these things shall be held subordinate to aggressive moral and spiritual warfare against the forces that are destroying young men.

THE MASSES OF YOUNG MEN UNTOUCHED BY
OUR ASSOCIATION IN THE GREAT CITIES
OF THE UNITED STATES AND CANADA

HON. JAMES H. ECKELS

There have been great movements upon the part of the American people towards a better and wider liberty. Of them all none has been greater in its aim and achievement than a movement which had its North American beginnings only half a century ago, a movement that has for its ideal the upbuilding and the betterment of the young men of the continent.

In looking over the uncovered field, in studying the unaccomplished things, in wondering how we shall reach the untouched masses, we are apt to take a disappointed view, for so little seems to have been accomplished, so few seem to have been reached. Our membership as compared with the whole number of young men is so small, and yet considering the brevity of the time occupied, we may well feel that great has been the work done. Well may we look up, judging from the past, and have the confidence that in the future the work will gather to itself a large army of helpers, and that where indifference now exists, we shall find zeal and labor and help and well-wishes and the upholding of the arms of those who are engaged in the active work. Within this half century the work has been put upon an organized basis, and it is now recognized as an effective force in our social life, our educational institutions, and our business undertakings. There is no agency to-day more effective for the upbuilding of the church of Christ than this unsectarian, undenominational organization, the foundation principle of which is "Christ and Him crucified." There is no force to-day which receives in such measure the godspeed of the church as this organization which recognizes as its primal principle the bringing of Christ to the individual man, in his individual capacity, making him to feel his individual responsibility towards society, government, himself and his fellow-men. This organization, in giving aid to every young man whom it reaches, seeks not only to enable him to maintain his self-respect, but also to teach him his responsibility to his fellows. This organization, then, in fifty years has made itself an effective force in society, in the church, in education and in good government. Further, it has been the one organization that by its fundamental endeavors makes it possible for all men, of all nationalities, of all creeds, to meet upon a common ground for a common purpose, and that common purpose the betterment of the nations of the whole world. We have received in this convention the congratulations and good wishes of presidents of republics, of kings and emperors. We have



A QUARTET OF LEADERS

seen here the representatives of many a nation bidding godspeed to representatives of other nations, because all are engaged in the common purpose of helping their fellows to the better things of life, of society and of the future.

But I speak especially for that great body of young men who gather within our cities to strive for fortunes and to buffet with the ills of life. God knows these young men are many, and their wants are great. The temptations that confront them are numerous and seductive. Much has been accomplished by the association, but there is still more to do, and the doing of it, let us be thankful, with each added year becomes an easier thing because those in our great cities who favor the better things in society, in the political atmosphere and in business relations now recognize, and each year more and more will recognize, the potential force of this organization for good. The business man is at last recognizing that if he discharges his duty towards the men in his employ his interest in them must follow them out of the hours of daily occupation into the hours of recreation and of study; and he can best show this interest by aiding the organization which has studied the problem, which has organized the force, and which has laid out the lines of battle wherewith best to carry on the conflict against evil.

The Young Men's Christian Association in the cities in these latter days has taken on a better form, a stronger method, and a more scientific though none the less religious spirit. We have seen to it that while above all the principle of the religious life is not to be forgotten, we shall also develop in equal symmetry the body, the mind, and all things which go to make up a well-developed, well-rounded Christian life. Let the business men of this country feel that in their investment in this organization they are but making more certain better employees and guaranteeing to themselves a better service while gaining for the man who works for them a better appreciation of life, a better discharge of duty towards his fellows and a better aid to the up-building of the best elements of this great country of ours.

No other problem is so serious as the problem of the young man in the city. It touches upon every phase of life, social, educational and political. Much has been said about the necessity of helping the country young man. I would go even further and say that this organization ought never to forget its duty toward the young man in the country if it is to best discharge its duty toward the young man in the city, because the city is but the larger growth of the country and into its population drifts each day a great percentage of the young men from the country.

Many reforms have been undertaken in this country having in mind the betterment of private and of public life. Doubtless many more will be undertaken in the future; but we make each one a little less a necessity, each evil a little less severe, the dan-

ger towards private and the menace towards public life less to be feared when we go to the very basis of things and set right the individual character of the individual citizen. How better can you do this than by reaching him through an organization which as its fundamental principle teaches the necessity of a clean religious, physical, social and educational life? When you thus secure what is essential to the upbuilding of the best character in mankind, you have accomplished that which means not only good in the present but an assured good for our people in all the future.

This country everywhere proclaims its liberty of conscience, its guarantee of personal and property right. For the continuance of those elements essential to a true republic it is necessary that the individual citizen have a full appreciation of his rights, his privileges and his duties towards himself and towards his fellows. This is the work for which the Young Men's Christian Association stands—the making of the individual a better man and a better citizen, and in the accomplishment of that work let there be between the peoples of different church creeds, of different nationalities, of different governments, between those who alike have at heart the world's good and the accomplishment of the betterment of mankind, only a generous rivalry.

THE CONTRIBUTION OF THE ASSOCIATION TOWARD THE SOLUTION OF THE CITY PROBLEM

HERBERT B. AMES

Though most of us are in it, are of it, are hourly being acted upon by it, few there are who have any adequate conception of what the city problem really is. The phrase to a Christian man stands for a vague sense of responsibility, for a consciousness of unfulfilled obligation, and though there are intelligible the notes of a call to duty, he knows not whence that summons comes nor what it bids him do. Yet one has only to walk observantly the length of a single city block to find on every hand finger-posts indicating the direction of the answers sought. Here is a ragged street boy crying "shine, sir?" He is a mere child, barefoot, unwashed, unkempt, with a prematurely old look in his face. Something within you cries out: "Was it for this that a soul came into the world? Is this life as it should be lived? Has this mite of humanity his chance, his opportunity, and if he has it not, where lies the fault?" Follow up these questions, and you will discover the city problem.

Again, here is a young man of respectable appearance, un-

steadily threading his way across the crowded street. It is plainly evident that he is intoxicated. The use which he is making of the city's opportunities for vice has already put its brand upon him. It takes no prophet to forecast the future. Yet it is hardly probable that this young man has deliberately chosen to become a brute; it is scarcely conceivable that he has calmly elected to die as the fool dieth. Far rather it is likely that he is the resultant of impelling forces, for the creation and continuance of which he is but remotely responsible. What are these forces? Why are they allowed to persist? Are they unalterable? Answer me this, and you are once more not far from the city's problem.

Again, here is a man of dejected appearance. He is not positively unclean; a look of decency still clings to him. He does not beg, but there is that which declares that he is hungry, and admits a willingness to accept a gift. Asked why he is aimlessly wandering up and down and he will tell you that he is out of work and knows not where to find it, that he has no friends and knows not where to seek for any, that he is not a tramp, nor yet a criminal, although neither condition seems longer to be far distant. What inexorable law is operating for this man's degradation? What counter forces may be exercised for his redemption? Ponder these queries and you will soon see the city problem face to face.

Such sights but illustrate one common idea. The street arab, the staggering student, the "out-of-work," all furnish evidence of the existence close at hand of conditions which tend to debase the individual and to destroy the state. These examples demonstrate that there are influences operating in modern city life which render the healthy growth of the individual, if unaided, a matter of extreme difficulty, almost of impossibility. From their consideration, then, let us draw our definition.

The city problem is simply this: how may it become possible, under the conditions necessarily inherent in modern city life, where the many must live within limits by nature adequate but for the few, how may it become possible for the individual to secure that normal development of his physical, social, mental and spiritual nature, which is his God-given, his inalienable right—the right to live, to grow, to expand, to blossom, to bear fruit, to ripen, the right which the Creator of the universe accords to every blade of grass, to every shrub, to every tree? Who can deny that this right belongs equally to man, made in the image of God? Who can declare that it is not the birthright of every soul that comes into the world?

It is not my purpose to speak of the so-called "submerged tenth." In this and every large city there is a stagnant pool, the drainings of humanity, wherein have flowed together the dependent, the defective, the delinquent classes. In the majority of such cases the work of reformation is well-nigh with-

out hope; at best it represents a maximum of effort for a minimum of result. It is to a far more hopeful view of the situation that I invite attention. I purpose to consider not the stagnant pool, but the living stream which feeds it.

The solution of the city problem lies in successful efforts on behalf of those whose lives are capable of development, for those at least for whom the idea of expansion is yet conceivable. The problem of our cities, then, is the problem of its young men. Divert but for a single generation this stream and you exhaust the stagnant pool by natural absorption. To fortify individual character so that he who is not yet overborne may feel within him an expanding, an uplifting force, a power of resistance sufficient to enable him to develop despite oppressive conditions; to weaken by every legitimate means the power of evil to attract and the forces of adverse environment to injure; to convert the very circumstance of associated human life into an uplifting agency—these are the lines along which we may most hopefully deploy our forces to attack the city problem.

Where now does the Young Men's Christian Association enter upon this field of battle? Born of city needs, developed amid city conditions, finding both leaven and lump within city environments, the Young Men's Christian Association, if it has any valid claim to existence, must be a contributor, and in no small degree, towards the solution of the city problem. It was an organization for the purpose of strengthening and developing individual character that the association was founded. In early days the entire stress was laid upon spiritual development. The association was a mutual union for the moral and spiritual growth of a comparatively few. Meetings for prayer and Bible study were the sole attraction, necessarily appealing only to those previously conscious of spiritual need.

In more recent years the association greatly outgrew its original intention. Like every healthy movement, this growth was from the center outward. At the heart have ever remained the distinctly Christian activities; but the work of withdrawing young men, more or less indifferent towards religious matters, from harmful influences, the work of throwing about them an environment at once wholesome and stimulating, yet not irksome, the work of developing the all-round man, sound physically, mentally and morally, these activities now engage in large measure the attention of our association. As a force in the community contributing towards the elevation of individual character, the association has already gained well-merited recognition. The quality of its contribution is of unchallenged excellence; it is the quantity that is as yet all too limited. How to lengthen the cords and strengthen the stakes, these are the questions of the hour.

Let me briefly outline three methods whereby our effective-

ness may become further increased: (1) By increased membership; (2) by greater differentiation, and (3) by fuller adaptation.

First, as to increased membership. No association is doing its full duty that does not bring its claims prominently and repeatedly before the attention of every man, between the age of sixteen and twenty-five, within its special constituency. To do this it must possess data, obtainable only by systematic canvass. Every year, too, countless young men go from the country to the city. There should be a local correspondent in every hamlet on this continent, keeping tally of such young men, and forwarding to the city association his name and address whenever one of them sets out for city life. The first experience of such young men on entering a great city should be that of receiving an invitation to a wholesome resort and to the companionship of clean men. Such a system could be made international. The young immigrant on arrival in a new and strange land might hear the sound of welcome words in a familiar tongue and find a point of departure for his new career, where sympathy, advice and aid are ever freely given.

Then as to greater differentiation. The association, in endeavoring to reach young men, has already recognized that society is divided into classes. It has gone further than to admit but three divisions—professional, mercantile and industrial. It has differentiated by having associations for college men, for railroad men, for soldiers, for sailors, for colored men, for men of foreign birth, and for those who lack but years to be classed as men. This idea is yet capable of indefinite expansion. Long ago it was grasped by the trades unions. Every branch of industry, every particular class of employee in each branch furnishes material for a separate and distinct labor assembly, united by common interest into a cohesive whole. The association, if it be wise, will imitate this example. It will establish in every large city numerous branches—as many as there are police stations if need be. Each branch will care for the young men of its particular constituency with as much assiduity as a Tammany boss exercises over the votes of an East Side precinct.

The Montreal association has a map of the city with the residence of every one of its two thousand and seventy members indicated thereon. We are considering a further map to show the class of occupation followed by each. Thus we know whence come our men, where auxiliary institutions should be planted, and what special equipment each branch should possess. The result is that ten per cent of the eligible population are members of the Montreal association.

Then as to fuller adaptation. In the struggle for possession of the young men of our cities the association of the future will be all things to all men. It will realize that the power of

the saloon, of the gambling hell, of the low theater, lies in the fact that each draws recruits through appealing to a normal desire and retains devotees by developing an abnormal passion. In open competition with these rivals the association may use any legitimate attraction. As a merchant crowds out his competitors by offering to the trade a better article at a lower cost, so the association may deal a powerful blow to evil attractions by offering on every hand a cleaner and better substitute. Rob them of these customers who are young men, and you would forthwith put out of existence half the evil of a great city and the other half could survive but for a limited period.

As the spiritual growth of a chosen few was the keynote of the first period of association history, as the all-round development of a greater, though still limited number, has been the work of the immediate past, so the aggressive reaching out after, the securing possession, the protecting and the upbuilding of the many, this is the program for the future. The association which lives up to its possibilities in this respect offers a contribution towards the solution of city problem the value of which cannot be overestimated.

I have reserved for the last that phase of the question which lies nearest my own personal experience. I refer to the contribution which the association may render towards the solution of the city problem by assisting the movement for the betterment of civic conditions. Efforts towards ameliorating civic conditions have been many; they have fallen short of the needs of the situation. That is because the attempts at reformation have come from without; they should have come from within. Theoretically a government is the collective will of the governed. An honest-hearted people desires to live and to let live. Their government then should express a similar purpose. When a government tolerates conditions that tend to deprive a worthy individual of his opportunity to make the most of the talents with which he is endowed, such a government is defective either in principle or in practice. It certainly requires reformation; it may demand abolition. Under our system each governing body, national, state, municipal, contributes, or ought to contribute, to solve the city problem. Of them all, that which most closely affects the situation is the city government.

What would it mean to have the municipal administration of one of our large cities, for a reasonable time, under the absolute control of a body of able and unselfish men? The power to repress evil and to promote good which a city government may legally exert is enormous. A municipality may, through its rulers, provide for the physical well-being, the intellectual development, the moral purification of its citizens to a degree well-nigh inconceivable. Why may not these rulers be drawn from the ranks of the well-intentioned as well as from

the evil-disposed elements of society? Men usually enter public life from one of two motives, either to fulfil a sacred obligation or to gratify a personal ambition. Because the latter class presently predominates, is that any reason why the former class should permanently abdicate? Is there any more sacred duty devolving upon an association than to train young men, who will some day become leaders, in the rights, the duties and the responsibilities of citizenship, that they may create, direct and enforce an enlightened public opinion in favor of civic betterment?

We give intellectual instruction in many branches to our young men and we do well. We draw them to our evening classes by appealing to self-interest. "A better education," we say, "will enable you to win a more lucrative position." It is a line of argument purely selfish. What are we doing to incite our young men to unselfish service for our common humanity? What are we doing to equip them so that such service may be most effective?

It is estimated that every year one-tenth of our total membership pass over that line which in the eyes of the law separates the boy from the man. Thirty thousand of our own young men, then, during this year, will say for the first time, "to-day I am a man." In a short time thereafter each will cast his first ballot, in national, state, or municipal politics. How many will realize fully the importance of this act, the issues at stake, the responsibility of power? At nearly every election enough men vote for the first time to turn the scale, to set the stamp of approval and encouragement upon honest service, to drive from power and office the unworthy public servant. There should, therefore, be in every association a "coming of age course" open to all, if you will, but insisted upon as necessary for every member who during the current year shall reach the age of twenty-one and shall become a man. In such a class, the object and forms of government, national, state, municipal, should be clearly taught. A high appreciation of the dignity and value of citizenship should be instilled heart-deep. Local conditions should be carefully investigated and there should be left no room for doubt as to who is responsible for evils permitted to exist. The young men of this land, whether citizens by birth or by adoption, have a right to call upon this institution, the sole organization to which in such work none but impartial and unselfish motives can be attributed, to provide a place where they may learn the duty they owe to home and country. Teach the young man that service to the community is the highest form of unselfish action, that to strike a blow for clean government is a sacred and imperative duty, that he should support honest men in public service by all honorable means within his power, that to go down fighting in a just cause is no disgrace, but to shirk responsibility is cowardly. Show him

that while the association cannot go into the struggle, it can supply him with weapons, can train him in their use, and can pray the God of battles for success upon his arms.

Throughout the entire length of this land institutions of learning are awakening to the importance of giving to their students instruction in municipal conditions. Whereas seven years ago this study was almost unheard of, to-day no less than forty-two American colleges have definite courses on municipal institutions and their betterment. In like manner not a few associations, notably those of New York, Brooklyn, Chicago, Cincinnati, Baltimore, and San Francisco, teach civil government and American politics. The International Committee provides such courses. Do not be afraid to take up this idea. I am not asking you to make of your association a political club. "The question of the city," says Charles J. Bonaparte, "is essentially a moral and only incidentally a political question." The association may emphasize the essential and the incidental will take care of itself.

The degradation of municipal government on this continent has been a byword in the mouths of the nations. Yet in every American city to-day there is a rising power that sooner or later will win out. All along the fighting line are unselfish men who are leading the struggle for better things. Brave men they are, able men, lonely men. If I named a few you would know them—Capen, of Boston; Woodruff, of Philadelphia; Sturgis, of Scranton; Alling, of Rochester; Butler, of Milwaukee; and a host of others. I know a minister of the gospel who accepted the office of license commissioner because he believed that he could there serve God even better than from his pulpit. I know an evangelist who, aghast at evil protected by a corrupt police force, himself took the post of chief detective and has brought civic righteousness into a Pennsylvania city. I know a Young Men's Christian Association president who refused the mayoral chair, but accepted the less esteemed office of jury commissioner and was instrumental in bringing about a genuine revival of justice. I tell you that men who serve in places such as these, for the love of God and for the benefit of their fellow-men, are heroes. We should rear such men for leadership. They should at least never lack appreciation and support in any city which possesses a Young Men's Christian Association.

In Montreal we have recently experienced a fairly successful municipal reform movement. To-day the city government, for the first time in years, is in trustworthy hands. The difference between the former and present conditions is daily becoming more apparent. The reform was largely brought about by the efforts of the young men, some of them leaders and many of their rank and file having been trained in our association. Happy the city which possesses a well-informed and patriotic body

of young men. In municipal affairs they belong to no political party, they are actuated by no personal interest. They simply rally around an honest man, and without money or effort, lo, he is elected. They turn against one who has failed in public duty and he has lost his seat before the first ballot is cast. Fortunate, too, the public man who can enter upon a career of service borne onward by such a movement. A good man in chains to an evil organization is little if any better than a man essentially bad. But a free man upheld by public opinion can take his stand and with clear eye look the whole world in the face; he can fearlessly do his duty, for no "boss," no machine, no great corporate interest can reach out and pull him down. He owes no allegiance save to the trust he has sworn to protect. He fears nothing except to violate his own conscience.

With the enforcement of existing law, with the gradual elevation of public opinion for further legislation, with the health and happiness of the many coming to be recognized as the first care of the state, those evils of which we have spoken will gradually disappear. The government of the cities of this continent must be captured by the forces of righteousness. The salvation, not only of the cities themselves, but that of the nation depends upon the issue.

THE SEVEN MILLION YOUNG MEN OF OUR SMALL TOWNS AND COUNTRY DISTRICTS

PRESIDENT W. F. SLOCUM, COLORADO COLLEGE

For many years we have been emphasizing the work which is being done in cities: we have heard of the slums, of the tenement house, of the young men in the great cities. I want to speak of a class still greater and more important, and one which is to play even a larger part in the history of our country. We have been told so often about the remarkable growth of our cities that we almost forget the relation between the population in our country districts and that in our cities. They tell us that over one hundred years ago only three per cent of the population of the United States was in the cities of our country, whereas to-day there is almost one-third of our population in the larger cities of the country. Here it is that figures are somewhat misleading. It is true that the problem of the cities of America is a very serious one, and we cannot afford not to treat it thoughtfully: but in the emphasis which has been thrown upon the work in our cities, we have forgotten the still larger population in our country districts. Three per cent of three million in the cities of America one hundred years ago is less than sixty-six per cent of seventy

million at the present time. We are dealing with a population of from forty to fifty million when we are speaking of those who live either on the farms, in the villages, in the towns, or in those smaller cities that practically are towns, except in name. We are considering a population of seven million young men when we speak of this element in our country life, and when we add to that the one million young men in the country districts of Canada, we are estimating a problem which can be defined only by eight million young men. A short time ago people were telling us that the farms of the United States were becoming deserted, and we were surprised to find when our last statistics were given us that in ten years the farms of America had increased by one million two hundred thousand. As we emphasize the problem of our cities, we forget that we have a problem still more serious and far reaching, in this country population. We have not begun to do for the seven million young men in the country districts what has been done for the young men in our cities.

It is somewhat easier to reach these masses of people congregated in cities, and I would not for one minute detract from the importance of that problem. It is true that from these country districts and towns and villages, the young men are hurrying into the cities. A very distinguished business man in Chicago told me the other day that he thought that seventy per cent of the successful business men of Chicago came from the country. It is true that the majority of the students in our colleges and universities are from the country. It is also true that in these country districts there are tendencies toward evil and vice just as strong and just as dangerous to our national life as in the city. I am inclined to think that it is safer for the average boy to-day in the city than it is in the country, and after studying this problem somewhat carefully, I believe that if I had a boy I would put him into the city rather than in the small country town. Yet in the country town and on the farm, is the problem almost of the life or death of our nation. Back there where the sinew of the country is being formed, we must carry the morality and the spirituality of our Christian life, or else dark clouds certainly will gather.

But perhaps someone is asking: "What facts have you to offer as you study the young men of the country?" Some years ago there were gathered in one of our leading western states a few statistics in regard to the young men. It was discovered that there were in that state seven hundred and forty thousand young men in the country—that is on the farms, in the villages, in the towns, and in those smaller cities that practically are towns. Of these seven hundred and forty thousand young men it was found that only seventy thousand were members of churches. Half a million of them practically had

no connection whatever with the church. That same state to-day has eight hundred and forty thousand young men in it, and almost six hundred thousand of those young men practically have no real connection with any church. Does that hold true throughout our country? Perhaps not in quite so large proportion; yet the startling fact to-day is that the vast majority of young men in these country towns have little living relation with the churches that are near them.

I have been trying during recent months to get into touch with the pastors in the country towns, especially in the West, and I have been somewhat startled to find the relation between the majority of young men in these smaller towns, and the churches. You may say that these towns which I quote are not representative. Unfortunately they are more representative than we could wish. Here are some facts: One town of two hundred and fifty persons has not one young man in a church. Another town of two thousand has not a male member in the church, or did not have for a year. Another town of three hundred and eighty-two had not one young man in the church. Another town of one thousand had not one young man in any church in it, and not a business man in any church in that town. Another town of seven hundred did not have one young man in a church. Another of four hundred, none; another of one thousand one hundred had none; one of three hundred had two; one of nine hundred had five; one of one thousand had ten; one of three hundred had two young men only in a church; one of two hundred had none; one of one thousand two hundred had three; one of five hundred, one; one of one thousand three hundred and fifty had five young men only.

When I read those reports I was startled, and I have been very much troubled and perplexed ever since. I do not say that it is the exact truth as to every country town in this country, but I know that over this land there are very many towns where the drift of young men is not toward the church; where lawlessness and vice and drunkenness exist; and where few young men are battling for what is pure in social and political life, and for that which stands behind and for the church. There is a field here for the association that is so important to enter that we should not go from this convention without taking steps which will be definite, strong, and wise for the salvation of the young men of our country from vice and lack of religion.

I wish that some movement could be set in motion that would say: "We will do even more for our cities, but the time has come when we will take up the problem of the young man in the country and see what we can do to help him." The problem is difficult, because there are as many aspects of it as there are different towns. There is the farming community,

the crossroads, the depot village, the roundhouse, the manufacturing town, the mining camp, the oil town—all these have as different and varying conditions as there are different towns, but in them are young men, who, even more than the young men of the cities, are making the life of America—they are making it morally, religiously, politically and socially. What are we to do with that factor in our national life, with that stern, strong, splendid stuff that lies back there in the country?

You say that the work is too difficult, that it is hard to reach out into all these country districts. Yet it is worth the doing, and the thing that we must use for the solving of this difficulty is the young men themselves. One of the greatest dangers in our American life to-day is not giving to the young people enough to do. We stand before the dangers of luxury and wealth and over and over again we are practically saying to the young men at our colleges, the young men in our country: "You don't need to work as your fathers worked; you don't need to do the thing that is heroic and splendid and strong." If that be true, we certainly shall eat the moral fiber out of the souls of the youth of America. I happen to be in one of those little colleges out on the frontier, and the thing that humbles me, and gives me enthusiasm and faith, is the young men who early every morning during the college year go out of our dormitories to do this and that to meet their college expenses. Those are the young men who want to go into the foreign missionary service, who seek in life the most difficult tasks.

The other day I received word from Washington: "We want some of your graduates for the Philippines." I wondered who would go, and who do you think did? Four of them—two of them sons of our home missionaries, young men who had fought their way through college, struggling to get a living, one of them the president of our Young Men's Christian Association. They were the ones who came into my office and said: "We want to go, and we want the hardest place." And when I put my hand on to their shoulders last Wednesday morning and said, "Boys, thank God you are going," I knew the stuff was in them to win a victory in the Philippines more splendid than any ten thousand soldiers can win there. Up and down the breadth of this land are hundreds of young men, if we can only harness them in God's harness, who will do this work and solve this the most difficult but the most important problem in America to-day.

But how shall it be done? First of all, we need to put behind the movement for the establishing of the county secretaries all the force, all the enthusiasm, all the helpfulness possible. I wish I had time to read to you the letters from the secretaries. May I read just one or two words from those who are situated in the districts where this work is being

done? One man, a school teacher, said: "I wish I could give you some faint idea of the differences this year from last in the lives of the young men whom you met here in the convention. One of our teachers said to me that she never in all her life taught in a school which had been so easy to govern as our school this year." That was the direct result of the work of that county secretary. Another man, from Minnesota, says: "I am happy to add my testimony to that of the pastor's in regard to the work done here the past year by the Young Men's Christian Association. It has so transformed the lives of our young men that they are a positive force for good instead of for evil. It has turned the faces of those boys who inevitably seek the small town high school from country homes toward the church instead of toward the pool-room. It has so individualized the lives of all it has touched as to make them responsible for the life about them. It is in my opinion the most important movement of the Christian efforts in this country." These county secretaries are pushing into these districts, into these villages, even on to these farms, and laying their hands upon these young men. They are pulling them away from the saloon and the pool-rooms; they are taking them from vice and are making not only Christians but Christian citizens of them. And in that movement lies one of the great forces for the saving of our country, not only religiously, but politically and socially. Back in the hearts of the young men of the West there is something that can be touched, a chord that can be struck, great moral purposes that can be roused, and a great religious movement that can be set on foot.

I should like to see established in the more important towns in these counties an association building. It cannot be built entirely by the county. Once more there comes to me those words: "Go ye into all the world and preach the gospel to every creature," and somehow I think we have had in mind simply Africa and China and Japan and the islands of the sea. But "all the world" is anywhere. It is in New England, in the decadent town; it is in New York or in the wide West; and why should we not build our Christian club-houses and make them the center of these movements that are to reach out into all the land? Why should we not center here a great Christian impulse, a Christian movement, that shall gather these seven million of young men more and more into touch with Christ and the Christian church, so that from these towns shall not come back the report, "not one single young man in the churches"; "only two in the town of one thousand"; "only three in the town of one thousand two hundred."

I would make these association buildings the center of a movement that shall give the young men in these towns something to do. I would gather to them the young men them-

selves and help them. I would send them out from these county buildings to do Christian work up and down the country. I would also make those buildings the center of a great deal of educational work, and perhaps introduce into them a great deal of work that primarily might not be called religious. The reason why so many of the young men in these country places are going wrong is because they have so little of interest to do. I would put into these buildings opportunities for industrial education so that their hands and brains may be trained, that they may feel they are securing something really practical.

The one thing that has come to me as I have been trying to reach the heart of this problem is the thought of the waste of power, physical power, intellectual power, moral power, spiritual power, in those young men in the country towns who are thronging the saloon, and throwing away their lives—young men, often with capacity for work, who can be used for the redemption of society, young men on the one hand so near to vice, and on the other to leadership. How can we save that waste? There is but one way. A purely intellectual movement will not do it. Something simply that creates a physical self-respect will not do it. It is the old story of the Christ and the cross; a religious impulse only that can do it.

Do you remember those words from the great English essayist, who always carried so much moral and religious power in the words he uttered? As I close I repeat them to you because he was speaking to the farmers of Northern England of this waste of life, of the necessity of serving and saving the young life of the country in England. He said: "Of all wastes, the greatest waste that you can commit is the waste of human labor," and then he goes on, "If of a morning you go down into your dairy and you find that your youngest child has got down before you, and that he has poured out all the cream for the cat to lap up, you are sorry that the milk is wasted, and you scold your child. But if instead of wooden bowls with milk in them, there are golden bowls with human life in them; and if instead of the cat to play with, the devil to play with, and you yourself the player; and if instead of leaving the golden bowl to be broken by God at the fountain you break it yourself into dust and pour out all the blood for the fiend to lap up, that is a waste and loss. But perhaps you say, 'to waste life is not to kill.' Nay, nay, is it not the little whistling bullets, our loved messengers from man to man, that have brought orders of sweet release e'er this, and we live at last together where we will be more welcome and more happy? But if you waste your life; if you stunt your powers; if you are less in God's world than God wants you to be, that is sevenfold, hundredfold, death."

THE INTERCOLLEGIATE YOUNG MEN'S CHRISTIAN ASSOCIATION

LUTHER D. WISHARD

The year of the Golden Jubilee of the North American Young Men's Christian Associations is the year of the silver jubilee of the intercollegiate association movement. While another year will elapse before we shall celebrate our silver jubilee, inasmuch as the first public or intercollegiate meeting was held in June, 1877—indeed, it was held on the sixth day of June, 1877, the birthday of the London association—yet the meeting which prepared the way for the intercollegiate gathering was held in Princeton, December 10, 1876.

During that year Princeton college experienced the most extraordinary spiritual movement in its history. As a result of a series of meetings which were greatly aided, but were not started, by Mr. Moody, nearly one hundred men made a public confession of Jesus Christ. During these meetings much interest was expressed with reference to other colleges, and letters were written to them, telling of the work in progress in Princeton. Several visits were made to other colleges, and much prayer was offered for these institutions. In a perfectly natural way, therefore, some of the most striking features of the intercollegiate movement were utilized, namely, prayer, visitation and intercollegiate correspondence. When the Christian society in Princeton identified itself with the association movement and considered the possibility of uniting other colleges in an intercollegiate Christian movement, the college was prepared for the discussion. Intercollegiate movements, indeed, were the order of the day in oratory, in literary examinations, in athletics.

A very special incident had much to do with the intercollegiate movement, although it did not have all to do with it. Four men unexpectedly found themselves together in one of the college dormitories. One of those men was a widely known business man. He was in Princeton spending Sunday with his sons. In our conversation with him the idea was suggested that we draw the college together for conference as to practical methods in Christian work. The idea as outlined by him, in his sagacious, earnest, business-like way, took hold of the hearts of those college men.

An extensive correspondence was conducted during the next few months with two hundred colleges, and as a result twenty-one colleges, in eleven states, embracing a membership in their Christian societies of perhaps not over one thousand or one thousand two hundred, through their delegates assembled at Louisville, Ky., inaugurated the intercollegiate movement. Two men present in that primary meeting of the intercollegiate

organization strikingly illustrated a warning given us by Mr. Dodge, at Princeton. One of the two talked louder and oftener on every question than any other member of the conference. He made propositions and outlined suggestions which if carried out would have revolutionized Christendom in a quarter of a century. Among other propositions was one that we should secure at once one hundred thousand subscribers for the association paper, and he talked as though he would secure ten thousand subscribers himself. He kindled us with his enthusiasm, and then completely disappeared from history. We never heard of him again. When I visited the college from which he came there never had been a single bit of work organized through his instrumentality.

Another student present at Louisville was the youngest of all, a freshman that looked like a "prep." I do not remember that he talked at all, but I do remember how "Jim" Cowan, as we called him there, looked and acted. He is here to-night. I remember how his eyes kindled and how his face was flushed with an eager hope and a downright purpose, and how, without having made a single speech in that conference, excepting possibly to second somebody's motion, he went back to his state of Tennessee, and within three years brought it to the front of the intercollegiate movement and helped to bring fourteen colleges of the state into line with the Young Men's Christian Association.

I must allude to one other fact. I remember how, during the early years of the intercollegiate movement, when it was an experiment, Professor Patton, as he was known at that time, was interviewed by mail, and, although it took a good while to decipher the letter he wrote in response to a series of questions, it became apparent, before half of the letter had been interpreted into fair English, that his heart, as well as his head, was in this movement. He grasped its significance, bade it godspeed, and pledged his help in every way in promoting the movement. Then, too, he who for twenty years was one of Princeton's greatest presidents, our great President McCosh, during the early years of the movement stood by it. He corresponded with the president of every one of America's leading colleges, commending the movement and winning for it the confidence of many of our leading educators.

All that we claim in this silver jubilee year is the intercollegiate movement. A quiet work had been going on for years back by a quiet, earnest, devoted, prophetic man, Robert Weidensall, who saw before any one else saw, I think, the possibilities of this student movement, and whose article in the old *Watchman* kindled a fire in the heart of at least one man that never has died out, and never can. That article outlined the purpose, the magnitude, the opportunity presented, for a great movement among college men of North America. The move-





(1) William Caven (2) W. H. P. Faunce (3) J. S. Hall (4) Cyrus Northrop
 (5) Francis Patton (6) W. F. Slocum (7) Booker T. Washington
 CONVENTION SPEAKERS—II

ment that Robert Weidensall hoped for has now reached the colleges of more nations than the number of colleges—twenty-one—represented on that memorable summer day, the sixth day of June, 1877, in Louisville.

THE CONTRIBUTION OF THE ASSOCIATION TO THE MORAL AND RELIGIOUS LIFE OF UNIVERSITIES AND COLLEGES

PRESIDENT FRANCIS L. PATTON, PRINCETON UNIVERSITY

Mr. Rashdall, in his history of the medieval universities, says that there are three words under which we might write a very considerable portion of the history of the world—ecclesia, imperium, studium—the church, the state, the school. The church represents the best expression in organized form of man's spiritual life. The state is the highest organized expression of man's moral and active powers. The university is the highest organized expression of his intellectual life. The university very properly considers that its first function is to deal with intellectual things. Yet if the university does not consider its duty to be to make good men, and by making good men to make good citizens, it fails. Good citizens cannot be made out of bad men. Good men cannot be made except upon a moral basis. Obligatory morality cannot be without religion. Religion must, therefore, enter somewhere into university life. The care for the religious side of the university, I believe, must be very largely in the hands of organizations like the Young Men's Christian Association. The responsibility must rest, to a very large degree, upon the Christian element among the undergraduates to see to it that the religious life of the university suffers no declension.

The professors in universities now are not chosen as they used to be, mainly from the ranks of the Christian ministry. Professors as chosen formerly were not always great scholars, and they were not always chosen because of their conspicuous success in the pulpit, either. But they were good men, fair scholars, faithful to the last degree, and they have rendered a splendid service in the education of the country. But with the specialization of functions so characteristic of our times, we must look to men who choose the teaching profession at the beginning of their career, and therefore the ranks of the professorate are filled with laymen—Christian men, we hope, but they are not by their professional obligations in evidence as the representatives of the gospel.

This increasing specialization of function whereby the professors feel under obligation to make some specific contribu-

tion to the literature of their respective departments is more and more divorcing than from active interest in the life of the undergraduate, and particularly in the religious life of the undergraduate. With this disuse of power there comes consequently the loss of power. The man who is not in the habit of speaking on religious subjects comes to find he cannot speak on religious subjects. Mr. Darwin says in his biography that he was conscious of a certain atrophy of faculty growing out of disuse—the æsthetic faculty, the love of poetry and interest therein. So there is coming that kind of atrophy in the intellectual power of the every-day professor which, by so much as he is great in the department that he represents, is practically useless outside of that department.

I resent at the outset the suggestion that the professors of our universities are given over to agnosticism, are the victims of skepticism, hold by an uncertain tenure the faith of their fathers, for this I verily believe is not the case. Why should it be the case? If there ever was a day when thoughtful men looked seriously at religious questions, this is the day. Men may not agree with us; they do not scoff. Men may not accept our positions; there is no blatant infidelity among educated men.

Never did the philosophy of the world stand more conspicuously for a theistic interpretation of the world, for a spiritual conception of the universe. The great question is whether the human soul exists dowered with immortality, and whether over it all an infinite mind exists as a moral governor; and whatever differences of opinion men may have with respect to the way they construe this relationship of God and the world, the recognition of God and the numerical distinction between Him and the world is pretty well conceded. Even these mathematicians, who need no laboratories and libraries, and who are just as happy with their *x*'s and *y*'s and functions and powers as a professor of biology is with a more elaborate equipment, these men have not only laid the keel and set up the timbers of any universal ship that sails the sea of time, but they have said that any free dimension has to conform to the fundamental laws of geometry. They are saying that the world we live in is a world of thought relations. Does a world of thought relations exist with no Thinker, able to grasp them all in a single intuition? I do not wonder that it was said of old—not so long ago, either—that the undevout astronomer is mad.

There is another reason why the Young Men's Christian Association must take hold of the religious life of a university, and that is, that there is a growing separation, to a certain extent, of the undergraduate body from the teaching body, the undergraduate body constituting a world to themselves, with their own burning questions, with their own public opinions,

with their own organs of opinion. If they are to be reached, and reached with collegiate argument and powerfully, it must be by men of their own number to a very great extent. These students come to these universities, with their traditional religion, under the restraints of home life; they come to learn the exercise of the franchises of manhood; they come to widen their horizon and to see their religious life and religious beliefs in the light of current thought. It is not strange if some of them go astray. Some go into dissipation, some fall into skepticism; but the greatest danger of the undergraduate in my judgment, so far as religion is concerned, is not dissipation on the one hand nor skepticism on the other—it is simple, stolid, chronic, apparently incurable indifference. That is the trouble. The question is, how to reach those men.

We do what we can. We invite famous, eloquent preachers into the university pulpit. It isn't every university preacher that knows how to get the ear of university students. Some university preachers think that all university men are familiar with Latin and Greek, and they load up their sermons with quotations from Cæsar, Cicero and Virgil. Some university preachers think that all students are very wicked, and they make allusions to their wickedness with a degree of freedom that sometimes involves a lapse of taste. Some university preachers think that all university students are infidels, and they feel called upon to demonstrate the errors of Herbert Spencer. Some university preachers think that, as they are preaching to an academic audience, they must be very full of literary allusions. Their sermons are mosaics, culled from the prose writers and poets of the Victorian era. Some university preachers think they owe it to themselves to justify their position before the faculty by showing they are up to date in all matters of science and philosophy, and sometimes they miss it by an unfortunate illustration. Some university preachers think that they must conciliate their audience by showing they are in thorough sympathy with outdoor sports, and they miss it by loading up sermons with too many allusions to football and the gridiron. It isn't an easy thing, this preaching to an undergraduate audience, and, therefore, the Young Men's Christian Association, that knows the undergraduate, knows his weak points, knows what he wants, can help him here, can help him there. It can do a work no other agency can do. I commend this association work in the colleges to the attention of the associations of our country, believing that it is the potent agency that is to secure the moral and spiritual uplift of the undergraduate.

This is your opportunity. This is the work you have to do. Don't miss that opportunity. Don't misinterpret that work. Don't do another work because it is easier, and neglect the work you have to do because you may find it hard. Don't be

tempted to secularize the work of the Young Men's Christian Association. There is great danger that men will first give up the Bible, in order to fall back on Christ, and then give up Christ in order to fall back on ethics, and then give up obligatory ethics, until it comes down to this, that with the decadence of sin it turns out that good form is a more cogent argument with people than the law of God.

I sympathize very fully with the idea that there is a certain minimizing policy that must be adopted. I thoroughly understand and appreciate the fact that the association does not have for its function the teaching of a body of divinity. I thoroughly understand that in asking men to read their Bible devoutly, and become familiar with its contents, they are not expected to have a full-grown and full-blown theory of plenary inspiration. I quite readily understand that it would be a mistake to deposit the safety of the Christian religion upon a theory or any theory of inspiration. It is safe without the inspiration, of course it is just that much safer with it. I understand that. When we go nowadays and make the passage to Europe, we are particular about having the ship we sail in one of those built with several compartments, yet I don't think that we would like to have the carpenter make a hole in the side of the ship for the purpose of illustrating how the bulkheads work. Yet that is what a great many people are doing.

"It doesn't make any difference," they say, "what your theory is; you have got this left." So we have. Meanwhile we want all the margin we can have. So men say to us: "We will go back to Christ," and there is a great deal with which I am in the fullest sympathy with regard to the idea of enforcing as the lesson of to-day the teachings of Jesus. But let me ask you this question: Is it true that the value, that the authoritative value of what Jesus says does not depend upon the question who Jesus was? I think it does. And when you have degraded Jesus to the place of a mere human being, however exalted, you have robbed what He says of any exceptional authority. Men tell me to-day that the Christianity of the nineteenth century, and more particularly the Christianity of the twentieth century, must be specifically ethical. I have no objection to that. The Christianity of the first century was ethical, and the Christianity of all the nineteen centuries has been ethical. I venture the assertion that the first epistle of Paul to the Corinthians has done more for the moralization of society than all the ethical treatises of all the pagan writers put together; it has always been ethical. But responsible for what I say and speaking advisedly, I say that Christianity must be more ethical, or it will not be even ethical.

There are but two positions. We are at the point where the roads fork. It is not a question of more creed or less creed; it is not a question of revising this or revising that. Let us not

be deceived by raising a false issue. The sharp antithesis is before us. Christianity is either a piece of information supernaturally given with respect to a way of salvation, or else it is simply a phase of a great cosmic process, explicable in terms of a mere naturalistic evolution. That is your issue. If you take the latter view, then there is nothing supernatural—no virgin birth, no resurrection, no atonement, no sin, no need of atonement, no hope for the future—nothing distinctly in your Christianity worth keeping. If you take the former view, then the evangelical Christianity of Jesus Christ, and Him crucified, stands in all its power, and we may say to-day with as much assurance as the apostle said it: "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation."

Men think that when they have given up the supernatural in the Christian religion they still have a basis for honest trade and for a pure home. The societies of ethical culture have already constituted themselves the executors of this moribund religion as they suppose it to be, and are already considering the question as to how they shall distribute among themselves the estate. I tell them that when under the influence of a false philosophy that denies the supernatural, they give up Christianity, they can't hold their morality, that the earthquake that pulls down the steeple of the church will not leave one stone upon another of the hall of ethical culture. You think that you have your Ten Commandments whether you have your Christianity or not, and that the old record "Thou shalt not steal," "Thou shalt not kill," "Thou shalt not commit adultery," is still in force. By whose authority in force? By whom? By the authority of the philosophy that speaks to us to-day, and that tells us in the terms of its leading representatives that the only reason why we should not lie and steal and commit adultery and do other forbidden things is, that if we did it and others followed our example, it would not be more than two or three millions of years before society would go to pieces. Is that sanctioned? Is that going to influence any man to resist the lust of the flesh and the lust of the eye and the pride of life? Human nature, being what it is and as you know it to be, you need all the restraining motive of law and sanction and intuitional morality and supernatural religion and law of God and, "Thus saith Jehovah," to keep men back from sin and to hold them straight.

I am a little tired of hearing men tell us that a crisis in religion is coming. I heard a philosopher say the other day that philosophers were not doing very much and that the theologians were doing less, that there was a great need of the philosophers doing some constructive work in order that the theologians might go on. He said that the philosophers have struck work, and therefore the theologians can't build, and

that we are waiting for some great architectural genius to put the two and two together and bring order out of chaos, in order that we may rehabilitate ourselves. I tell you that crisis is here. I tell you that dislocation of philosophy and religion has already come. You may try to put your philosophy in one pocket and your religion in the other and think that, since they are separate, they will not interfere. But that will not work. You may try as philosophers of the *lux mundi* school are trying, to accept all the results of the higher criticism, and yet at the same time hold on to the traditional doctrine of an unbroken historical testimony. And that will not work. You may try as the Ritschlians are trying to let philosophy go and build simply on sympathy and mysticism. And that will not work.

You may think that religion is a sort of illogical thing and you can't reduce it to logic, but that is exactly what Tertullian said so long ago,—"*Credo quia impossibile est.*" You have to bring your theory of the universe and your theory of religion together, and this is the work of this age, this great synthesis of literary criticism and history and philosophy; and it is because we believe that Christianity came down from heaven, from God, God's blessed gift to man for man's salvation, that we are optimistic to the last degree. I believe that sooner or later, if it come only through the simple doctrine of the soul's immortality and our inherent belief in it, that men will assert their birthright, claim their kinship with God, if in their hearts' depths their unreadiness to see Him, and meet with Him, cries out from those depths for some way of being justified with Him, and rests not until it is found in the gospel way. There are but two alternatives. It's back, back, to atoning blood, or it's on to despair.

THE CONTRIBUTION OF THE ASSOCIATION TO THE MORAL AND RELIGIOUS LIFE OF UNIVERSITIES AND COLLEGES

PRESIDENT CYRUS NORTHRUP, UNIVERSITY OF MINNESOTA

The utility of the Young Men's Christian Association for the benefit of young men is beyond question. The record of the last fifty years settles that. The fruits of its labors are seen in the honorable lives of a multitude of young men whom it has trained and watched over, and in the peaceful and tranquil death of many who have entered into rest. As a means of saving young men from the temptations of business or mechanical life, especially those who are away from home

and subjected to the temptations of city life, no other organization, not even the church, has been so successful as this.

The idea of making the association a power for good among the colleges and academies and schools of the country is of comparatively recent origin: yet nowhere are there young men more worth saving; nowhere else are young men more exposed to danger, if not to their morals, at least to their faith as affected by modern thought, and especially by science, whether falsely or truly so-called.

There is nothing more favorable to unbelief than a degenerate life, though the two do not always go together; there is nothing which so stimulates hope and strengthens faith as a true life full of useful activity and hid with Christ in God. The greatest danger to the student is not, as many suppose, the temptation to lead an immoral life. From this often the student's own self-respect, his sense of honor, his regard for the good name of his family, will keep him. The greatest danger is the on-creeping unbelief which paralyzes his spiritual nature as he discovers many things in heaven and earth which had not before appeared in his philosophy. He is led to question, to doubt, to deny, one after another the things which from his infancy have been to him the truths of religion. In short, he goes through that experience which comes to every man, young or old, who cuts loose from Jesus Christ as the highest manifestation of manhood and the most perfect revelation of God. Darkness, agnosticism, indifference, lower ideals and weaker aspirations are his. What young men in colleges need is to be interested in the activities of a Christian life. Around many colleges, perhaps around most, there are churches which offer to the religious student opportunities for usefulness in church work, but which comparatively few students—and only those the most religious—are ready to improve. The college is a world of itself, large or small as the case may be, and the life of the individual student in the development of mind, in the formation of character, in the evolution of religious faith, is largely within this college world, and is largely dominated by the action and reaction of student minds upon one another. If there is a church connected with the college, the venerable men who as president or professors have guided generations of young men, are likely to be the active participants in the meetings of the church, while the students listen perhaps with reverence and with profit, but with little sense of personal responsibility. Outside of the church they have many societies of their own, and these appeal to the social and intellectual side of their nature, and in these they manifest a great interest, because every man feels an interest in that into which he puts his energy. The church, on the other hand, does not interest them because they have little to do, and do nothing. The heavenly

train, if I may so speak, moves on its four years' journey under the care of aged and experienced engineers and conductors; the students are merely passengers to be carried through safely, if possible, but they are not expected to do anything.

Such in general was the condition of the colleges of the country when the Young Men's Christian Association entered the arena of college life. Until it appeared, there was no organization in any college, so far as I know, that appealed in any effective way to all the students on the religious side of life, without regard to denominational affinities. The Young Men's Christian Association did so appeal to them, and I am glad that the association did not enter into this college world until it had grown in breadth of purpose and in catholicity of spirit, so as to win the confidence and the approval of the high-minded, manly and thoughtful students who in any degree believe in the things that make for righteousness. I do not refer to belief in doctrine but to methods and the scope of its work. It no longer believed that when a young man had been what is called "converted," either it or he had nothing more to do. It recognized the fact that *it* had still a great deal more to do for the young convert, and he had a great deal to do for himself and for others. It recognized also, that life is a great deal more important than death; that what a man does in this world is exceedingly important, even though it may be less important than what he is when he dies. It stood for sound mind in sound bodies, with clean hearts. It set itself to work to secure young men by the best system of spiritual dynamics ever discovered—the energizing of mind, body and spirit. It trampled under its feet the do-nothing policy of a transcendental spiritual experience, and lifted high the banner of faith, with the golden motto: "Faith without works is dead." It taught young men that it is not possible to love God whom they have not seen, and not love their brother whom they have seen; that the only way to work for God is to do good to men, and that the one thing necessary to successful, glorious and victorious Christian life is the Christ-spirit, love, which a divine beneficence blesses all to whom it comes, and which the Master Himself so glorified when, identifying Himself with the poor and suffering of humanity, He welcomed as the blessed of His Father those who, though they had not done anything consciously for Him, had ministered to the hungry, sick, and imprisoned, and when He said for the comfort of weak and blind humanity for all time to come, "Inasmuch as ye did it unto one of the least of these, ye did it unto Me." Recognizing the grand truth that service to man is service to God, the association summons the young men of our colleges not to a sleepy life of negation nor to a warring life of dogmatism, but to a high and holy life of ser-

vice and of help. It casts about these young men its protecting arms of love and sympathy for their safety, and it breathes into their hearts and minds for their guidance and inspiration the blessed words of love and hope which have come to us from Jesus Christ; and it leads them forth to the vineyard near by, there to work until the day end and the payment be made. And how much work there is close by the student in the university that needs to be done! Not all of it is what you call religious work, but every work that is done in the fear of God and in the love of man is a religious work. This association would not be the Christlike organization it is if with an ascetic zeal it looked only for the development of religious feeling.

I have on another occasion urged upon young men of our colleges the desirableness of entering into a greater variety of occupations than has hitherto been customary. I am glad to see our college men entering business life. I am glad to see them working out the development of our magnificent material interests in mechanics, and in agriculture. I want to see every department of industry energized by the presence of educated men, and I want these men to feel an interest from the first in the best things, and to throw their influence in favor of whatever makes for righteousness. With the whole industry of the country dominated by thoughtful Christian men our republic will not only keep a commanding position in the conduct of the world's business, but it will become an example of the highest national life. It is to such a sublime consummation that the association contributes whenever it succeeds in stamping on the character of a young man the likeness of Christ.

I am connected with a state university, and the state universities, some people think, are very bad and godless. With us in the University of Minnesota, where not many of the students are wealthy and many are dependent on their own efforts for support in a greater or less degree, the association welcomes the new student when he comes a stranger to the university. It helps him to find a home suited to his means and proper for him to live in. It surrounds him at once with pleasant friends who help him to shake off the homesickness of the first days. It finds employment for those who must do something for their own support. It furnishes free classes to those students who are deficient in preparation and must be trained without expense. It cultivates a spirit of benevolence among its members, doubly necessary where education is free and students are in great danger of expecting to get everything free, salvation as well as everything else. It gathers the new students into the Bible classes, the prayer meetings, the social meetings. It calls to its aid the best talent it can get in the twin cities and in the universities for

addresses. It gives delightful receptions to which the whole university are invited. It keeps open house, with books and papers, where men may either work or rest as they please. It seeks in every way in its power to make men more manly, more loving, more Christlike, and in all this work it meets with a tolerable degree of success.

Dealing with material somewhat different from the blue blooded sons of a long line of college ancestors in Harvard, or Yale, or Princeton, it ultimately makes out of this material true men who will fear God and work righteousness, and on whose patriotism in the hour of national peril the country can rely, and whose response to any call will be as prompt as it will be hearty.

Many young men who never go to college succeed in making a great impression on the world, but no other class of young men will make so great an impression as the college men. If Jesus Christ is, as we believe, the one Man among men exalted above others by His character, life, and teachings; if He is, as we believe, the Way by which man can come to God, and by which the kingdom of God can be established in the earth, with peace, brotherhood and happiness for all, it is of vital importance that this class of young men, destined to be dominant both in thought and in action, should have their lives at an early day consecrated to service, and no such consecration is possible unless these men are brought into personal relations to the living Christ. If these relations are established and maintained in college, they will be likely to continue and to be strengthened in the subsequent life in the outer world. The young man who is known as a Christian in college will not be likely to deny his Lord later. He will be a support to the church wherever he may live, by his prayers, his acts and his words. He will do what he can to bring in the kingdom. Thousands of young men are now in our colleges training in the Young Men's Christian Association for the highest Christian work in the years to come.

There is no better remedy for doubt and unbelief and spiritual coldness than active Christian work which justifies itself by the joy and happiness which it creates, and nothing so tends to produce unbelief and spiritual coldness as inertia, uselessness, doing nothing, under the chill of which men can feel themselves growing cold and dying by inches. An organization which not only demands but commands activity in its members insures to them by their perpetual usefulness and benevolence that continuous comfort and peace which only those who do loving service to others ever possess. Look at life as you will, with its influences, its wealth, its ambitions, its speculations, there is nothing in it all through which a man can get such genuine joy and peace as from a life of unselfish, wise, and effective labor for the good of his fellow-men. That

means simply living like Christ. And the work of the association is to train young men to go out into the world and live like Christ.

Our university is a state university. It is of the state; it is of the people and by the people and for the people. We cannot have a church there, because we cannot be sectarian, but we can be Christian; and so far as I know the atmosphere of the institution is as Christian as any institution of which I have had cognizance. Our young men and our young women are not required to attend chapel—we have only voluntary attendance—but the chapel is filled from the first day of the year to the last with a reverent audience. Our professors gladly take their turns in conducting the service. Our students do what they can to promote the interests of their association. But these state universities, more even than the colleges like Princeton and Yale, must depend upon the association for putting men into Christian work and making it effective. We are more dependent upon this organization than other institutions because we cannot have a denominational church in the midst of us.

And so, brethren of the association, I thank you very heartily for what you have done for us; for the efficient help that your secretary has brought to us; for the comfort he has given us; for the new faith he has put into us; for the courage he has given our boys; and in the future we shall feel ourselves more and more strengthened because we are associated with this great body of institutions and young men, all keeping step in the study of God's Word, and in the worship of God, and in the purpose of following Christ out into the world. May the day soon come when all these things that are in the air about the uncertainties of faith, and the uncertainties as to what men shall believe, shall have passed away, and we shall have a clear vision of Jesus Christ as He was in His loving, beneficent, unfailing service here upon earth.

THE CONTRIBUTION OF THE ASSOCIATION TO THE MORAL AND RELIGIOUS LIFE OF UNIVERSITIES AND COLLEGES

PRINCIPAL BOOKER T. WASHINGTON, TUSKEGEE INSTITUTE

I am an ex-slave and a Southerner, and I bring to you the greetings of a people who were four million of slaves, a few years ago, and who have now grown into nearly ten million of free American citizens. My race bids me to tell you that they are rising: sometimes they are crawling up, sometimes they are bursting up, sometimes they are praying up—in some form in every part of this country the black man is coming up.

In the midst of the many disadvantages under which the negro young man labors, he has at least one advantage: he belongs to the only race, if I am correct, that ever came into this country by reason of having a special and very pressing invitation to come here. The unfortunate white man came here against the protest of the leading citizens of America in 1492, while the antecedents of the young black man were accounted to be of so much importance to the commercial prosperity of this country that he had to be sent for, at great cost and inconvenience on the part of the American white man. Some people say that the way to get rid of all the problems that grow out of our presence in this country is for the negro to depart to the land of his fathers. We are an obliging and polite race, in some respects, and after having put our friends to so much trouble, inconvenience and expense to get us here, it would be rather unkind and ungracious not to oblige them by staying here. We, as black people, you as white people, and both of us as Northerners and as Southerners, and all of us together, may just as well make up our minds that this problem, great and serious as it is, must be worked out here. There is patience enough, and forbearance and Christianity enough, to enable us to live side by side and work out the problem to the satisfaction of all concerned.

The first time I had the opportunity of entering a school-house, I found no Young Men's Christian Association. I asked the teacher to give me the opportunity to put my name upon the roll. She looked me over; she looked at my clothes—at the holes in them, and at their tatters. She looked at my soiled face, and seemed to make up her mind that I was not worthy. I lingered about for a number of hours trying to impress my worthiness upon her, and at last she said: "You take this broom and sweep the recitation-room." I took the broom and swept that room over three times, and then I got a dusting cloth, and I dusted the room four times. After I was through, this woman, who happened to be one of these New England Yankees, who knew just where to find dirt, took her handkerchief and put it on the wall, and on the tables, but she could not find a particle of dust in the whole room. And she said: "I think you will do to enter this institution." That was my college examination, and I believe it was the best examination that I ever passed. From that sweeping I went to the study room. Right about the place where stands to-day the little room that is used as the meeting-place of the Young Men's Christian Association I founded a little institution.

I speak to you, not in behalf of the young negro manhood alone, but in behalf of the young manhood of both our races. Wherever the young black man touches the white man he makes that white man a stronger citizen or he makes him a weaker citizen. We strengthen or weaken your national life.

The degradation of the negro means, in nine cases out of ten, of the white man; and especially does the degradation of the negro woman mean the degradation of white manhood. For the present our Young Men's Christian Associations are under the able leadership of Mr. W. A. Hunton, and Mr. J. E. Moorland, whom the negro race adores—in fact, almost worships—and there is no day so bright and cheerful in any of our institutions as the day that brings one of these international secretaries to it. From the bottom of our hearts we who are in the sixty-three colleges of the South thank you for sending to us these young men who are leading our manhood up to a higher plane of living. I shall never forget an hour that I spent one Sunday afternoon in our crowded chapel, crowded to the very doors, when I heard Mr. Hunton and Mr. Moorland speak to those young men as I had never heard man speak to man before. They seemed to get down to the very bottom of the weaknesses of those students' lives. I thought to myself that this one talk alone to these young men means the redemption of thousands of other people whom the lives of these young men will touch and strengthen.

The manner of the growth of this work among our people is as interesting as the growth itself. This department had its beginning in the request of colored ministers of the city of Richmond. The first prayer that came from the lips of any man for this department came from the lips of a Southern white man, Mr. Joseph Hardie, of the State of Alabama. The first money that came for this department came from the pocket of a Southern man. In fact, I believe that it is a Southern institution. We Southerners take a great deal of credit for starting this Colored Department. The first secretary of the Negro department was a Southern man and an ex-Confederate soldier, and he was succeeded by a Yankee. We had to give the Yankees a chance. And then he was succeeded by the two efficient secretaries whose names I have called. The first money was given by a Southern man, and I believe the last money, and perhaps the only single sum that has been given to erect a negro building in a Southern city, was recently given by Mr. George Foster Peabody, in the sum of \$20,000 to erect a negro building, a Young Men's Christian Association building, in his native town of Columbus, Ga.

After this exhibition of cooperation and friendship between the races who will dare to be so bold as to doubt whether the spirit of the Master is potent and universal enough to solve all racial and national problems? My friends, it is not the young men who are under the influence of these associations in cities and colleges who commit the crimes credited to my race in the South. These are committed by young men whose bodies and souls have been shut off from the Light of the World. Wherever you place these organizations, there you place a

lighthouse and a safeguard, so far as the morality and intelligence of our race is concerned. You must put yourself in the place of the young black man, especially in these large cities. In too many cases the places that elevate are closed to him; the places that degrade are open to him. In all fairness, my friends, judge my race by the best that it can produce, and not by the worst. Judge us by the magnificent specimens of manhood who are going out from these colleges carrying the influence of the Young Men's Christian Association; judge us by the five thousand one hundred members of this association in the South, and not by men in the penitentiaries. Judge us by those who are living in Christian homes, who are taxpayers, and not by those who are in dens of sin and misery; not by those who have yielded to temptation, but by those who have withstood it. Think of it, my friends: twenty savages a little over three hundred years ago coming into this country shackled in chains, enslaved in ignorance—twenty savages! Out of these twenty savages within less than three hundred years have grown up the twenty-three city associations and sixty-three college associations, reaching thousands of men throughout the South. Is there anything more marvelous in history than the transformation which has taken place within so short a time? This work among my people in the South not only pays spiritually and intellectually, but it pays, if you please, in dollars and cents. Every dollar invested in the Young Men's Christian Association work in city or in college is an interest-bearing dollar. Every dollar so spent makes the black man more substantial as a taxpayer and more reliable as a Christian citizen.

It is a great thing to touch a cause that lifts us into an atmosphere where one individual can sympathize and work for another, regardless of race and color. No man can do his best and highest work when his activities and sympathies are limited by race, or color, or nationality; and the South is beginning to learn through such agencies as the Young Men's Christian Association that it pays to put brains in the head of its young men, that it pays to inculcate religious ideas in their hearts.

A few years ago the State of Mississippi was asked to divide the school fund in proportion to the amount of taxes paid by each race. The State of Mississippi refused to make any such division. Later, the States of Georgia and Alabama were asked to do the same thing, and they have all practically refused to yield to that temptation. They know that intelligence and Christianity are more valuable in the young manhood of those states than ignorance and degradation. I have sometimes heard it stated that all of the money that has been spent in helping up my people through these agencies—through the Young Men's Christian Association, through the Christian colleges and in other directions—has been little less than wasted, and that the

negro has made no progress in the South. By what do you judge progress? In some slight degree the white man in America judges progress by the material surroundings and accumulations of the individual. Starting in poverty and ignorance, less than forty years ago, my race in the State of Virginia already pays taxes upon one-twenty-sixth of all the land in that State. In that State, in the counties east of the Blue Ridge Mountains, the negro owns one-sixteenth of all the land—in Middlesex County one-seventh—in Hanover one-sixth. Does not that mean that the money you have spent in support of Mr. Hunton's and Mr. Moorland's work, is bearing some fruit? In Georgia, the negro pays more taxes, and the negro taxpayer does not always give in all his property for the purpose of taxation, I am sorry to say—any more than the white taxpayer does,—but the negro pays taxes upon \$14,000,000 worth of property and he owns one million six hundred and seventy-five acres of land.

My friends, there is urgent call to multiply, to treble, the work represented by your Colored Men's Department in the South during the next ten years—where we have one association we need five; where now we have two of these international secretaries we need four or five more. If you will treble this work in the South, we will show you that we are becoming helpful Christian American citizens. I believe that it is through this association agency that the two races of the South can be held in sympathy and close cooperation. Wherever the flag of the Young Men's Christian Association floats and renders helpful and loving services to both races, there can be, will be, no war between the races.

I want to thank you again for the work you are doing for the young men of my race, because, as I have watched your operations you not only seek to save the soul of the young man in the next world, but you seek to save both his body and soul in this world. There is never any question, or squabble, or disagreement, about the negro's soul in the next world; all the trouble is about his body in this world. We all agree that everything in the next world is going to be all right, but I am thankful to you that you are grappling with the problem of getting the negro's body right in this world. More and more, he has got to learn to care for his body, to have it clean and pure in this world. You know as a race we are rather emotional. You can beat us when it comes to thinking, but when it comes to feeling we can beat you every time. The average black man can feel as much in ten minutes as the average white man in an hour. And we feel our religion more than you do. Through the medium of these organizations we are teaching our people that the best preparation for living in the next world is right living in this world.

One of the greatest things that you can do for a young black

man in the South is to assist Mr. Hunton and Mr. Moorland in making that young black man the most useful, the most reliable, Christian man in his community. Usefulness will constitute our most potent and lasting protection, whether we live in the North or whether we live in the South. We must be taught that we must pay for everything that we can get; that we cannot get something for nothing. In every part of the South this work needs to be enlarged. It must grow stronger, or it will grow weaker.

You remember the Bible injunction, "Whosoever shall smite thee on thy right cheek, turn to him the other also." If there has ever been a race which has obeyed that injunction, it is the black race in this country. I am very often asked if we don't grow discouraged; if our young men are not becoming disheartened and in danger of giving up in despair. But I reply: "Oh, no; the intelligent negro in this country has read American history; he has read his Bible and has faith in the white man and in God." He remembers that only a few centuries ago the negro went into slavery a piece of property, and he came out of slavery an American citizen. He went into slavery a pagan and he came out of slavery a Christian. He went into slavery without a language, and he came out speaking the proud Anglo-Saxon tongue. He went into slavery with a slave's chains clanking about his wrists and ankles, he came out with the spelling-book and the Bible, the hoe, and the plow in his hand. Often, however, we have to repeat with the Psalmist: "The floods have lifted up their voice; the floods lift up their waves." But, with his triumphant faith, we can add: "The Lord on high is mightier than the noise of many waters, yea, than the mighty waves of the sea."

THE WORK OF THE YOUNG MEN'S CHRISTIAN ASSOCIATION AMONG RAILROAD MEN*

JOHN J. McCook

The association's work among railroad men is already widely established in the Dominion of Canada and in the United States, and since Mr. Hicks has made his recent visit to Mexico, looking over the ground and reporting as to openings there, if the usual results follow, our railroad associations will soon be planted along the transportation lines of our neighbors in that republic.

Recently there has been great activity in railroad affairs,

* On "Railroad Evening," when were given the addresses by Mr. John J. McCook and President Lucius Tuttle, Mr. Cephas Brainerd by special request made a short address in which he gave reminiscences of the early days of the railroad association work. He paid glowing tribute to four men whom he called "the four corner-stones at the beginning of the railroad work"—Henry W. Stager, Lang Sheaf, George W. Cobb, and William R. Davenport.

especially in Wall street. Fortunately, our association work does not always follow the movements of Wall street, where the "booms" come only occasionally, and there are often long and dull periods. But the association must always keep on steadily with its work day after day and year after year. The report of the International Committee that has been read before this convention called your attention to the fact that of the new associations organized during the past year, fifty per cent were railroad associations, and that twenty-five per cent of the entire increase in our membership came from that branch of the work.

The work now extends, as I have said, from Canada to the Gulf of Mexico, and across the continent from ocean to ocean. There are one hundred and sixty working railroad associations. Forty thousand railroad men are members of the associations, and companies controlling seventy-five per cent of the entire railroad mileage of the United States contribute towards the support of this department.

Our railroad work is less than thirty years old. It started, like a great many other good things, in Ohio. After the first association was organized at Cleveland and they had showed the rest of the country how to do it, the work was soon established in New York. The association almost at its inception attracted the attention of Mr. Cornelius Vanderbilt, who at that time was a junior official of the Harlem Railroad. About the same time the association work was brought to the attention of George B. Roberts of the Pennsylvania Railroad. All railroad men know that the Pennsylvania and New York Central Railroads set the standard, and anything that is good enough for them ought to be good enough for any of the rest of us. The influence and example of the officials of these two leading lines have from the start been invaluable.

The most notable feature of the work at this time is that it is going forward by leaps and bounds, by systems and not simply at isolated points. Formerly at some one point a division superintendent or a master mechanic could perhaps be interested, and a branch would be started when, after considerable delay, the approval of the senior officials had been secured. The growth of the work was conservative; it was safe and slow. But in the course of time the former junior officials who were favorable to our work have in many instances become chief officers, and thus happily there are now men at the head of nearly all the railroad systems, who because of their personal knowledge of the results accomplished are ready to encourage and advance this work. During the last few years, at the request of such officers, no less than ten railway systems have been investigated and reported upon by the international secretaries, and on most of these systems vigorous work is now being done. You may naturally ask what is likely to be the effect upon this associa-

tion work of the great consolidation of railways now going on? I can see only good to this association in those consolidations. because the leading railroad men of the country who are at the head of these systems have personal knowledge of the work, and they will, I feel sure, extend it throughout the systems coming under their control.

It is interesting to note the influence of our American railroad work on the rest of the world. We are a young country, but we have been fairly prosperous and successful in certain things, and among these in the construction and operation of railways. During the last few years the managers of railways in Europe have been carefully studying what we are doing here. The most remarkable example of this was a visit recently made to this country by a distinguished railroad man. I refer to Prince Hilkoﬀ, the Minister of Ways of Transportation in Russia. While here he studied everything about our railroads, from the work of a chief executive down to the train and shopmen. He gave attention to every new application of power and to our methods of building and repairing machinery. He was a man that wanted to see everything connected with our railways and their operation, and, naturally, he drifted into one of our railroad association houses at Chicago, and when he came to New York, he visited the railroad association building there. He was so deeply impressed by what he saw that upon his return home he invited a visitation of Russian railways and railway men by our international railroad secretary, Mr. Hicks. As a result of this visit and the report of it which he received, he sent two high officials of the Russian railway service as commissioners to our railroad conference, which met at Philadelphia last autumn. They were accompanied by a representative of the Imperial German government. These men studied what we were doing in our railway associations very carefully and reported it to their respective governments, and we have assurances from Prince Hilkoﬀ that so far as our American system of association work can be applied to the railways of Russia he proposes to give it his heartiest approval and concurrence.

This railroad work is very attractive. In the first place, there is something very striking and interesting about the men who run our American railways. I never see one of the men that drive an express locomotive on one of our great railways without feeling as much respect for him as for any man I ever come in contact with. Indeed, the operatives of our American railways are splendid men, and when such men get worked up or interested about any subject, as those men did in Cleveland in 1872, action is sure to follow. It was Christian railroad men that started this work for other railroad men. When they were convinced of their duty toward God, they were soon convinced of their duty to their fellow-men, and, like intelligent railroad men, they went right at the work. Nothing has added

so much to our comfort or satisfaction in traveling as the work of these railroad associations. I wish that Mr. Ingalls, the president of the Big Four Railroad, might have been with us to-night. He did not believe in the Christian side of this work until he saw its practical working, but no man now of corresponding official position in the railway world indorses this work, and the basis upon which it stands, more earnestly than Mr. Ingalls. He establishes the work wherever he can. Whenever a strong, capable railroad man studies this subject, and the results accomplished, he is converted to it. Some who are not yet fully informed about this work have said: "Our Catholic employes will not go to the association." But it is an interesting fact that they do. Go out to Argentine, Kan., and you will find more members in that association who are Catholics than the representatives of all the other denominations together; and it is a fact, which I am glad to be able to report, that there are more men of the Roman Catholic Church associated with this railroad work than there are members of any of the Protestant denominations.

How about the future of this work? We are going forward rapidly, opening a new association building about once a month. Eleven were established and dedicated last year. It is hard to conceive what that means to the railroad men of our country, and especially what it means to their wives and children, for the work brings great blessing into the families of railroad men.

From the standpoint of the people who are financially interested in the railroads, it admits of mathematical demonstration that the work done in our association tends towards a marked economy in operation. If a man comes from a happy home or from one of our association houses and steps on his locomotive with a clear head and a clear eye, he knows the signals in front of him, he understands his orders, and he does not forget them. How different it is with the man who goes to his work from the saloon or some other low resort, primed with two or three glasses of beer or whiskey.

This work produces splendid results on the economic as well as on the moral side. All intelligent railroad officials are learning that this work is a great thing for the investor. When the holders of the securities of our railroads fully understand what it means to have these association houses at their division points, they will demand their establishment. I am convinced that in the future investors will not have as much confidence in a railroad manager who has not the sense and intelligence to see the advantage of such work, and they will prefer to have some one else manage the railroads in which they are interested.

I have had a hint given me that there are certain persons who must not be referred to in this convention, and I shall do my best to observe the command. Justice to the truth compels

me to state that there are certain good women in this country having important railroad interests who understand this subject fully enough, not only to make large personal contributions to the work, but also to procure them from others and from the railway companies in which they are interested, and I am glad to say that during the last two or three years a number of new railway association houses have been established on what are commonly known as the Gould lines.

A few points that appear to me to be grounds of great encouragement in connection with this railroad work: (1) There is a growth and progress in the railroad work everywhere, extending from Canada throughout the United States to Mexico. (2) Objections and prejudices against the work are being rapidly removed. (3) Bible study in these associations is largely on the increase. And to the importance of this I wish to bear testimony in the strongest possible way. No matter what branch of this association work we are doing, whether it be in the colleges, or in the cities or on the railroads, the foundation rock upon which it is all built is faith in our Lord and Saviour, Jesus Christ.

Can you conceive of busy men going about New York or Chicago stirring up railroad presidents and railroad directors, and persuading them to visit and inspect the work done at these houses and begging them to give money for any work not established on the highest basis? No, you cannot account for this work in any other way than by the fact that the impulse to do it was put into the hearts of men by the suggestion of God's Spirit, and for the advancement of Christ's kingdom here upon the earth. We have the greatest possible encouragement in this direction, and we have every right to expect the best results. Nowhere are the other features of the work neglected, but I am thankful to say that the religious, the spiritual work, has a well-balanced relation to those other features of the work, in which we try to help the men physically and socially, as well as in other ways.

A word as to our needs: (1) We need greater consecration in the work. We ought to devote ourselves more earnestly, more carefully, and more completely under the guidance of God's spirit to this work. (2) We need more money to carry on the work. We could do many more things and do them more effectively if we had more money to devote to it. (3) We need more men, many more than the forty thousand now on our membership rolls. In order to do this we need more men thoroughly trained as railroad secretaries and committeemen to multiply the benefits of these associations, and to bring many more railroad men into the service of Christ and of their fellow-men. (4) We need especially your prayers and the encouragement of God's people in carrying on this work, which is His work.





FOUR RAILROAD PRESIDENTS

THE RAILROAD MEN OF NORTH AMERICA

LUCIUS TUTTLE, PRESIDENT BOSTON AND MAINE RAILWAY

At the beginning of the attempts to introduce the Young Men's Christian Association work upon the railroads, those engaged in the effort received the same conservative treatment that all who present new things receive at the hands of conservative bodies like railroad managements. Railroads had tried to do something for the improvement of the moral and physical tone of their men. Sporadic attempts had been made in various sections of the country, beautiful buildings had been erected, libraries had been established, rest and sleeping rooms had been prepared, and the result had been—failure. These different enterprises had been turned over to the men with the understanding that they would manage and take care of them; and, so long as the newness was on, everything seemed to promise well. But very soon, from one cause and another, the attraction ceased, and these attempts finally failed. When the representatives of the Young Men's Christian Association came to the railroad presidents, they said, "Oh, we have tried that; it is of no use. The men won't have it." "But," the representative said, "there is something new in this." "Yes, we know; it is a prayer-meeting, and the men don't want that." I presume it has been more commonly said in connection with these discussions than any other one thing, that the men won't go if it is to be a continuous prayer-meeting. However, one or two attempts were made. And one of the greatest things that happened, so far as I know, to the advantage of this experiment was the bringing of the New York attempt to the attention of that saintly man, Cornelius Vanderbilt. He took an interest in it. As it has been described to me, the first railroad branch at the Grand Central station in New York began with a single room, a canary-bird, a few volumes of United States reports, and a secretary. To-day, through the cooperation of the management of the New York Central, aided by the munificence of Mr. Vanderbilt, that little association has burst from the chrysalis and occupies one of the most magnificent buildings in the country, has its library of thousands of volumes, its membership of thousands of men, its excellent rest rooms, its splendid auditorium, and an enthusiasm which nothing except mismanagement can ever quench.

I could tell you of instance after instance where the opening of Young Men's Christian Association buildings at divisional points upon comparatively new roads had driven out the fifteen or twenty dram-shops that up to that time furnished the most comfortable and delightful place of resort for the employees. I could tell you of numerous cases where the little association has been started in perhaps a single room or tenement-house, and

with much doubt on the part of every one whether it had any chance of success; and within two or three years there has been an urgent demand for a new building to accommodate the railroad men who have gravitated to it of their own accord because there was something in it that they wanted.

We began four or five years ago upon the railroad that I have the honor to serve with one little place, and we now have several and probably shall have several more. In one instance, at a point of junction which was not much more than a railroad town, upon a recently acquired line, we found that the principal place of resort for our men in that section was a fairly well kept hotel, but that the best end of that hotel was the barroom. We couldn't get rid of it. It was not upon railroad property, and we had no control over the acts of the owner and lessees. I presented the matter to our board of directors, and they said, "Buy it!" And we did. We have shut up the hotel and we are opening a Young Men's Christian Association in that building.

Every one knows that the association has been a magnificent success, but perhaps every one does not know that the most magnificent part of the whole success has been the railroad branch. Perhaps few know that no part of it was undertaken with greater doubt as to ultimate success. There must be some reason for this. Railroad men as a class are of the highest order of intelligence. They are not apt to take anything on trust. They are taught, particularly if they are in the operating department, that they must take nothing on trust, that they must obey strictly every rule, but at the same time they expect that the other fellow who is interested will also obey his part of the rule; and then they are further instructed that in every case of doubt they are to take the side of safety. That makes men conservative and cautious about everything, and when you bring to them any new thing or new idea, they want the reason for it. They are practical.

I have been very much interested in scanning the reports of this Jubilee Convention to see what the different speakers have given as the reason, as the cogent and concrete reason for the great success of the Young Men's Christian Association. While they put the matter in different terms, I think they all come back to the point where they mean to say that it is because of religious enthusiasm and fervor. That opens up a thought to me, and perhaps to others, that may be the truth, and undoubtedly is, but is it the whole truth? The history of civilization for four centuries has been the history of results arising from various kinds of religious enthusiasm. It was religious enthusiasm that led the Emperor, Charles V, and his son, Philip II, to undertake the absolute extermination through the cruelty of the Inquisition of every person who did not agree with them on religious matters. And yet when you read the story of their

last years, of their preparation for death and for the future life, you cannot doubt that they were earnestly and honestly pious from their points of view, and were religious enthusiasts. There was no greater religious enthusiasm than that which sustained the first settlers of this Massachusetts Bay Colony. No one doubts their honesty of belief, but we know that their religious enthusiasm drove Roger Williams away because he didn't agree with them, and turned out Ann Hutchinson to be murdered by Indians in a Connecticut colony, and whipped innocent Quakers at the cart's tail. Within the fifty years in which this association was born, in a Connecticut town adjoining one of its principal cities, that same kind of religious enthusiasm sundered family ties, and broke up neighborhood associations of years because a Baptist church was erected in the center of the village and took away certain members from the old orthodox Congregational church.

These are kinds of religious enthusiasm, but not the kinds upon which this association thrives. And why is it that with the pages of history smoking with the flames and gory with the blood of judicially murdered opponents of religious beliefs, why is it that a new kind of religious enthusiasm has come in and has successfully established this great organization which has proved by half a century of life that it is fit to live? In my judgment, it is because the religion which is the corner-stone and foundation of this movement is the divine religion that breathes forth from the Sermon on the Mount, from the parable of the good Samaritan, and from that great commandment, called by the Great Teacher the second commandment, which teaches us to love our neighbor as ourselves.

The old dogma, the old theological discussion, the old controversies about the width of the band upon the gown—all those things have been brushed away by this twentieth century interpretation of the religion of the Master which is not a religion of oppression, but which has come to be one of freedom and toleration, a religious freedom which has enabled the formation of this great association made up of every faith and sect that acknowledges the divine origin of Christianity and human kinship in the broadest sense.

That is to me the reason of this successful fiftieth anniversary of this association. I believe that its work will be perpetuated just so far and just so long as these same broad principles of divine compassion for man and human kinship, this holding out the hand to help every man, whatever his level, continue to prevail, and just so long as are left out creed and sect and theological discussion. But, on the other hand, the moment that the association undertakes to do the other thing, it will begin to fail, as it will deserve to, and its descent will be more rapid than has been its ascent.

There is just one more thing that I desire to say in regard

to this matter of the success of this association—and I say these things in the days of our prosperity, lest we forget. The Young Men's Christian Association in every department, and particularly in the railroad department, is a business organization, conducted upon business lines, by able men who have nothing else to do and who devote their whole time and energy to their particular part of this work. This is one of the great elements of success. You get nothing of this world for nothing. This great association must have means to pay the men who work in its service, not extravagant salaries, but so that they may live comfortably and make a decent appearance wherever they go, and not worry about how to-morrow is going to be with them. As far as the railroads are concerned, they are perfectly willing to contribute, and they do it cheerfully, but they expect the men to bear their share of the financial burden and to take the burden of the management; and thus far that plan has been successful.

THE RELIGIOUS LIFE OF RAILROAD MEN AND THE CONTRIBUTION THERETO OF THE RAILROAD DEPARTMENT

R. S. LOGAN, VICE-PRESIDENT CENTRAL VERMONT RAILWAY

What is the religious life of the average railroad man? I refer more especially to the train men. Had we asked that question of some of the old-time railroad officials a number of years ago, and even of some of those of more recent date, we should have had a frank, terse reply of "I don't know," or "very little." Unfortunately, the answer would be quite true, with but few exceptions.

The atmosphere in which the average railroad man lives is not conducive to quiet meditation or deep religious thought. He is always alert, active, ready to respond to the call of duty, with the ever-hoped-for opportunity of promotion in view, or, on the contrary, is shiftless, easy-going, caring little whether he keeps his present job or not, knowing there are other roads he can doubtless work for, restless, moving and careless; his religious instincts are neglected, and, like a neglected garden, soon run to weeds.

Most of us can remember the time when, in our own communities, the railroad men were looked upon as a class to themselves, indeed, as the Ishmaelites of our modern life. There are many communities that so regard the railroad men to-day, and we cannot deny that they have some cause for it. These men are here to-day and there to-morrow; especially is this so of many of our central and western railroad men. A restless habit seems fixed upon many of them. Considering the irreg-

ular hours of work and under such conditions, the opportunities to cultivate the religious and moral side of their characters are very few, and with lessening opportunities the better instincts become weakened and dulled.

Many railroad men have had little or no early home training, while quite as many others are young men who are prompted to enter railroad service by the desire to travel and see and learn about the world, leaving good homes and surroundings, where godly parents have taught them true principles of right living and thinking. Those who are easily led become careless of their moral and religious duties, and drift away from the teachings of their childhood. Some of us know men who are admired for their generous impulses, manly and honest dealing, and for their capacity for intelligent railroad service, but whose moral and religious sense seems dulled and often wanting, and who, when not on duty, are prone to associate with those who patronize regularly the rum-shops and dens which spring up in the vicinity of every railroad terminal. Here they often spend their earnings and physical well-being foolishly, destroying their value as men and as employees, and unfitting themselves for the important and responsible duties of their calling.

These men are practically beyond the reach of the usual church organizations and methods, such as missions, teachers, and missionaries. Owing to the unfavorable surroundings of our terminals, the churches withdraw to an inconvenient distance, and the men who may at first be inclined to attend church, owing to their hours of duty, their dress, etc., soon find it inconvenient or undesirable to do so, and become negligent in this respect. It is here that the work of the railroad department is most apparent, for there are many thousands of railroad men who are governed by noble impulses and aspirations, and who wish to do what is right; to them the quarters established by the department at various points are as a haven of refuge, where they can learn to better themselves in every way.

Many men have had little or no opportunity in early life to gain even an ordinary education; others have attained to a limited knowledge, but they desire to know more, and in the association they both find the facilities they seek. Through the educational classes earnest Christian teachers are often enabled to gain the confidence and to meet the soul hunger of some enquirer after spiritual knowledge.

Their needs are met more intelligently and more helpfully by Christian men who have studied and who understand their requirements, than would be the case if the men were to attend many of the various churches, which, owing to inconvenient location, especially in large cities, could be reached only at irregular intervals. The associations here fill the gap, for, being located in convenient places, they are always prepared to minister to the spiritual welfare of these men, and this is true at the

critical times when an "hour of prevention is worth an eternity" to some inquiring soul which has been touched by the Spirit, and moved to consider his ways, softened perhaps by witnessing the sudden death or serious injury of some friend or comrade, as occurs so frequently in the railroad service.

In the railroad service there always have been, and there are to-day, many God-fearing, noble men who have been strong to resist the natural effects of their surroundings, and who would so continue whether they had access to the benefits furnished by this department or not. But the association branches to them become as second homes, especially so when away from their own homes, by providing a congenial atmosphere and elevating associations. This is the true object of the association in all its departments, and this makes for the development of true character, such as is revealed to us in God's Word.

The reports for the last two years indicate an increase in associations of 24, and in members of 9750, yet much remains to be done. The field truly is white for the harvest. The attendance upon Bible training classes in railroad departments increased during the past two years from 26,594 to 34,277, or 7683, while the attendance at religious meetings increased 144,666, or from 435,947 in 1898 to 580,613 in 1900, showing a marked growth in the religious activity and interest in religious matters among railroad men. These figures indicate what would almost have been considered an impossibility twenty or twenty-five years ago, and when we compare the present with the past conditions of railroad men, located at many points where association buildings are established, the most skeptical are forced to admit that the improvement is both marked and lasting.

I wish especially to acknowledge the wide and beneficent influences contributed to, and through, the railroad department by the active, energetic, wise and consecrated men who compose its staff of secretaries, and to say that I count it a privilege to know some of them personally, and I know them as intelligent, able men, who prefer to follow the example of the Young Man of Nazareth, and go about ministering to the urgent need of their fellow-men engaged in railroad service, who for years to come will rise up and call them blessed.

THE ASSOCIATION IN THE ARMY AND NAVY

COL. CURTIS W. GUILD, JR., U. S. V.

Less than four years ago our own Chaplain Tribou, whom we of Boston know so well for his work in the old Charlestown navy-yard, suggested that there was a rich field for labor in the army and navy of the United States. The seed fell upon good ground. It was carefully tended in the following April in the

meeting of the International Committee, and it bore rich fruit in our war with Spain; fruit that has multiplied not a hundred-fold, but even a thousand-fold. I say a thousandfold, for the word is justified when one single branch of the Young Men's Christian Association in the city of Brooklyn receives in one year thirty-nine thousand visits from sailors of the United States navy. I say a thousandfold with justice when the attendance in one year at religious meetings in the United States army mounts up to the astounding figure of three hundred and eighty-seven thousand enlisted men. Wherever the man that wears the uniform of his country may be—in Alaska, in Porto Rico, in Guam, in Cuba, in the Philippines, or in China—the outstretched hand of the association goes to meet him, not only to save him from himself, but to save him for his country.

England has followed the example of the United States, sending the agents of the association with her army to South Africa. France and Germany have established branches for the uplifting of military life in their garrison towns. Japan has sent two apostles of Christian living to battle side by side with her plucky little soldiers in China, fighting a dragon more deadly than that which waves upon the yellow Chinese battle-flag; and if the scented breezes "blow soft o'er Ceylon's Isle," and "every prospect pleases," as it did in the good old days when the good old hymn was written, it is at least possible to say that "man is no longer vile" in Ceylon, when the Young Men's Christian Association takes charge, not only of English, but of Sinhalese soldiers, in their volunteer camps. No man who has had spread before his eyes the workings of this great, beneficent association in the camps of the army, can refrain from tossing his pebble on the cairn of grateful memory of the unselfish men and women who seek no monument and no prize beyond the simple words that "they went about doing good."

Our elder brothers of the Civil War knew the United States Sanitary Commission and its noble work, but they never had the benefit of this organized work of the Christian association we have enjoyed. No man can honor more than I do the work of the Red Cross Society and of Clara Barton. The Red Cross Society has received and deserves the plaudits of the world. If, however, you ask a man whose duty it was to labor fourteen hours a day and seven days in the week in the camps of homesick volunteers throughout that long, hot summer of 1898, what one force worked most mightily for good for the health, for the moral as well as for the physical health, of the American soldier, that man will tell you, if he tells the truth: "The Young Men's Christian Association." The Red Cross Society cured disease; the Young Men's Christian Association prevented disease.

No man can realize the weary, dull routine of a camp when all the excitement, all the incentive to glory, has been taken

away. The homesick man soon becomes a sick soldier, indeed, and the entire energy of the officers is spent in providing amusements—games, baseball matches, band concerts, anything to occupy the man's leisure; for in a camp more than anywhere else is it true that Satan does "find some mischief still for idle hands to do." Vice is followed, not because it is vice, but because it serves to entertain; and the Young Men's Christian Association took up the problem in just that spirit. Their great tents through the Seventh Army corps, managed with consummate tact and ability, kept soldier after soldier from following the downward path under my own eyes in the great camp at Jacksonville.

In those tents the men found a table where they could play games; they found paper on which they could write home; they found the home newspapers in which they could read the accounts of the old home baseball nine; they found all kinds of innocent amusements, and they found, best of all, an old-fashioned melodeon, with plenty of good, simple music—good, old-fashioned hymns for Sunday, and hearty, helpful, clean, enthusiastic music for week-days as well. No money was ever better spent than the money that was put into the hands of the agents of this association for the help of the soldiers in their time of need.

Directly this organization benefits the sailor and the soldier; indirectly it benefits the United States of America. You have done well in giving the men that wear the blue shirt and the blue jacket a chance. They have done well in taking advantage of the chance you have given them. A navy that sends thirty-nine thousand visitors in one year to one Young Men's Christian Association house in one city cannot be the sink of iniquity that some of the enemies would seek to depict it. An army that can organize over two thousand religious meetings in one year cannot be a pit of infamy to be entered only by those who have failed in civil life. We have to thank the Young Men's Christian Association, not only for the good work that it has done for the soldier and for the sailor, but for the good report of the United States army and navy which it has spread throughout the United States of America. To this association we owe the fact that we are proud of our army and navy in time of peace as well as in time of war, and that there is no career in the world in which a man can lead, if he will, a cleaner, sweeter, more honorable life than in the ranks of the defenders of the United States of America.

My service happened to be in the army. When I hear the army slandered, I like to remember a scene on the soil of Cuba on Christmas Eve. We were seated out in front of my quarters—an old brown tent in a sweet potato field—Major Michie of the regular army, my dearest friend and comrade—Robert E. Lee Michie of Virginia—it means something when Massa-

chusetts and Virginia go to war together—talking together on Christmas Eve about the things—well, about the things that men do talk about when they are hundreds of miles away from home and it is Christmas Eve. It was a bright, clear, moonlight night, and across the road a great rose garden sent up a thousand scents into the air, and above our heads another Sharon “waved in solemn praise her silent groves of palm.” As we sat on talking, long past taps, suddenly there came the challenge of a sentinel, No. 10, of the Forty-ninth Iowa: “Twelve o’clock, and all’s well.” It was Christmas morning. Scarcely had the cry of the sentinel died away than from the bandsmen’s tents of that regiment there rose up the good old Christmas hymn, the Portuguese hymn, and one clear, high baritone voice struck up with the good old words:

“How firm a foundation, ye saints of the Lord,”

and another and another, until the whole regiment was singing. The Sixth Missouri joined in, the Fourth Virginia, and Second Illinois, the One Hundred and Sixty-first Indiana, and so on down the line, until there, on that line of hilltops above the Queen City of the Antilles, a whole American army corps was welcoming in Christmas day with Christmas hymns. Of course, they sang “Coronation,” and “Nearer, My God, to Thee,” and “America,” and all the rest.

Perhaps there may be some even here who think that that first hymn was sung by chance. Well, there are some of us who go to war when we think we may be needed, who make little parade upon the housetops, perhaps, of our religion, yet who like to think that those things do not happen altogether by chance, for think just a minute: that Portuguese hymn, the music of it, “*Adeste fideles, laeti triumphantes*,” is the oldest Christian music of the Roman Catholic church. The words, “How firm a foundation, ye saints of the Lord,” is a good old Calvinist Protestant hymn. The Northern soldier knew that hymn as one he had learned beside his mother’s knee; but to the Southern soldier it was that and something more. It was the favorite hymn of General Robert E. Lee, played at that great general’s funeral. Catholic and Protestant, North and South, singing together on Christmas day in the morning—that’s an American army.

Not every soldier is a saint; not every soldier leads a pure life; but when the rank and file of our soldiers and sailors are slandered by their enemies, I like to remember that moonlight night; I like to remember, whatever else may be said of the boys that wear the blue, that never since Cromwell sent his Ironsides to battle has any nation produced an army that could open its first Christian year on foreign soil, not with drunkenness and debauchery, not even with sports and games, but with a voluntary Christian service of prayer and praise.

THE OPEN DOOR OF OPPORTUNITY IN OUR
ISLAND POSSESSIONS

MAJOR-GENERAL JOSEPH WHEELER, U. S. A.

Opportunity always carries with it duty and responsibility. The parable of the talents was an admonition that responsibility is measured by the power possessed to accomplish good. This applies to nations as well as individuals. The eyes of the entire world are now upon the law-makers, rulers and thinkers of America. The civilized nations are asking: Is the republic of the United States—is a government of the people a sort of government which can meet such grave responsibilities and conditions as now confront the nation? The answer must be prompt, decided, and in the affirmative. Fifty years ago the Young Men's Christian Association was born. During that fifty years the progress of our country has been greater than that of almost any nation prior to that time during a period of centuries. Our population has increased fourfold. Our domain also has greatly expanded. In the year just closed our increase in wealth has been greater in amount than the total wealth of our country fifty years ago. In other words, in a single year we have been blessed with such prosperity that the increase in that single year has been greater than the wealth accumulated by the labor of our ancestors during a period of two hundred and forty-five years—from the landing at Jamestown in 1606 down to the organization of this association in 1851.

In our new possessions we find a vast population. In the Philippines there are estimated to be eleven million people. They have a civilization which even antedates ours. They are not a bad people. What is the duty of Americans with regard to the soldiers that they send among those people? Their impressions of Americans and American civilization will be measured by the conduct of these soldiers. Wherever the army goes, it is of first importance that the soldiers live such lives as will give the right idea of American civilization!

During the last three years the character of enlistments in the army has greatly improved. We draw our recruits from the best families of the farms and factories. Among them are also found many graduates of our colleges—the young men who leave home, given by a father and mother from patriotic motives to their country. When the boy who has had Christian and moral influences surrounding him all his life leaves home, the parents pray that the influences which have surrounded him at home may be extended to him in his new vocation, and that prayer is largely answered by the Young Men's Christian Association organized in the army.

As a soldier, I appeal to the people in this country to lend all

the aid possible to build up the Young Men's Christian Association in every place where the army goes. Nothing can be done that will add more to the spirit and strength and power of our country—a country of which every American becomes more proud every day.

THE MEANING OF THE ASSOCIATION TO THE LIFE OF THE SAILOR

REAR-ADMIRAL J. C. WATSON, U. S. N.

The mere fact of my being willing to stand before so numerous an audience to testify the gratitude, the deep sense of obligation, that I feel for the work done by the great association of which this Jubilee convention is so worthy a representative, to all who know anything about my many limitations, is a very strong proof of how deep a sense of obligation I must rest under. The profound gratitude which I feel, not only for myself, but in behalf of the enlisted men of the navy and the army constrains me thus publicly to testify to the great helpfulness of the work done by your worthy agents in the Philippines. My testimony is added to that of General Wheeler and General Bird, both from personal observation, as mine is; and the enlisted men of our navy have shown in some degree their appreciation of your helping hand of brotherhood which you have held out and are holding out to them, by the large measure with which they have availed themselves of the privileges of the home near the navy-yard in Brooklyn, and also by their admiring love shown constantly towards that noble Christian woman who has made the erection of the ideal home for that naval branch a possibility; whose labors in connection with other like-minded, noble-spirited women, have contributed so much to make better the manhood of every one of us. Again I will say that we are thankful, and I hope, God willing, that we can express this gratitude better by our conduct in the future than any words can do.

THE NAVY'S NEED AND THE ASSOCIATION'S RESPONSE

REAR-ADMIRAL F. J. HIGGINSON, U. S. N.

It gives me great pleasure to express to you how deeply thankful we are that the International Committee has stretched out its generous arms and has taken in the soldiers and sailors of our country. Speaking for the sailors, I would say that we on board ship give them everything in the way of comforts that can be done consistent with the discipline of the ship. They

are well fed and well clothed. The discipline is mild, and we take good care of them physically and morally. But our control stops with the shore. When they go on shore they pass out of our jurisdiction and are subjected to the temptations which they meet, without the safeguards which we throw around them. There are sharks on shore as well as in the ocean, and they are just as deadly. The sailor on sea avoids the shark, but on shore he does not seem to have the same repugnance for the creature, and sometimes the shark gets in his deadly work.

Expansion has come to this country, and it has come to stay, whether you like it or not. It is the duty of the country to meet it. Expansion means that you must depend for the protection of your outlying possessions upon the navy. The pathway to these possessions, the pathway of our exports over the ocean, should be kept clear and protected by the navy, and you will have to build up that navy, and meet the new requirements, and building it up, you want to look after the morale of the sailors of that navy. After all the confinement on board ship and after all the restrictions placed on a man, when he goes ashore it is natural for him to relax and look for enjoyment. After he has had his amusement, he wants a respectable, clean, healthy place in which he can sleep, where he will be neither drugged nor robbed, and that is what this society is giving to our sailors. To show that they appreciate it, that little home in Brooklyn, temporary home, which we have taken before the larger building is completed, is full every night with sailors who come there in preference to sleeping in questionable places in the Bowery, or in Brooklyn. The secretary gets letters from men in China, men down in South America, men in the West Indies: "Send my mother \$50"; "Pay my society dues." That is the kind of charge and care that you are taking of our men in the navy. Personally knowing what you are doing, I want to thank you very much for it.

CHRISTIAN AMERICA'S DUTY TO HER DEFENDERS ON LAND AND SEA

CAPTAIN RICHMOND PEARSON HOBSON, U. S. N.

If you ask, What does the soldier and sailor merit, what does he deserve, of his country? I think the question would be easily answered. It is not necessary for me to rehearse the various actions in the wars of more than a century of American history, the War of the Revolution, the War with France, the War with Tripoli, the War of 1812, the Mexican War, and that war towering above all the wars of history—the

Civil War—and the recent Spanish War. You all know that the American soldier and sailor has done his work well, and has shown the utmost devotion to duty, even unto death. But it is not the merit of the soldier and the sailor, or of any man, that should be the basis of his claim upon his Christian fellows. I think it is more the needs of such a man. The question of the needs of the soldier and sailor is the subject of careful study by the committees charged with the work, and it will be unnecessary for me to go into the details. But I can scarcely refrain from asking you to remember always that, broadly speaking, the soldier and the sailor are homeless men. When you go away, think about what that means, what it means to take a man and keep him for years away from the hearth-side, from those that are dear to him, from those whose reputation imposes righteousness of living even if nothing else does, from the restraining influences of home, and put him among strangers; what it means to have to live in contact with men alone, without the refining, saving influence of women or children. These men live under conditions aboard ship and in camps that would try the patience and endurance of the best Christian people in their homes. It is hard to overdraw the difficulties that lie in the way of the soldier and sailor in his ordinary everyday routine life. But when you take the sailor into port and give him, after all this restraint, forty-eight hours' leave, and turn him loose in a city where he is not taken to the home of friends, where hotels are too expensive and good ones do not encourage his coming, when you put him ashore and the only place for him to go to is the place that is a pitfall—what can you expect? When you think of this deplorable situation, what should not be the depth of your interest and the persistency of your effort in attempting amelioration?

The sailor and the soldier not only belong to the homeless profession, but they give their lives to their country's service, and the ultimate purpose for each is that he be willing and ready to stand before death in the line of duty. I believe the Christian man should be the finest man in any calling or in any profession. I think that he should feel as part of what is incumbent upon him as a Christian, that he should excel in everything to which he lays his hands; that his watchword should be "efficiency." But when it comes to the soldier and the sailor, who go into battle, it is there that the Christian should stand preeminent. The Christian can, I believe, be bravest—be brave to that point where he will eliminate any thought, any emotion, any concern, about himself, no matter what the situation may be, and simply confine all his faculties, all his powers, to the immediate work and duty of the moment, and leave all the rest without any hesitation. Therefore, when you can make the soldier and the sailor a Christian, you

tend to make him a better servant of our country; then you are not only performing the privilege—and I think it is the highest privilege one can have—of serving or doing good to a fellow mortal, but you are serving your country in the best of all ways. You are rendering a patriotic service of the first importance in trying to advance the cause of religion and Christianity among the soldiers and sailors.

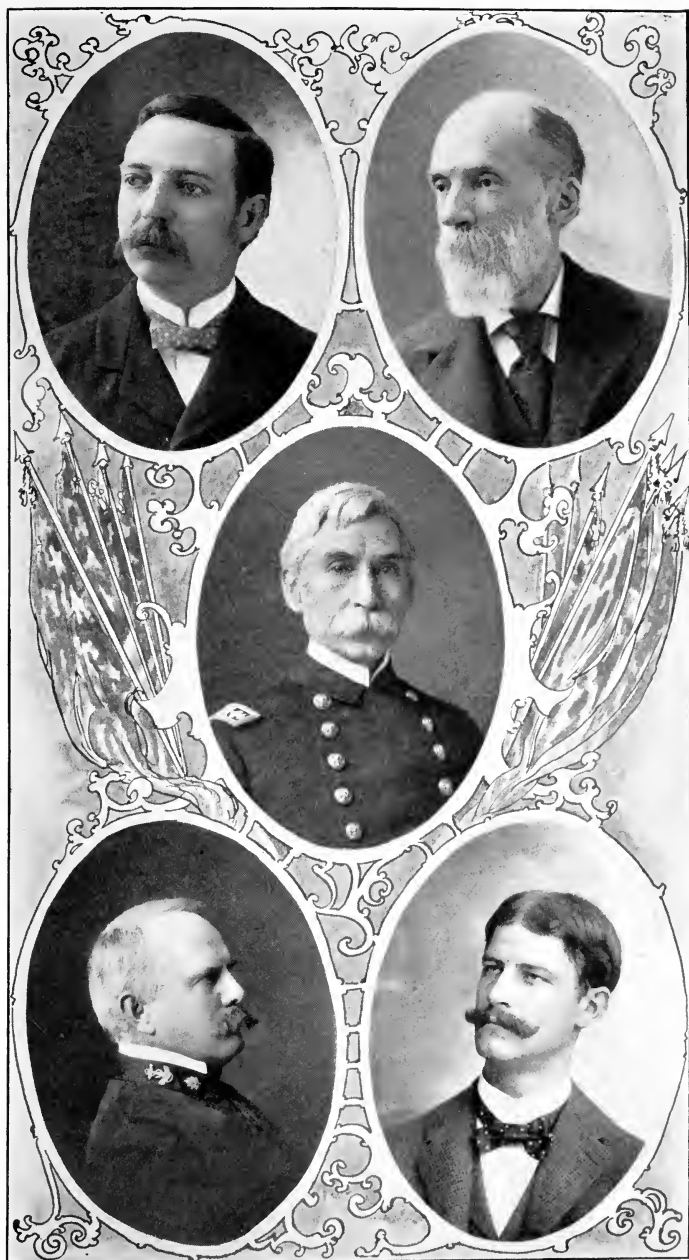
I have only to conclude by referring again to these figures that have been named to-night. Think of it—thirty-nine thousand visits from sailors to one little home outside of one navy-yard! My friends, let us be up and doing! Why isn't there a home in front of every navy-yard? Why isn't there a home within reach of every one of the ninety-seven military posts throughout our land, and in our colonies? Surely the field is wide in this sphere, and, believe me, the soil is rich, the very richest. If we put forth our efforts along these lines, and enter upon the cultivation of this field, I believe—I know—that under the command of Him who sends the sunshine and the shower the harvest will be rich indeed.

ASSOCIATION WORK IN THE NAVY AND ITS INFLUENCE ON FOREIGN MISSIONS

COMMANDER A. V. WADHAMS, U. S. N.

A word in regard to the enlisted men of the navy may be of interest. These men are a selected class. To enlist in the navy one must be healthy, strong, honest and intelligent; for advancement it is necessary to have aptitude and ability. There is no place on board ship for lazy and indifferent men and boys. The drunkard has not even room enough to turn round. Lads between the ages of fourteen and seventeen are given a two years' elementary education at the training stations and on board our training ships, after which they are drafted to a regular cruiser. These boys are from American homes, and they have shown within easy recollection, by their courage and nerve under fire, that they will make the typical man-of-war'sman. The general impression has been and is that a man-of-war'sman is one whose mouth is full of strange oaths and whose speech is always nautical. Our comrades before the mast are not a drunken, swearing, disgraceful class. Some are not what they ought to be but that characteristic is not confined to the seafaring class. The unreliable and worthless man or boy is found out and discharged under such conditions as to prevent his reenlistment.

Among the enlisted men of our ships are many who would be an honor to any community. Some of these men are Chris-



Curtis Guild, Jr.

Joseph Wheeler

John C. Watson

Albion V. Wadhams

Richmond P. Hobson

CONVENTION SPEAKERS—ARMY AND NAVY SESSION



tians and they are always a marked class. The "Holy Joes," as they are called, are constantly under observation. They are frequently found among those who voluntarily expose themselves to the many dangers incident to a sailor's life. They know that in the profession of arms the Christian belongs in the place of danger.

The benefits that will result from association work in the navy will be world-wide and will be helpful to foreign missions. It has been my privilege to see our missionaries and their work throughout the world. No one can fully appreciate the great good that has been done by foreign missionaries until they can compare the converted with the unconverted in the distant lands and islands of the sea. The missionaries need no word of commendation from me. Their work speaks for itself and any man or woman who honestly examines the work of our foreign missionaries must admire and rejoice in the results that are brought about by the noble men and women whose privilege it is to scatter the sunlight of the blessed gospel.

It can be readily seen that as the work of the Young Men's Christian Association in the navy increases more men will become followers of our Lord and Saviour. They also will go throughout the world as missionaries speaking, if not by word at least by their lives, of the great Master. We all know that one's life often speaks louder than one's lips. Who can estimate the influence for good that would be felt throughout the world if our sailors were Christians.

The environment of our men on board ship is in many respects all that could be desired. They are well cared for, have plenty of work, plenty to eat, and their hygienic conditions are nearly perfect. The officers and men are in close touch with each other and the relations between them are all that could be wished for. The laws of the navy place the men forward and the officers aft, and compel the men to wear white tape on their sleeves to signify their rank and the officers gold lace. But both share alike the dangers of storm, disease and battle.

The routine of a man-of-war is always arranged for the recreation as well as for the drills of the men. The day is passed quickly and Saturday with its half-holiday and Sunday, with no drills and liberty, is always welcome. If there is a chaplain on board ship, and frequently when there is not, weather and other circumstances permitting, divine service is held on Sunday, and prayers daily at evening hammock. Whatever may be the particular belief of our chaplains there is heard upon the decks of our men-of-war only the story of the cross and its teachings. Church service on board a man-of-war is always impressive. At the time appointed, in obedience to the order "rig church," everything is soon ready for service. The chaplain's desk and the chairs and benches for

officers and men are arranged at the place designated by the captain, and all being ready the bell is tolled. During service the church flag, a white pennant with a blue cross, is run apeak and the colors lowered just below it. But it is only the white flag with its symbol of the suffering of our common Lord and Master that is ever allowed to float above the Stars and Stripes.

From what I have said, it will be seen that the men are surrounded by their friends when on board ship, but to-day as of old they are the prey of the most vicious and depraved class when on shore. A man-of-war'sman as soon as he is clear of our navy-yards or lands from our ships is met by men and women whose only interest is to get what money he has and then desert him. Often he is drugged and frequently is beaten because he has but little money. There are but few places on shore that our sailors frequent where they are safe from imposition. Thanks to the gracious generosity of one who is beloved by the enlisted men of the navy, they will have in the Young Men's Christian Association naval branch in Brooklyn the best accommodations in the finest building that has ever been built for sailors. The men of our navy at last have a place where it will not be necessary for them to get drunk in order to be welcome. They have now a place where they are sure of a clean welcome and a word of cheer, where blessings wait them instead of curses. The benefits of the naval Young Men's Christian Association to our sailors and marines are not only temporal; they are also eternal. The giver of that building and the women of the Women's Auxiliary of the International Committee have the unbounded heartfelt thanks and respectful homage of the officers and men of the United States Navy.

There are certain conditions in the navy, however, that need no change. The navy is for peace. It strikes only when necessary. Never during the one hundred and twenty-five years it has existed has the navy been a menace to the country. Sailors are not a bad lot. They are easily influenced for good. From the time of Admiral Paul Jones to the admirals present on this platform the sweetest music a sailor ever heard is the voice of his wife in prayer and the laughter of his children.

The navy knows where it belongs and remembers that according to its practice and tradition a second call for duty is not necessary. Our place is in the outer line of defence of our country, for the protection of the homes of our people. Our duty is also over the seas. Wherever we go it is our privilege to carry the flag that we all love, and we demand, and give, if necessary, the protection that is the right of an American citizen.

WOMEN'S WORK FOR THE SOLDIERS
AND SAILORSMRS. E. A. McALPIN, CHAIRMAN WOMEN'S AUXILIARY OF THE
INTERNATIONAL COMMITTEE

I am to speak of "Women's Work for the Soldiers and Sailors." I love the soldiers, and I love the sailors, and I am going to tell you about some personal work that I have had with them. Our auxiliary was started in the autumn of 1897. Two gentlemen who are sitting behind me—and I hope they feel very guilty—asked me to meet them in the home of my brother-in-law, Dr. McAlpin, and there they had the coolness to suggest that I should start an auxiliary. They might as well have asked me to fly to the moon. I didn't know how to start an auxiliary, and to tell the truth, I hardly knew what the word "auxiliary" meant. But I thought I wouldn't confess my ignorance to that extent, and I said, "Well, if Mrs. Russell Sage will help me, I think I may undertake it"—because I knew that all over the world, Mrs. Russell Sage's name was known, and I was a very quiet, small body who wasn't known even in New York City very much, let alone outside of it. And then there was another that I wanted to help me, and how she has helped me, and how she has backed up the work with her magnificent generosity and earnest Christian spirit you all know—and I refer to Miss Helen Miller Gould.

Well, our auxiliary was then formed, and we strove to take an intelligent interest in the International Committee of the Young Men's Christian Associations in New York. The next winter the war came, that terrible trial and peril and trouble our country went through, and the work of the auxiliary was turned largely into the work of the Geneva Cross, and the members worked that way, doing magnificent work, too. I am proud of them. I can praise them and say anything I like about it, because I am ashamed to say I was away and didn't help them at all. All I did was to help in taking care of some sick, typhoid, poor, miserable soldiers that came back afterwards. I was very glad to do that and get them well again, but that was very little.

Our work went on, and we had parlor conferences and heard with intense interest the reports of the secretaries as they came back. Never shall I forget one day when Lieut. Hearne came back from Manila, and at one of the parlor conferences, he told us about the soldiers and the awful need there was for reading matter in the Philippines. So every woman I met I told she must gather up all the Christmas literature she had and send it down to 3 West 29th Street, the headquarters of the International Committee. Poor Mr. Millar had so much literature on his hands he didn't know what to

do with it. I don't know how many tons he sent out. I would like to take the credit of it all, but he said, "Your auxiliary didn't send all of it." However, we sent a large share of it.

In October, 1899, the government of the United States sent word from Washington that a secretary could be sent, a representative of the Young Men's Christian Association, on every transport that went to the Philippines. Oh, wasn't this a magnificent opportunity! There was no time for a general canvass, there was no time to go about soliciting funds, but a member of the auxiliary stepped to the front and said, "Send the men," and six men were sent to the Philippines. A magnificent work they did there. One of the officers said that the greatest heroes that were out there were the representatives of the Young Men's Christian Association. Think of the quiet work they did, work that the world will never know of, but a work that is written up there!

That is why there is an auxiliary, for if I had not had faith in God to know that what God had promised He was able to perform, I never would have dared try gather together an auxiliary to back up the splendid work that the International Committee was already doing. But I knew if God had a work for women there, that He would bless our efforts, and He has blessed them above anything we could ask or even think.

Last winter I went down to Havana, and I stayed at Camp Columbia for about a month. Mr. Moody, the representative of the Young Men's Christian Association there, is doing a magnificent work, not only among the soldiers, but among the officers—and that is not an easy work. One of the officers said to me, "That man Moody is all right." I said "I guess he is"! Then another officer said to me, "Do you want to have a meeting for soldiers"? "Oh," I said, "don't I! I want very much to have a meeting for soldiers." He said, "You shall have it, and I will tell every man of my troop if he doesn't go to hear you talk I will reprimand him." I said that was rather a Mohammedan-like way to get men into a service, but I would have it. So the announcement was made that I would speak in the pavilion, and dear Mr. Moody felt a good deal of anxiety about that meeting. He came to me and said, "I don't know whether you are going to have ten or fifteen or twenty." "Well," I said, "I will give a talk to five. We can have a splendid time."

I shall never forget that night. I wish I could picture it to you as I saw it—that wonderful parade ground stretching out in the light of a moon which was like harvest moon in August here—it was the last of January. The night was warm and lovely. As I walked across the parade ground I saw from every side the soldiers gathering into the pavilion that held several hundred men. When I got there the pavilion crowded up; we never knew how many were there. The men

sat around outside, and all around the pavilion in the moonlight I could see the tops of their hats as I talked to them of the Christ, of Him Who said, "If I be lifted up, I will draw all men unto Myself." And oh, what an audience that was! What a wonderful time we had!

I will just touch a minute upon the work at Porto Rico, with headquarters at San Juan, which is the center for supplies, and our auxiliary has also furnished it with the music-box and the graphophone and the stereopticon and the books. Those traveling libraries are doing most magnificent work. In the army we all know when the men are off on the plains how far away they are from everything, and so we send books, music boxes, games and all sorts of things to them to try to make life brighter for them.

I wonder if you all know that our jackie as a rule hasn't a place to go when he comes on shore but miserable, low dives and grog-shops and saloons that not only rob him of his manhood, but every cent he has in the world, and leave him to die in the street. That has been the condition of affairs in the past. The officers of the navy felt there was a tremendous need there, as was pointed out in the beginning of the evening, and so a work was started in Brooklyn, in Sand Street. A little house was rented, and there the sailor could go in and get a meal for a moderate amount, a comfortable bed to sleep in, a locker in which to place his clothes, and a bank—he could either deposit his money in a safe or put it in a savings-bank. Very soon the need became so great that that house was outgrown; and then another was taken and that was outgrown; and so there was nothing to do but to build a splendid naval branch. But where to get the money, how to do it, was the question. Now I don't dare to speak of anybody's name again, but a member of the auxiliary stepped forward and said, "I will do it." And now there is being built near the entrance to the navy yard, in Brooklyn, on Sand Street, a magnificent stone structure, and it will belong to the sailor; it will be a place where he can always be comfortable and have all the comforts of a home. Not only have we done that, but Bibles, Testaments and Psalms have been sent out to every man that wants them, and in each book a little text is written, and the initials of her who gives it.

So we feel that as we uplift our sailors and soldiers, we uplift our nation. For—and now I speak directly to you soldiers and sailors on this platform—where you go you are in a sense nationalists, representatives of this great nation. I am so glad there are so many of you here to-night. I wish there were more. But oh! be careful, and as we take up the white man's burden let us beware lest we bind a burden on the brown man.

May God bless you, and may God bless this magnificent as-

sociation and make it become more and more a power for good in this and every other country where God reigns—our Father and our God!

ASSOCIATION WORK AMONG THE DAKOTA INDIANS

ARTHUR T. TIBBETTS (WALKING HORSE),
INTERNATIONAL SECRETARY FOR INDIAN WORK

We do not stand before you in the name of the North American Indians, but we do stand before you in the name of our dear Master who came into this world to save the poor ones. We do not belong to American social life or to American political life, but I thank God we belong to everlasting life—to the church of Christ Who Manifested Himself to us.

There are forty-eight Young Men's Christian Associations among our own Sioux tribe, with a membership of more than thirteen hundred. You have some magnificent buildings in connection with your work. You have everything to interest your young men. Last year we put up Young Men's Christian Association buildings in different reservations in North and South Dakota. Some of your buildings cost many thousand dollars. We put up buildings that cost only \$25 each. We have Bible classes in our Indian associations and evangelistic or workers' training classes. Our members are trained to go out and do personal work. We hold five district summer schools in different reservations. In this summer school we gather about two thousand Indian young men. The chief aim of our work is to proclaim Jesus Christ so that our young men may see Him and take Him as their own personal Saviour.

THE CONTRIBUTION OF THE YOUNG MEN'S CHRISTIAN ASSOCIATION TO THE WELFARE OF THE COMMERCIAL AND INDUSTRIAL CLASSES

EDWIN L. SHUEY

The reasons for the varied life of the Young Men's Christian Association are obvious to any one who considers the industrial and commercial changes of the past half-century. It is characteristic of the organization, especially since the few essentials which are the foundation of its work were determined, that its workers have been more occupied with methods, scope of work, and extent of opportunity than with theories.

From the first, conditions have been met one by one with intelligence, practical adaptation and a breadth of sympathy that have won young men by the thousands and have commended the organization to thoughtful men in every city. No other society or organization has been so quick to recognize new elements in American life or so practical and helpful in developing plans to meet these new conditions.

When the first associations were formed, conditions were comparatively simple. In those days a young man was regarded as a young man, not as a clerk, a student, a professional man, a mechanic or a tradesman. That distinction of class and occupation which is now recognized was almost unknown, and the problems were not so complex. It should be noted that I have said class not caste, for while the associations have quickly seen the needs of the various classes which have resulted from the development of our country along many distinct lines, yet never for a moment have they recognized any caste or grade. Manhood is the one thing emphasized, and in no other place have all young men met upon so complete a position of equality.

Of the young men of our country, five per cent are in the professions, twenty per cent in commercial pursuits, twenty-five per cent are skilled mechanics, and fifty per cent tradesmen, laborers and farmers. With perhaps the exception of the college department, the work of the associations has been largely among the commercial and industrial classes, the professional and agricultural having been only here and there directly interested.

The development of the association's work among the commercial and industrial classes cannot be understood without a clear knowledge of the industrial changes that have taken place during the last half century. Four marked periods may be noted in our national life, which find their counterpart in association history, largely because of the quick sense of adaptation already referred to.

The ten years from 1851 to 1861 were years of agricultural and commercial progress. Outside of New England and possibly parts of New York and Pennsylvania, manufacturing was still in its infancy. The energy of young America was expended in developing the soil, and the city life was largely a commercial one—caring for these products. The "young man away from home" was not a very large factor, though growing. Even Boston and New York then thought especially of the young men who came from the neighboring states, and Chicago was only beginning to absorb the life of the great rolling prairies around it; while the hundreds of smaller cities and towns were little more than large villages as compared with to-day. The cities were not crowded, fresh air was abundant, there was little boarding house life and less club

life. The employer and employee were largely upon social equality, often members of the same family.

Into this period of quiet industrial progress, rushed with a mighty force the Civil War—from 1861 to 1865—during which every act, every business plan, every social function, every religious movement, whether North or South, was dominated by the one prevailing military thought and the consequent mental and physical effort. Invention along mechanical lines was stimulated to tremendous activity; education was turned from the classics of the preceding generation toward the mechanics of the succeeding. Many things outside of slavery and politics were revolutionized by these five years.

With 1866 began a new era in national life more important than that whose history is found on the statute books. The succeeding twenty-five years were the years of growing mechanical development. The country shop gave way to the city factory; the home spindle to the great mill; the cross-road smithy to the monster iron mill. The young men flocked into the cities and home life gave way to the boarding house. With the great inventions and their application came the demand for skilled labor; but our educational system had not provided for this contingency and the supply was not equal to the demand. There was hardly a technical school, even of an elementary character, in the country, except in a few large cities and these were just beginning their important work. Naturally, this demand was filled largely by foreign immigration, and the skilled men of England and the continent supplied the great need in this teeming, growing, energetic young country. Even this was not enough, and young America was ambitious as well as adaptable. His only opportunity was night training and the need soon brought the opportunity.

It is only within the past ten years (the fourth of these periods) that American mechanical or industrial power has begun to be felt in the world, and it has been recognized that great as the nation may be agriculturally or commercially, its greatest power is industrial—the development of the resources by human energy to the end that men shall make the machines to accomplish the work instead of doing the work itself. It is probably true that so much thought was given during those years to this development that the human development was almost forgotten. But the past few years have changed this, and men now are realizing that brains are as essential as machines. Along with this realization has come within these few years the more careful study of human relations and of justice of man to man, and so we have seen increasing prominence given in church and in business to the questions of sociology.

In speaking thus, and in particular of the life south of the

St. Lawrence and the lakes, I am not unmindful that a very essential part of the history of this continent during these years has been made on the other side of the line. But, if I mistake not, much the same activity has been noted there and its growth, though differently expressed, has been as remarkable.

Into this ever changing, constantly accelerating life came quietly the Young Men's Christian Association. There was no loud call for volunteers in Montreal when that first association was organized, and Boston did not fly its banners from the state house when the first little company began work for the salvation of young men. But none the less was there a determination to meet the needs immediately at hand. From that day to this, the work of the associations has not been so much a mirror of the period, as a record of leadership, of far-sighted knowledge of the character of men and the needs of classes, and of constant study of methods of adaptation. In those early years the class to be reached in the cities where associations existed was the commercial—there was no other. The young men for whom the work was organized were largely the strangers who came into the city and needed home life. The workers to help were the Christian young men who needed a definite outlet for their activity. In two definite directions, therefore, the association activities were organized: (1) work by Christian young men; (2) work for strange young men. The committee system, which has characterized the organization from the beginning, afforded large numbers of young men their first experience in direct responsibility and in active management of affairs, giving many of them the elementary lessons needed for their own business advancement, and making possible with many more intelligent participation in important church and social movements. Not the least of the indebtedness of the young people's societies in our churches to the association is the experience it has given for nearly fifty years to thousands of young clerks and mechanics who could have had this training nowhere else. This is entirely independent of the religious training in Bible classes and social meetings. Hardly a benevolent organization to-day exists among men of these classes whose leaders do not owe something to the experience afforded by the association at some point in their lives.

With remarkable unanimity, the workers turned their efforts toward the army in 1861, and for five years almost every other form of effort was lost sight of in the prominence of the Christian Commission and its work for men in the great armies of the nation.

With returning peace, the broken bonds were united and the definite work again undertaken. The organization needed for the new conditions was at hand. For the young man away

from home seeking employment was the employment committee with its influence and knowledge; for his evenings was supplied the social parlor; for the tired brain, the gymnasium, crude in its idea at the first, but meeting the purpose. The library helped him to think and to find better ideas. In manufacturing centers was first felt the need for special training in those branches of education which best qualify young men for the commercial and industrial demands. Hence, in a number of associations during this period educational classes were organized, without much system, and with no theories of development except that something must be done to help young men earn a livelihood.

The most important contribution of this time to the welfare of the young workman growing out of this experience was the study of his social and educational requirements by the practical workers of the associations. They soon realized more than others that he is independent, oversensitive, inclined to pass by the church, often ambitious, anxious to learn those things which will add to his earning power, and easily led to a kindlier attitude toward religion when he finds that Christian men and their generosity have made possible the schools in which that increased earning power is secured.

During this inquiry, many visits were made to great factories and careful investigation instituted among employers and employees alike. Then came that study of American educational statistics by the International Committee's secretary and other workers, which has attracted so much attention and has led, in many cities, to more practical methods in public and private schools, and to the opening of opportunities for industrial training not offered before these conditions became known. Had the Young Men's Christian Association done nothing more for the work people of this country—in our smaller cities particularly—than call attention to their educational requirements, it would have merited the thanks of every thoughtful man.

With the last period, therefore—the past ten years—naturally has come the emphasis put upon the industrial opportunities of the association. This has been a very difficult problem, and its solution is coming largely through the association educational department and the evening school, whose development has been the most remarkable incident of American education in the past decade. In 1892 this feature of the work had grown so much in importance that the International Committee was led to the formation of its Educational Department and to the election of a secretary to direct and organize the many plans suggested. The necessity for this will be seen when it is remembered that there was no model to guide—indeed, dealing as the association must with special conditions as to time, men, facilities and purposes, it cannot

follow any other institution or class of institutions. Yet its plans are based on a careful, personal study of the methods and systems in Europe and America, while its scope of studies and its methods of application are the result of thorough examination of local conditions. Here is the strength of this organization—the prominence of the individual association and the closeness of the state and international bonds. Each city or town, while primarily organizing educational features for its own people, has the advantage of the wider view and careful supervision of its state and International Committees—none of them bound by any preconceived notions of “the best methods,” and all determined to reach one end—the best training of the great company of young men who cannot have the advantage of higher education as a preparation for their daily occupation.

It was at the international convention of 1893 that the first effort was made at an exhibit of work, and that the first full presentation of the subject was had. The newness of this idea in this country of ours may be noted in the fact that the association was the pioneer in evening school work in many sections of the land. The first class in free-hand drawing in American evening schools, so far as can be learned, was started in the association. This led to the introduction of industrial, mechanical and architectural drawing, the public and other private schools following the example. In a few cities the association has been the forerunner of manual training. It has been stated by the boards of education in some of these cities, that had it not been for the work of the association in these directions manual training could not have been introduced into their public schools.

Neither has its influence been limited to young men; the Young Women's Christian Association has for a number of years followed its plans, joining, as far as possible, in its courses and examinations, thus extending the advantages to thousands of young women of the industrial classes.

Within this period also have come new social opportunities. Hence the enlarging plans for dormitories, restaurants, and home comforts in the new association buildings, and the value of the employment department, which has extended even to the college associations. Quietly but effectively in these few years the organization has been showing its power in cultivating Christian citizenship and thus guiding a very important feature of the work of the Christian church in a country like ours. In many manufacturing cities the officers of the association by their practical suggestions have ameliorated the industrial conditions in times of panic, winning the good will of entire classes of men and their active cooperation; in other cities, by opening their halls and rooms to special consideration of current topics, they have shown the truth from every

side and cultivated a conservatism and breadth of idea that has told for safety and honor. It has not been in the province of this organization to espouse any cause and actively to participate in any political or social movement, but by its evident interest in men who often think themselves divided from the rest of the world, by its teaching of the principles of Christian manhood and Christian citizenship, it has made men think and thus taught safety and righteousness and a better knowledge of their fellow-men. No organization in this land of ours has had a greater opportunity or has met it more fully during these ten years, than has the Young Men's Christian Association, with its educational work, its social life, its Bible teaching, its unbroken attitude toward equal opportunity for all, and its ever-existing atmosphere of truth and Christian manhood.

The practical character of the efforts for these classes and the development of the methods used may be briefly stated. Indeed, most of them have been already suggested.

The early means were as simple and direct when compared with the present comprehensive work as were the business methods and organization of that day compared with the complex system of the present. At the first, social parlors, reading-rooms, general libraries, committees to visit the sick, assistance in finding employment, Sunday evening lectures open to all, and simple religious services, comprehended the scope of the work. The general lecture course came later, and still later the gymnasium. Then came the association school, becoming more and more comprehensive till now, in day and night classes, scores of subjects are taught, every one contributing to the practical increase in the earning power of young men. The studies offered these young men include the elementary branches, emphasis being placed on commercial subjects; drawing in all its departments, particularly the mechanical; practical applications in elementary woodwork, pattern-making, ironwork, etc.; science as applied to industry—chemistry, physics, etc.; languages, largely the leading modern ones; history, political and social economy, with a view to the study of "present day" conditions and principles of government. Many cities add specialties applicable to their leading industries—wood-carving, carriage-draughting, watch-case carving, textile design, etc. In addition are some of the more especial culture studies—music, literature, etc., as well as lecture courses and practical talks, the training of the literary and debating societies, congress, educational clubs, and similar organizations and technical libraries, all of them stimulating the intellectual development of young men.

In accordance with the purpose to make work practical, the study has been along lines of "units" rather than "courses." Young men enter for mechanical drawing, chemistry, English,

etc., rather than commercial, scientific or industrial courses. In some of the large cities—Chicago, New York and others—such courses are offered, and day classes, as well as night, are conducted with success. The aim is constantly to give the young man the special training he needs for his daily work; but in many cities the work is so good that young men looking to higher education often come here for their foundations. The fees are limited, in order to assist the young men as much as possible. Having thus helped to develop these young men in these scientific directions, the association has recently found opportunity to assist them through dormitories, supplying at small prices all the comforts of home and counteracting the evil influences of cheap boarding-houses. When our buildings have been opened twenty-four hours a day and seven days in the week, as is proposed in one of our aggressive associations, we may feel that we have taken another step toward the best life for young mechanics who are compelled to labor at all kinds of hours.

Having accomplished these varied objects, the association has been able to begin recently here and there the latest and, to my mind, the best of its contributions to the welfare of these classes. This has been made possible by the confidence which has grown out of their experience with the organization in the other departments mentioned, and could not have been even begun had not the educational work especially won so many of them. I refer to the noon shop Bible classes of some of our associations, carrying a straightforward gospel to the haunts of the men, meeting them frankly and openly, with attractive presentation of the gospel as the only means of salvation. This idea has only begun, and vast will be its power if developed as carefully and as wisely as have been the other departments.

A few facts of growth will show how fully these activities have accomplished their purpose—assistance to young men in commercial and mechanical lines.

As late as twenty years ago, the membership of the associations was almost wholly commercial. More than this, they failed by the methods then emphasized to reach the brightest young men, and did not touch, except in rare cases, the leaders among them. To-day many associations number among their members from thirty to forty per cent of mechanics, while some, like the Institute, New York City, are wholly of this class. Montreal's members are largely among the commercial class, while Boston to-day enrolls thirty-two per cent of its membership from the "artisan" class.

In 1866, six associations reported evening classes; in 1881, seventy-four; in 1891, two hundred; in 1901, three hundred and fifty, with twenty-seven thousand different men enrolled. Of these, about twenty per cent are office men, nine per cent

students, twenty-four per cent clerks, twenty-four per cent skilled mechanics, and twenty-three per cent general tradesmen; or, stating it otherwise, these classes enroll among their number about forty-four per cent of men in commercial pursuits and forty-seven per cent of men in industrial. Open to these young men are five hundred and twenty-three libraries, and they used in the past year four hundred and eighteen thousand five hundred books, many of them of the highest class of technical books; they formed one hundred and seventy-five literary societies and many more clubs of congenial men interested in particular lines of study.

So well is this work done that one hundred and eight colleges and technical schools recognize the certificates of the international examiners, and, what is more important, thousands of employers find the training such as to enable young men to take advanced positions. This excellence has been made possible by the unity of the work and the strength of its supervision; by the uniformity in general courses of study while adapting each to the special local needs; and by the stimulus of the international examinations under supervision of men whose names give confidence and standing among educators, as well as among employers and the young men for whose best training they have been planned.

What the Christian church through its colleges, with great endowments, has done for the higher education of the comparatively few, that it is now doing through the Young Men's Christian Association, with limited expenditure and little endowment, for the young men of the commercial and industrial classes. Its success has surprised even its friends and commended it to practical men, while its possibilities are measured largely by what Christians are willing to entrust to it in the future.

Illustrating the practical success in training, thousands of instances might be given, like these:

Three instructors in the mechanical and scientific departments of one of the largest of our state universities received their first instruction and their impetus for their profession in one of our association evening schools.

Seventy-seven per cent of the men who have taken the course in draughting in one association have been raised to positions that would have been unattainable without this training, many of them receiving their positions on the basis of the certificate given.

A general manager of a large western railroad says that he owes all he now is to the Young Men's Christian Association training. The assistant manager of a great factory acknowledges his indebtedness to the chemistry class of one of the associations.

The Bowery Branch, New York, the one association em-

phasizing charitable effort, has secured employment for forty-eight thousand five hundred men during its thirty years of history. During the last year alone, in three hundred and eighty-seven associations employment was found for thirteen thousand one hundred and eighty men. So fully have many of our associations met the demands that employers to-day look to them to supply their vacancies, giving as their testimony that the young men coming in this way rarely fail to meet every requirement put upon them.

Is too much emphasis placed here upon these secular incidents of association life? If it seems so to some, let them remember that this very prominence has brought many a man of these classes to a recognition of the real character of the Christian life and to pass in his thoughts from the daily round of affairs to the higher life so essential.

Briefly summarized: (1) The association was the first to study the social, physical, educational and special religious needs of commercial and industrial young men, thus leading the way to a clearer understanding of their needs and the best methods of meeting them. (2) It has emphasized the essential quality of manhood, whether in overalls or business suit, and the right to equal opportunity for improvement in those things which best fit the worker for his environment. (3) It has touched carefully upon the greatest of the problems of our nation to-day—the industrial problem. It has not solved it, but beyond any other organization it has the power, under God's guidance, to win men to mutual confidence and to higher and safer ideals. (4) It has opened the advantages of home life, of Christian social influence, and of practical Bible study to the great company of young men and clerks away from home or needing better home influences. (5) It has successfully planned and organized a thorough and systematic scheme of education whereby a young man can obtain that education which will supplement the failures of his own schooling and provide immediate training for increased efficiency and wages—supplying all in his leisure hours, the very time he has at his command, and at an expense within the ability of the poorest young man to attain. (6) It has not only offered this training to him in its own halls, but has stimulated public and private enterprise and generosity, so that many other such schools have been perfected and operated. (7) It has given to these great numbers of young men a clearer idea of the true principles of the Christian religion, has brought them into direct personal contact with active Christians, and has taught them the truth about the Christian church, leading them to a kindlier attitude toward the church and the religion of Jesus Christ which it exemplifies.

A BOY'S RELIGION

GEORGE E. DAWSON, PH. D.

In any attempt to estimate a boy's religion we are, first of all, concerned with a few general qualities of the boy, for a boy's religion, like a man's religion, is the product of his life. Religion makes life, to be sure, but life makes religion.

There are four groups of qualities that especially condition what a boy is. First, are those qualities that center in a boy's energy and activity. A boy between twelve and sixteen years of age is perhaps the most complete embodiment of energy and activity in human form. This is scientifically true. Between the years of twelve and sixteen a boy grows faster in height and weight than during any other period of life; that is, he increases year by year more rapidly. The little child grows more rapidly, but its growth falls off from year to year; it is in a descending scale; whereas from twelve on to about sixteen the curve of growth is upward. This means that physical energy is on the increase constantly during that period. In other words, the boy is on the summit of a wave of vitality. The same is true of his increase in lung capacity, in strength, as measured by strength of grip in either hand, and in power of endurance, as measured by his power to resist fatigue. Finally, the curve of mortality is lowest; that is, from ten or twelve on to sixteen or seventeen, there is a smaller percentage of deaths.

All of these things bring to light the fact that in physical vitality, at least, the boy is on the summit of a tremendous wave of energy. These things affect his psychical life. Physiologists tell us that the special sense organs have become sharper and more discriminating during this period; that a boy actually sees more and feels more than at any other period of life. All the senses that condition the organic life of the boy are peculiarly alert and active. It would follow necessarily that the intellectual and the emotional life receive this same pulse of energy. The boy is energetic throughout his whole being, physical and psychical. But he is not a mere storage battery; he is a giver-off of energy. He is the most active creature in human life. We all know the incessant activity of boys on the play-ground and their great delight in all sorts of sports. The boy is the incarnation of energy and activity.

Again, the boy peculiarly illustrates the prominence of what is called self-feeling. By this is meant not merely self-consciousness. Self-feeling includes more broadly the realization of the self as an individual, the recognition of one's place in life, the feeling of one's relationship with society and with God. The boy comes to scrutinize himself more than ever

before, and to think of his associates in a different way. He is more concerned, perhaps, with the welfare of his own life. The instinct of self-preservation has now become more conscious. He is on the alert to get hold of those things that will help him to live. His outlook upon life is becoming wider. He is casting about him to find out what kind of business he is going into; what kind of a profession he is going to enter; and all through that he is thinking of himself.

Again, social feelings are peculiarly active. The boy has become more sympathetic. This is shown in his friendships. You all know what strong friendships boys form between fourteen and sixteen. You see boys going along the streets with locked arms. You see them going in groups or gangs. This is the basis of the gang formation—this sympathy and friendship. I need not speak of the boy's feelings as regards the opposite sex, but all these things enter into what we call social feeling, and they all have a prominent place in the boy's life.

Again, there is a large idealism in the boy's life. A boy is looking toward the future rather than toward the past. He is beginning to form plans. He is beginning to cherish ideals. Any one will make a mistake in dealing with a boy who does not take this fact into account. The boy has large hopes. He wants to be something. Above all, he wants to do something. The studies of boys' ambitions bring this to light. Their minds are teeming with ideals and plans for the future. Closely bound up with this idealism is a boy's tendency to hero worship. He always keeps before his mind some person who has done what he wants to do, or has become what he wants to be. The boy does not think of the position he is to hold so much as he thinks of the individual that is in that position; that is to say, that individual becomes his hero. It may be a Carlyle, or a Disraeli, or a George Washington, or an Abraham Lincoln, or a James A. Garfield, or a Phillips Brooks. But somewhere in the future, or in the past, or in the current life about him, there is a hero that sums his hopes and ideals.

These qualities that I have briefly sketched and that seem to me to be central in a boy's life, determine his religion. We shall find, to begin with, that a boy's religion is a religion of activity. I attempt no exact definition of religion. I leave that to those who are better qualified to define it than I am. But whatever else a boy's religion may be, or may not be, it is a religion of activity. Boys do not take naturally to a religion that is passive, to that which is expressed through what are ordinarily called "forms of worship." The average boy does not like to go to church or Sunday-school or class-meeting very well. And why? Because these various forms of worship are largely concerned with the passive attitude toward

God. The boy's attitude towards God is not simply an expression of faith by words or conventional religious work; by the bended knee, or by any other attitude of supplication, but the boy's impulses go out spontaneously to some act, some form of conduct. Accordingly I have never regarded it as a sign of total depravity in a boy if he does not like to go to church. I am disposed to extenuate the very general tendency that I have noticed from boyhood, a thing much deplored on all hands—the absence of boys from Sunday-school, church, etc. These forms of religious expression may fit the nature of adults, of women, who are more passive and less active in their motor life, but they do not fit the nature of boys. Boys want to do something. They prefer to work out their salvation.

This activity side of religion is of importance. I do not mean to say that you can get all of the religious life of a boy into activity, that is, simply into motor form; but a boy is attracted by those forms of religious expression that bring to light the active phases of religious belief. I believe that a boy, so far as he has thought of the matter at all, likes to think of God as an active God. God is not presented to young people sufficiently as an active God. Our ideas are still too much colored by that older, transcendent idea of God as One who has finished His work—a King on His throne. The idea of God's being an active, dynamic God, working in the world, has not been given to men in general as it should be. I know that this way of presenting God to boys as a working, active God, usually wins them to a greater interest in the great central fact of the universe.

And, furthermore, with regard to the immortality of the soul. You know what conception you had of the immortality of the soul when you were a boy—that heaven was largely a place of song services, playing on harps, and all that sort of thing. This seldom appeals to a boy. It may appeal to the old. But when energy is on the increase, when vitality is full, when life has so much hope and promise in it, our beliefs in eternal existence will be very much strengthened if they be given to us in connection with an active, working existence. I do not speak of these things theoretically. I have tested them and I have never failed to get boys interested when I have tried to open up to them a heaven where men do things. Then, again, a boy's religion, from what I said about self-feeling, must primarily be a self-regarding religion. That is to say, it must have a definite regard for his own personal welfare. When a boy's life is opening up to such large possibilities, when he is becoming so eager to know, then is the time to give religion to him as a means of self-realization and self-help. Religion is too often given to boys as simply a means of salvation after this life is past, and not as a means

of immediately and definitely helping, perhaps, to the realization of the very ideals that the boy has most at heart. What boy is there, for instance, that does not want to be a strong, vigorous man with strong muscles, a bright eye, a quick, sure responsiveness of hand and brain, in short, to have a robust physical manhood? What boy is there that does not want to realize everything that the superb and ideal man realizes? Suppose that religion is given to him as a stepping-stone to that sort of thing. Will it not increase its dignity and attractiveness to him?

Again, a boy's religion will be largely a fraternity religion, that is to say, a religion that will take account of the group of boys, of the clan. A boy lives a life of fraternal relationships—of friendship. He has chums. His religion, therefore, will naturally on its social side take the form of helping those boys, of doing good for them. This instinct of the boy should be given a religious coloring; he should be gotten to see that the befriending of a chum, the helping of one of his clan, to be something, to do something good, is a religious thing. Furthermore, a boy's religion will be a religion that is embodied in persons. A boy's ideals and ambitions sum themselves up in some personality. A boy's religion, therefore, will be a religion of personality, not a religion of abstractions, dogmas, or creeds. It may be a religion of creeds so far as those creeds are embodied in character, but the creed will then be lost in the person that practices it. Above all, a boy's religion, so far as relates to theological subjects and the Bible, is largely and primarily a matter of interest in the great characters of the Bible, and especially in the character of Jesus Christ. The longer I study these subjects, and the more contact I have in educational and religious work with boys and young men, the more I am convinced that great stress should be laid upon the study of the life and character of Christ. The boy is not interested in the theological interpretations of Christ, in theological questions of any kind, but he is tremendously interested in the personality of Christ and in the personality of those men that were grouped about Him.

From the facts thus far considered, we have suggested a few methods as to the way of reaching boys religiously. I think I am warranted in saying that this question is very far yet from successful solution. I have recently gone over the statistics of the Young Men's Christian Association with reference to the attendance upon religious services, and I confess that I was somewhat astonished to find that among the forty-three per cent of associations that have introduced religious work, but sixteen per cent of the boys, on an average, are given as attending regularly religious services; and of some thirty-five per cent of these boys' departments that have introduced Bible study, but six per cent of the boys are regular attendants upon

the Bible classes. I suppose that it is not wise to attach too much importance to these statistics, but if they are worth anything at all, they indicate that the attendance upon religious service and Bible classes is not at all satisfactory, and I do not see how we can long be satisfied with that sort of work. We must acknowledge one of two things, as Drummond has said somewhere, that either the power of God is not adequate to salvation, or else we human beings are not using the power of God in the right way. There is certainly something wrong somewhere. I think I am warranted in saying that the methods of reaching boys religiously are not what we might desire.

We have first then to take into account this matter of activity. Whatever methods we employ to reach boys in a religious way must provide some kind of action for them. I have sometimes thought that religious meetings, so called, for boys ought to be of the nature of more or less informal conferences, led by some devout and respected man, practical and wide awake in applied Christianity, who could talk with the boys, giving them suggestions as to how they can do things that will help them to work out their religious life, and submitting plans of work. I believe that at least some of our so-called religious meetings should take the form of prayerful, enthusiastic conferences with boys as to the ways in which they should work out their religious feelings and ideals. Of course, this would include efforts along the line of moral reform. Some twenty-two per cent or more, I think, of the associations that are doing work for boys have work along the lines of personal purity and the abstention from stimulants and narcotics. Things of this kind could be planned that would give the boy a chance to do something definite and effective for himself and others. Again, there should be a definite appeal to self-interest. We do not hear so much nowadays as we used to hear about sin. We do not hear such strong and definite appeals made to men's consciences with regard to their personal waywardness. There is no time of life when we do so much need this direct, plain talking, earnest exhortation and earnest work, as regards sin and its consequences. A boy up to thirteen or fourteen years of age has lived a more or less instinctive automatic life; his immorality or his morality has been largely a matter of habit; but there comes a time in the awakening self-consciousness that I have spoken about that he begins to look into his life, when he begins to see himself in his relation to society and to God. Then comes a consciousness of what his past life has been. If he has formed any bad habits in his past life, he becomes painfully aware of them. His conscience is alert, and this is the time to open up to a boy the nature of sin and of righteousness. Here we need all the resources of religion as it has been taught through all the ages past, but we need particularly the resources of modern scientific thought.

We ought to give to our boys, and to our adults for that matter, a more exact knowledge as to the awfulness of sin in human life. Scientists call it "degeneration," or at least the results of it they call "degeneration." We need to know just what it is in human society that makes for death, and what it is that makes for life. We want to know what it is in a boy's life that makes his muscles flabby, his eyes short-sighted, his memory poor, his association of ideas imperfect, his powers of perception indistinct and inaccurate; that makes him less a man. We want to know these things, and it is perfectly obvious that if we can present such things to a boy, it will set him to thinking. Get a boy to realize that a certain course of action makes his muscles flabby, puts it out of his power to ever be a strong, vigorous man, and that boy is going to think twice before he does that thing. Make a boy understand that bad habits are going to destroy his good health, impair his eyesight or his hearing, destroy in a very real and tangible sense his soul, and he is going to think twice before he indulges in them. We have a great deal of scientific information as to what sin does for a man. Religion could be tremendously reinforced if our teachers and leaders of young men were qualified to make use of this scientific information bearing upon sin, concrete, death-bringing sin—not abstract, not in a far-away, worldly sense, but sin right here and now.

Again, we should make a large appeal to the boy's social interest, to his friendship for other boys. There are two ways in which this will help. A boy can be best gotten to do a thing through his social interest. Boys like to do what their chums do. If you can get a group of boys to enter upon a common course, you will have no trouble with the individual boys. They all go where the "gang" goes. Furthermore, the friendly feeling, the social interest, in other boys can be made a means of getting a boy to love his fellows. That boys' club is a failure that does not get every individual boy to realize that he is his "brother's keeper." I know of cases where a boy would refrain from doing things because of his influence upon other boys.

Finally, provide heroes and hero teachers. Give the boy his types of religion and his types of morality through heroic characters. Study the Bible through its great characters. I have myself found through a somewhat extensive study of children's interest in the Bible that personal interest, that is to say, interest in the different persons of the Bible is far and away the largest interest at all periods of life. From about twelve years on to sixteen or seventeen years such interest increases very rapidly, that is to say, boys' interest in the Old Testament is an interest largely in Joseph, in David, in Solomon, and other great Bible characters. Their interest in the New Testament is in Jesus Christ, John, Peter, Paul and so

on. So that the religious and the moral teachings and ideals should be given through personality.

Above all things, give the boys a hero teacher. All that I have said is but a trifle compared with the actual influence of personality. I only enunciate a truism. But if you could get the right kind of a man at the head of each boys' organization you would have the whole problem solved by the influence of personality. What should this personality be? I think you have inferred from what has been said that he should be an all-round man. He should be a man, the best man you can get, that represents the finest type physically, intellectually, morally, religiously; he should be a man who has lived successfully, a hero, a man that the boys can look up to; in whom they can see the realization of those qualities of manhood, and perhaps those elements of success that each boy craves for himself.

BOYS' WORK FROM THE STANDPOINT OF THE INTERNATIONAL COMMITTEE

WILLIAM D. MURRAY

The first portion of this subject which requires our attention is the field in which boys' work is to be carried on by our associations. It is estimated that there are over five million boys in the United States and Canada between the ages of twelve and eighteen, inclusive; that is, seven per cent of the population. And of these boys about thirty thousand are enrolled in boys' departments of the Young Men's Christian Association and about ninety per cent of these are under the age of sixteen years. Those who have studied the subject agree substantially to the proposition that after the age of twenty-one the chances of conversion are exceedingly small. It should be noted again in this connection that nearly ninety per cent of the members of the church comes from the Sunday-school. It is a well-known fact that a good many of the boys from thirteen years of age upwards are not in the Sunday-schools, and therefore need some other organization to reach them. Again, after the boy reaches the age of twelve, he is not so much under home influences as he is before that age, or, rather, he comes under influences at that age which are antagonistic to home influences, and yet it is during the few years following the age of twelve that at least nine-tenths of the habits that last a man through life are formed.

A second matter which requires our attention is the work as it now exists. Ever since 1864 work for boys has been reported and a study of the reports shows how little the boy was at first understood and how poorly for the most part provision

was made for his needs. 'Unfortunately the present idea of boys' work in some places is somewhat like this: the gathering together of a horde of little boys, whirling them around in a gymnasium two or three times a week and then passing them out; the gathering of them together once a month or so to be fed a little cake and cocoa and coaxing them into a little Bible class where a little religious instruction is painted on the outside of their lives.

Up to the present time boys' work has been very irregular, and there has been a want of unity in it and a lack of agreement upon the underlying principles. Now let us look at the reports that came in from associations for the 1900 Year-book. Nineteen states and provinces reporting association work for boys reported no Bible classes for them, and fifteen other states reported less than five per cent of the boys in Bible classes. Sixteen states reported no religious meetings for boys, and ten other states reported less than five per cent of their boys in religious meetings. Under these conditions, one would hardly expect very large results. And yet in the United States and Canada we find that in proportion to the membership there were reported twice as many conversions among boys as among men. In the greater number of associations, the same man who reports the conversions of men reports also the conversion of boys, so that if the number is exaggerated in one case it is exaggerated in the other, and *vice versa*. In one of the states investigated it was found that in proportion to the membership there were three times as many conversions among boys as among men, there were four times as many boys in Bible classes as there were men, and there were nine times as many boys who joined churches as there were men. In another state there were three and one-half times as many conversions among boys as among men; in another state four times as many; in another section of the continent seven times as many; in two other states nine times as many. Most of the work thus far has been for school boys.

The leading features of the boys' work which is carried on and named in the order of their importance at present are: (1) the gymnasium; (2) boys' meetings; (3) boys' Bible classes. A hopeful sign at the present time is that many associations are planning the erection of buildings for boys' work, and that the associations are coming to realize that the boys' departments are the best feeders for the associations. This is true so far as membership is concerned, for the average association life of those who come through the boys' departments is much larger than of those who join the association as men. This is also true as to workers. A great need of the association to-day is voluntary workers, and it is found that those who join as boys make far better workers than those

who join as men. It seems wise in treating this subject to state a few principles which have been pretty generally agreed upon by those who are interested in this particular department of association effort.

1. The boy needs a treatment of his own; he is not an undeveloped man, but a boy. Teachers are learning this truth in connection with their work in day-schools and are beginning to realize that the boy is an individual with characteristics of his own, and not a mere undeveloped adult, and in our schools the work of teaching is done with this principle in mind.

2. Work for boys is really work for men, for manhood begins in a very true sense about the age of twelve, which is the beginning of adolescence. Those who believe in boys' work hope to see it raised to even a higher quality than any association work now done.

3. The chief work of the boys' department has been defined to be the winning of the boys to Christ, developing them symmetrically and training them for Christian service. If the true association principle is the banding together of men to reach men, then the true principle of the boys' department is the banding together of boys to reach boys. Boys should be trained to work for other boys.

4. It is generally admitted that there are three classes of boys—the school boy, the working boy and the street boy—and that the association's largest opportunities are in the order here stated.

5. A recent conference of leaders stated: "We believe that the secret of success in boys' work lies in the personality of the leader, involving active personal faith in Christ, together with a love for the boys, which leads to sacrifice for the work." And another has said, "The adolescent boy is not ripe for systematic truth. Life is communicated, not by precept, but by contagion."

6. Certain principles have been laid down as to the kind of work that should be done for boys. Naturally the physical agencies are most attractive, and they should be given a large place in work for the boy. Bible study may be made a productive agency for the development of the religious life of boys.

The International Committee has appointed a subcommittee of supervision, giving this work the same place in its work as is given to student, railroad or foreign work, and has appointed a secretary to have charge of this work under the direction of the subcommittee. The committee is now devoting its time largely to investigation, visitation and advice. Information is being gathered for the purpose of unifying the work, as, for instance, regarding the kind of work to be carried on, the kind of boys to work for, and the preparation of a Bible course suited to boys. Boys' conferences are being

urged on state committees and conducted; state camps are being supervised, and an effort is being made to develop the work and extend it to places where it does not now exist.

It is important to remember that there is sure to be always a work for boys. The important question is whether the Young Men's Christian Association will engage and lead in that work or leave it to other agencies.

THE CONTRIBUTION OF THE ASSOCIATION TO THE WELFARE OF BOYS

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A new and more intelligent recognition of the place, value and power of youth is to be found in all the undertakings and departments of life. Education grants it as never before. The kindergarten has come into deserved prominence. The church is coming to understand that there is something more for a boy to do than to blow the organ and to put up greens at Christmas; that there is something for the boy to *do*, and that it is well to begin its work with the boy rather than with the man. In the temperance movement, we do not get very large returns for time and effort spent upon older men who are set in their habits; and so we begin with the boys. In all our work we are learning that if we wish to go right we must begin right, and we cannot begin too soon.

Secular organizations for boys have been in existence for many years and have done a vast amount of work and some thoroughly good work. The association has not lacked interest in the boys, but it has lacked the ability to follow out the lines of its interest. It has not been willing to divide its strength and waste its resources over more ground than it could cultivate well. So it has refrained for a time from very many undertakings exceedingly desirable. This boys' work is one of these. Its existence the associations (through their International Committee) have long recognized and studied with care. Within the last year it has appointed on its permanent staff a secretary for this work.

It is hard to draw the line and determine just what we mean by a boy. The boy himself finds it rather difficult to determine his own status. However, the age of twelve is taken by many associations as the minimum and eighteen as the maximum; and we shall speak of work for boys who are between these ages, with the distinct understanding, however, that there is to be large liberty within those lines in the way of classification and in the choice of methods, and that when the boy reaches sixteen, he may have the privilege of belonging to both organizations. He has then reached the age when he is

not quite willing to step out of the ranks of the boys, because he has that enjoyable experience which comes to every boy when others younger are looking up to him as a leader, and are willing to follow him; and we do not care to take him out of the work of boys and for boys just at the time when he can be most influential. At the same time, he would like to be classified as a man. The associations will be glad to find ways and means by which he may work with both boys and men. When he reaches sixteen, too, he has reached the point in his experience at which he begins to think for himself, to develop and determine his own scheme of life—for a man's scheme of life must be determined by himself. You may advise him, of course, but he must have the freedom of final choice.

The contribution of the association to work for boys, thus far, is stated very accurately in the summary of the tables which appeared in the last Year-book; four hundred and one associations report definite work for boys. Of these, only two hundred and seventy-four associations report committees in charge of boys' work. There ought to be a special committee in every association in charge of boys' work, no matter what the status of that work may be. If it is well under way, it needs the committee to keep it well under way. If it is not well under way, it needs the committee to put it well under way, with an emphasis on the word *well*. One hundred and sixty-six associations report two hundred and eighty-two rooms used exclusively for boys' work; five hundred and ninety-three other rooms are used at certain hours for boys' work; three hundred and sixteen associations report a daily average attendance at the rooms.

Two hundred and nine-two associations report thirty thousand six hundred and seventy-five members. One hundred and thirty-two associations report four hundred and forty-four committees, on which two thousand two hundred and ninety-six boys are serving. That is, out of thirty thousand members they have only set two thousand boys at work, when the most sure salvation for a boy, in this world, is to put him at work, and one of the very best things that can be done in connection with this boys' work is to get the other twenty-eight thousand boys on committees and at work, each for the other, and each with a sense of responsibility which the boy is only too willing—sometimes far too willing—to assume.

Seventy-seven associations report separate libraries, containing sixteen thousand five hundred and ninety-five volumes, thirty-seven associations report an aggregate of eight hundred and fifty-one books used each week, and three hundred and sixty associations report separate physical work. They are beginning to get the boys by themselves, where they may work under recognition of their peculiar needs; three hundred and fifty-four in the gymnasium,

and two hundred and three by other means. Three hundred and eighteen associations report twenty-one thousand eight hundred and nine different boys under physical training. One hundred and seventy associations report one thousand three hundred and twenty-two literary and social meetings for boys.

One hundred and ninety-eight associations report five thousand eight hundred and fifty-three Bible and training class sessions. That is one of the most important and gratifying features of this entire report. Two hundred and two associations report five thousand five hundred and fifty-six religious meetings for boys. Two hundred and nine associations report one thousand six hundred and fifty-three boys graduating into the associations. Some one well said here, that if we could have one generation of young men under the influence of this association we could be assured thereafter of sound citizenship in this country and in all its cities. It is equally logical to say that if we can have one generation of boys in the hands of the association, rightly and wisely taught, there will be no question about the young men who will enter the association later.

One hundred and seven associations report separate reading-rooms for boys, and one hundred and forty report sixteen hundred and sixty periodicals on file. Eighty-two associations report five hundred and ninety-seven boys attending senior educational classes. One hundred and forty-three associations report boys' summer camps, with an attendance of three thousand four hundred and fifty-nine. This is one of the best of association undertakings: taking these boys, twenty-five or thirty of them in a group, for two or three or four weeks during the summer, and putting them in touch with pure, sane, wholesome Christian men. This, then, is the contribution that the association has made thus far, as well as it can be expressed in figures. The work is still in its infancy.

Now, as to the purpose of the association in this work—in the first place, it recognizes that boyhood is the period of warmth of emotion. The boy is peculiarly susceptible to exterior influences, and will yield ready homage to true manhood. He is filled with ideals, and ready to follow a strong, wise, helpful leader. Each local association ought to exercise extraordinary care in the supervision of this work, and especially in selecting its leader. I understand perfectly well that it is not possible to fill every place with a first-class man. There are not enough of them to go around. But we can hold up a high ideal and come as near as possible to it, and if we cannot come somewhere near it we can wait and pass the work for the present. We had better wait, because another quality of boyhood is sincerity and honesty. The average boy does not tolerate sham or hypocrisy.

The boy is very self-conscious. I once asked a youngster,

about twelve years old: "Why do you always put your head down when you walk up the church aisle?" "Why," he said, "because everybody looks at me." He fancied that was so. Because of this self-consciousness, therefore, you must be very careful to keep the boys' work largely separated from the work for men. The young boy feels ignored unless some special work is given him, and if he undertakes any part at all he is too conscious to find this comfortable. You must deal with him with a very tender hand, very carefully, very wisely indeed.

There is another point of importance. During this period of boyhood the home ties are very strong, and the association should deprecate any action whatever that tends to weaken them. When you take up the work with boys, see that they are not unduly called away from home, no matter what the meetings may be; provided their home is a reasonably fit home for a boy to be in; that the currents of their life are not set outward from the home walls; that their parents' influence is not weakened, but strengthened; that in all things the boy who is still a boy may find his father, his mother, his brother, his sisters, his best companions, and the four walls and the roof that shelters them all, the dearest spot in the world to him. The association desires to help every boy according to his needs, but unquestionably there are some boys who do not need the association so much as other boys need it. Classify your boys, therefore, very carefully indeed. Boys at school and still at home are under one kind of an influence and need one sort of treatment at your hands. Boys who are in the shops and at work are under another kind of influence and need another sort of treatment. Boys who are on the streets and who are idle, and whose feet have already begun to go the downward path, are under another kind of influence, and need still another sort of treatment. Therefore, the association should go very carefully and wisely about the classification of the boys, and make sure that in the choice of means and methods you are acting in accordance with the results of that prolonged study of the conditions which alone can bring success.

Let us remember another thing; all the secular organizations for boys, and they number hundreds to-day, are with us wherever they are not against us. Let us, as far as possible, work hand in hand with them, seeking for that additional touch which we call spiritual life which they are not seeking; but they are seeking and are securing a large uplift along clean, wholesome and sane lines, and in ethical purity and strength they are laying a broad foundation upon which this association can build. We are seeking simply our own place in which to do our own work in our own way, remembering that of which Arnold spoke when he undertook to give the temper of Rugby, "what we seek is the promise of the better

things to come, and not the immediate realization." You will hardly get the immediate realization of the highest forms of spiritual life in the boy, but you can set the currents of his thoughts and the current of his life along spiritual lines, and you will know that with the blessing of God the spiritual life and growth and strength are sure to come. The work must be dignified and worthy in its general method and movement, and it must be sane and wholesome in all its details. The secretaries who are charged with the responsibility of this work for boys need to follow carefully a line of study on child life and child thought and the child mind. We need men who can get into the child mind without committing statutory burglary. It is no small matter to get into the child mind and master its details; to understand its unfoldings and fit your life and your leadership and your work to that.

This child age is the age when the soul finds itself. I have never quite understood why that is true, yet it is true. The soul finds itself much more easily in the child age than at any other time; possibly because, through disuse, it grows so small later in life that it is hard to find; possibly because just at this time of life it is worth finding, and more worth the finding than it is later. But this much is true, that in these early years the human being comes into a knowledge of his spiritual nature, of the spirituality that is possible to him, of that which is far above mere morality, and that which takes hold in a strange way upon strange things and large questions. Yes, the soul is found more easily at this period of life than at any other.

The normal boy, that is, the right boy, the boy who is as all boys ought to be, and as all boys may be if not for outside circumstances adverse to normal development—the normal boy is happy and healthful and loving. This association seeks to establish this normal condition, not forgetting to keep all the currents of his life set in the warm gulf-stream of large and generous service. As he begins to serve and comes to understand what service means, he finds delight in helpful contact with his fellows and realizes more and more each day that it is this service which makes life worth the living.

It has been said that there is no American boy who does not need and merit at the hands of those who are responsible for his development a training at least as good as that which is given to any prince of foreign birth. Why? Because the American boy is a prince, with his hereditary kingdom easy of entrance before him; and because as he recognizes the heritage of vast responsibility that lies before him, will he bring himself to the full measure and stature of the man who in this country at least is a kingly citizen and a citizen king.

THE CONTRIBUTION OF THE ASSOCIATION TO THE PHYSICAL DEVELOPMENT OF YOUNG MEN

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The word health means holiness or wholeness. The words healthy, holy, hale, heal, whole, all come from the same Saxon root, and we are now restoring this deep philosophy that is embedded in words. In its light, let me venture to retranslate a few familiar Bible texts: "Worship the Lord in the beauty of healthfulness;" "Healthfulness becometh thy house, O Lord;" "Serve Him in healthfulness;" "Preserve my soul, for I am healthful;" "This is a healthful man of God;" "The healthful Scriptures, the healthful day, spirit, people, etc." This sums up the new hygiene in the blessed revival of which it is our privilege to live, and which is rescuing man's body from the still too persistent traces of the old ascetic neglect. We are justified, therefore, in asking ourselves reverently, "What shall it profit a man if he gain the whole world of wealth, knowledge and power, and lose his own health; or what shall a man give in exchange for health?" Without it the mind tends to grow feeble, the will to be freaky, the heart to lose its courage, virtue to become a pallid, exotic, cellar plant, and the human brain, the very highest and most complete product of the great biologos or the spirit life in the world, the only mouthpiece of God through which alone He has revealed himself, to become anemic and degenerate. Jesus is the Healer or the whole-maker, who came to purge the world of sin and disease, and to give us the soundest hearts and souls in the soundest bodies.

One of the best products of health is abounding joy, which we are going to call euphoria, such as we feel in the rapture of just being alive, on, for instance, a spring morning, when we overflow with superfluous energy that makes the play spirit in this world purge away the primal curse of the work, and gives a buoyancy that no pain and no affliction can entirely overwhelm. This holy or healthful joy is the end toward which creation strives, and is the stock, the raw material out of which the special and lower pleasures of sense, of wealth, of discovery, of gratified ambition, of heart—all these and more are made. Educational, and even religious systems are to be measured by the health, wholeness, holiness, which they tend to produce.

Chief among the controllable means of health, is wise muscle culture. By weight, the adult human body is nearly one-half muscle—forty-six per cent. The muscles are the only organs of the will, and are liable to share its strength or its weakness.

Muscles have done nearly all man's work in the world. They have tilled the soil, built cities, fought all the wars, written all the books, and spoken all the words. Through all the past man has been the striver and the toiler. There is a sense, then, in which all good conduct and all morality may be defined as right muscle habits and right muscle action. More than this, just in proportion as the muscles grow weak and flabby, the great chasm between knowing and doing the right, in which so many men are lost, yawns wide and deep, and as they become tense and firm, doing becomes, as F. W. Robertson was wont to say it should become, the best and chief organ of knowing. Rational muscle culture, therefore, for its moral effect, is often for the young the very best possible means of resisting evil and establishing righteousness. This is the gospel I would preach to-day, a gospel so reinforced by all the knowledge that we are so rapidly gaining of man's body and of his soul, that it is certain to become a dominant note in the pulpit itself just in proportion as those whose vocation it is to save souls realize that they must also study to know what the soul is. But, alas! as we all know, how much there is now in modern life that makes for decadence and degeneration, both of muscle and of health.

The city, a great biological furnace, a new and perhaps chief feature of our day, so contrasted with the country where alone man can be fully natural and fully healthful; sedentary life in office, in school, that favors attitudes of collapse, that reduces the action and even the volume of the lungs and the stomach, that is so hard on the heart, which is itself a muscle, and the blood vessels, the health of which conditions everything, for we see now that a man's age is that of his blood vessels; the restriction of the eye, which normally moves freely, far and near, hither and yon, to the monotonous, treadmill zigzag of the printed pages, leading to an increase of defects, as shown by sad statistics; the flabby muscle, the stoop, the decaying, often premature grayness and baldness; the great increase of nervous disorders, especially in cities, and added to all these the use of machines, which are now suddenly exempting human muscles from the strenuous life which first developed them, and to which they have been wonted for generations—this is the situation. But even this is not all. We are now coming to the new age of adolescence—from the early teens all into the early twenties, and we find that one of its chief features when normal is muscle growth. The muscles grow far more rapidly in percentage of body weight during these years than ever before or after. It is the age of nature's majority, when the young leave home and begin the great struggle for individual existence. Muscles ought now to grow both in size and power as never before or after. It is their golden age, their nascent period of now or never, and should be sacred to their culture for the sake of will and of virtue.

It is also the age when the strongest of all human passions develop, which expose youth to the greatest of all temptations to sin. The chief preventive measure to sexual vice is physical training. Its neglect, too, is never so dangerous as at this age. Careful researches show that the difference between the strength of the weakest and strongest youth is little more than twice as great in the latest teens as in the earliest, and the difference is largely determined by the use or disuse of the muscles. Licentiousness almost immediately reduces strength, as tested by instruments, very surprisingly, whereas abundant physical exercise uses the available energy of the body in healthful ways and reduces temptation almost exactly in inverse ratio. Not only strength, but circulation or irrigation of the tissues with blood is most variable at this age, and most dependent upon regimen. Without abundant exercise, the heart, which should grow very rapidly, which, indeed, ought to increase in weight more than one-third in two years—from thirteen to fourteen and a little later, remains both small and weak, as does the caliber of the great arteries on which so much depends.

Physical achievements force the heart of youth in a way that adults find it hard to appreciate. To be really great with the hands and the feet was the ideal which inspired Pindar to sing of the achievements of the Greek athletes, the models of art ever since. Youth must be intense; it must glow and tingle with excitement; it must stretch the lungs and the muscles to their utmost capacity, thus warming them up and getting second breath for both mind and body. And this directly makes for righteousness, because it lessens the power of sin, of evil, over body and over soul. Youth must have excitement, and our wisdom should seek to determine whether it is on a high or a low plane.

I have tried in a brief way to outline the nature and define the goal, and now I am called in some sense as an expert to report on the past progress and present state of body training in these associations, and I find that since 1869, when the first gymnasium was opened in New York under McBurney, and of which I happened to be a member, over four hundred and fifteen well-equipped gymnasia have been established in city associations of the country, and these train over eighty thousand young men, and this in the face of much early lack of appreciation, and even prejudice, and despite many grave obstacles. The new problems, some of them at first discouraging, one after another have been successfully solved. Physical trainers at first sometimes had to be chosen from the bad surroundings of the circus and from professionalism, where they had been trained. Well-manned training institutions for this especial purpose, first at Springfield, later at Chicago; summer sessions, camps, conferences held for the further train-

ing of leaders; courses of study extended; methods of physical examination improved; experts developed who are known and honored as leaders wherever physical training is studied; and lately the Athletic League of over one hundred associations—this is the record. I have just read through the rationale of physical exercise as represented by these associations, prepared in a series of letters by one of your leaders on "The Physiology of Exercise," which seems to me on the whole the soundest, best-developed and best-proportioned practical treatise on the subject now in existence.

Among all the marvelous advances of Christianity, either within this magnificent organization or without it, in this land and century, or in any other lands and ages, the future historian of the church of Christ will place this movement for carrying the gospel to the body as one of the most epoch-making. If I may indulge in a slight criticism, it would be this: that we need more to cultivate experts in this field. I heartily applauded the statement of the speaker from this platform who pleaded for more professional training for secretaries of the association, but I plead with no less earnestness, no whit less, for a more professional training of the leaders of the gymnasias of the Young Men's Christian Association. Their expert leadership must be recognized. Look abroad in the world to-day and what do we find? Everywhere, in every department of life, wherever there is a crisis—in the congressional committee room; in the sick room, where life is hovering by a thread; wherever there is a great technical question involving the expenditure of many millions of dollars—who says the decisive word? The expert who has so mastered all the resources of his department, as to come up to the frontier, and has ability to look beyond and perhaps to make some slight contribution to the sum of human knowledge. Expertness is especially needed in association physical training for its ultimate and moral effects. I believe, too, that there should be still more emphasis upon preliminary class work before apparatus exercise, and also I would lay greater stress upon the physical examinations which are one of the most potent incentives to exercise. But in the Young Men's Christian Association, as compared with other organizations that provide for physical training, I find this great advantage: the moral and the social features and the religious are cultivated all together. The broadest and widest kind of training has already been effected here.

The German Turner Society, which sometimes brings five thousand well-trained men into the field at once in this country, exercising in uniform, under one command, has been one of the most potent allies of patriotism in the German Fatherland, and for nearly three generations has contributed to improve the bodies and increase the national strength under Jahn's in-

spiring motto that "only strong muscles can make men great and nations really free." And under the inspiration of that movement all Germany has been elevated to a higher plane. Just one generation after the movement struck root and began to grow with a vigorous life of its own, came that magnificent demonstration in the Franco-Prussian war. It is recorded that, torn by internal strife and dissension, the great German nation demonstrated to the world the greatest military power since ancient Rome, and the root of which is to be sought in the gospel preached by Jahn, that "only strong muscles can make men great and nations really free." So the Swedish system, less national and great, more governmental, more specialized, more scientific, has given, and is about to give still more, so far as we can foresee, a somewhat similar physical excellence to another great racial stock. Another, the third chief method, the English method of sports and games, expresses the brawn and brain of English life, and is both cause and effect of much that is best in our mother country.

We seek here in these associations to combine the best of all of these—the spontaneity of the Anglo-Saxon body cult, the science of the Swedish, the love of country which inspired the German, the watchwords which you see written on every German gymnasium—fresh, free, happy, pious—these show the dimensions of this all-round movement that takes the soul and body together as God made them. We are soldiers of Christ, strengthening our muscles, not against a foreign foe, but against sin, within and without us. We would bring in a higher kingdom of man, we would regenerate the body, and make it more stalwart and more enduring, taller, with a better heart, a better stomach, better nerves, and more resistive to man's greatest enemy—disease.

To one thing I must exhort—although I am a layman—every man and woman who hears my voice, and I would bring it home with the same unction with which my pastor in my boyhood days said: "Are you, and you, and you, really Christians? Is the love of God really shed abroad in your heart?" And so I would say with an unction from the same source. As you are Christians, live up to the top of your bodily condition, cultivate an appetite for food that has a physical conscience, trained to point true to the pole of the needs of your body. Train a little every day. No one of us is too old to do this, if we keep well within the limits of our vitality, and make careful adjustment to our power to recuperate from fatigue. Consider a little, posture, carriage, bearing, regime. And if you are young, learn, if you can and have not, to run a little without initial embarrassment. Work or play actively enough every day to draw the blood away from the centers of congestion. Study the effects of the same exercises in large or in small quantities. If you would work with the brain, avoid

exercises that throw the strain upon the nerves. Remember that nowadays at forty most men are either invalids or philosophers—invalids if they have done their work wrongly or burned out with vice or heredity; philosophers if they have had the rare insight to know themselves so as to keep completely well and do a good amount of work. It is said of the great thinker, Kant, that he prided himself more upon having kept his frail body alive until he was eighty years old and upon getting so much work out of it than he did upon writing all his ponderous eleven volumes. Try these things yourselves, faithfully, and then you will begin to feel the inner witness; then the spirit of this new gospel of the body will shine bright in your own souls, the light of which is now being shed abroad in the world as never before. Men are just beginning to learn what a power a man can be, brought to bear against the common evil in the world by right body keeping; how the body can be built up by patient attention; how we can develop the large, fundamental muscles that move the great joints, and as it were lead the energy thus generated down and out to the finer muscles that move the fingers, the face, the vocal organs, and do the work of skill and precision in the world; how we can give rhythm and cadence to the whole soul life by well-adjusted movements, and, as it were, like some of the Bible heroes, learn worthily to dance before the Lord; how curative of disease and corrective of deformity exercise can be; what a blessing it is for the body to harness itself to do the work of the world, and what a sin and shame it is when our own temples of the Holy Ghost are neglected, and are allowed to lapse to premature decay.

Finally, this is a world and an age of achievement. Men are coming to be measured more and more, not by what they know, or even by what they feel, important as these are, but by what they can do and can actively accomplish in the world. Knowledge can never save individuals or nations; subjective emotions are not enough, but there is one thing, and one only, basal to complete manhood, and that is willed action, and it is to make our lives speak this language and thus to make them historic that we train what psychology now sees to be the chief power of man—the will, the only organs of which are muscles.

CHRISTIAN CHARACTER IN ATHLETICS

PAUL C. PHILLIPS, M. D., AMHERST COLLEGE

The physical department of the Young Men's Christian Association occupies a unique position in the world of physical education. Nowhere else, so far as I know, is the cause of bodily development brought into organic relation with an organization which has for its supreme object the salvation and de-

velopment of the soul. The physical department had not always such an honorable place. Formerly it was simply a corral to provide material for religious treatment, and later it developed into a place for scientific body building work. Only in the last ten years has it come to be considered simply a differentiated part of the great work for which the association was founded. The historical development has been not so much in the work itself as in the idea, the conception of the place and function of physical education in the association. Function makes structure. The association has come to the belief that it needs the physical department, not as a feeder, nor because gymnastics are harmless, but because they are a positive necessity in the development of the all-round ideal into which its conception has grown.

Association athletics are passing more rapidly through somewhat similar stages of development. Fifteen years ago athletics had just entered association domains and were considered a doubtful acquisition; later they were classed as harmless, but as of no positive value from an association standpoint; while just now comes the tardy recognition of their importance in the development of Christian manhood. The association has no energy to waste to-day on agencies that are simply harmless, colorless, tasteless. Give us something which, while it may have a harmful side if not properly handled, yet has the active properties conducing to the development of body and character. Positive value, direct or indirect, in the development of Christian character is the only *raison d'être* of athletics in the association.

Have athletics inherently such character-developing properties? The important role which competitive sports play in the development of altruism, self-control, patience, and other moral and Christian qualities during the period of adolescence needs now but to be mentioned to be allowed. Competitive athletics in general are the most natural dumb-bells for the development of moral muscle in the young man. This is a very different thing from saying that the athletics of to-day in the association and elsewhere in every way conduce to moral up-building. In theory, they should do this, but let us be frank and acknowledge that such is not by any means the universal rule in practice.

It is a question not of the value of athletics hypothetically, but practically. How can we make them most helpful in forming Christian character? Six years ago, when the Athletic League was organized, the theory was as plain as it is to-day, but the committee was confronted with a condition, not a theory—quite a different proposition from the hypothesis of the study. At that time in the large cities association athletics were in a bad way; their teams were not always strictly amateur; their personnel frequently was prejudicial to association

interests, a low ideal of athletic conduct obtained among them, and their ranks were depleted to swell those of athletic clubs. Associations individually were unable to cope with the difficulty. Isolated, they had no standing among the athletic bodies of the land; isolated they had no concord of action; isolated they felt none of the strength which comes from the strength of mutual support. Hence, in great measure, the Athletic League. This league stands for pure sport. It represents the association athletically to the country and to the world. It aims to see to it that athletics in the association serve to develop character rather than to undermine and weaken it.

What are the dangers in athletics which menace the Christian character? The word professionalism has been used so frequently in this regard and with such varied meaning that its significance has become obscured. There is a legitimate professional in athletics as in music or oratory, who may be an honest man and possibly a Christian. The word itself postulates no moral obliquity. Professionalism in competitive athletics, however, differs somewhat from that in other callings in the plane of life to which it calls and the temptations which beset it. It is the professional who masquerades as an amateur who is morally guilty. It is the professional amateur, the semi-professional team, that merits condemnation. But the legitimate professional runner, ball player, golfer, as a rule lives on a lower intellectual and moral plane than that we desire for our members. He makes an end of what should be a means in life. While business requires that he keep himself proficient, the fine enthusiasm, the stimulus of a recreation, a sport, is absent. The main result is a lowering of ideals; the fine sense of honor suffers and common honesty suffers with it oftener than in amateur athletics. The temptations are strong; the companionships not of the best. This danger of lowering ideals of sport and of life is the chief menace of professionalism to Christian character.

This lowering of ideals is produced also by an over-emphasis of the desire for victory. The desire, if normal, produces the fighters in all fields who have helped to make history. But let that desire be overstimulated until victory is placed above honor, and soon the whole category of evils follows, and all means become justifiable to the end of winning. Too intense rivalry is the common cause of such over-stimulation. The time was when the associations needed some sort of stimulus to engage in interassociation competitions at all. Since the advent of basket-ball the pendulum in that sport has had a swing the other way, until now it is returning to greater moderation. When an athlete feels that on the winning of the championship game hangs all his pleasure in life he is tempted to violate the rules.

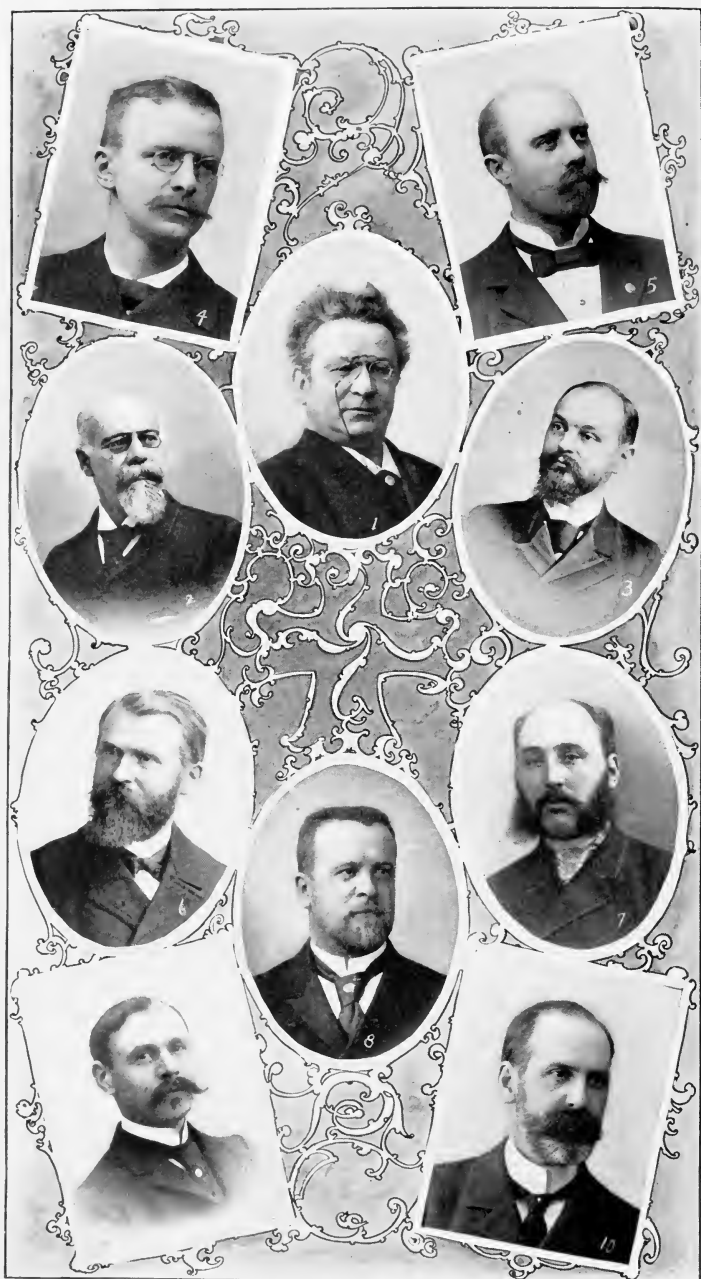
Another effect of this excessive rivalry, while not so obtrusive, is almost as injurious. This is the loss of proportion in time and energy which the athlete sustains. We can think of cases of men who have interfered with their development and who have injured their business prospects or their education by overindulgence in the competitive sports. All this has its detrimental effects upon character.

Is it best then to abjure all competitions in athletics because of the dangers which they present? By no means. Contests are of value. They are tests, and in tests some must in the nature of things physically and morally, fall by the way. Those few who are unable to bear the physical strain we keep out; those who are able to bear it are developed thereby. Those few whose characters are not able to stand the test should be kept out by the rules; those who can endure it should be allowed to compete and to gain moral fiber. The namby-pamby plan which would take everything strenuous away from young men, in seeking to eliminate all temptation and to take them through life on a cushion, does not lead to Christian manhood. If the association athlete fails in impressing the Christian spirit on his non-association rival, it is probably because he is not strenuous enough. Young men like a strenuous adversary in football, good and rough, who can both beat them and be a Christian gentleman at the same time. Even when unfair tactics are used by opponents it is the part of Christian character not to object, but to bear it. But any great violation of rules should be strenuously objected to.

The mission of the association in athletics will better be accomplished by the example of its team than by the precepts of its directors. Take away all the physical dangers of competitive athletics and they cannot develop physical courage. Take away all the moral temptations of games, and thereby is eliminated all possibility of the production of moral backbone. They stand and fall together. The attitude of the association then should be not to eliminate the athletics, but to adapt them to the physical and moral resistance of the players.

The association has a mission to fulfil in the world of sport. Its contribution ought to be not athletic records nor development nor organization as much as the Christian spirit. Has it, since the organization of the Athletic League, made any considerable contribution to this field? In looking at it from the association side a few years ago, I thought that it was making a remarkable one; looked at now from the standpoint of other athletic organizations, the addition does not seem quite so marked, but it is there, and the associations will gradually overcome their inertia so that the progress will be more decided. It takes some years for a large body like the Athletic League to get under way and to become recognized. Part of this time it has been getting its feet planted firmly.





(1) A. Hoffman (2) C. Fermaud (3) C. Phildius (4) T. Biering
 (5) E. Wingvist (6) H. Helbing (7) J. Van Bommel
 (8) E. Sautter (9) Paul Theis (10) F. Gaylord

FOREIGN VISITORS—IJ

The greatest obstacle to progress of the league in its battle for pure sport is not the athletic conditions outside which it has to meet, but the internal dissensions, the lukewarmness of associations, the destructive criticism of physical directors. These anchor it to its past. It is not perfect, but it is a good thing, filling a useful function in association athletics.

Let each association see to it that it is fair to the league. Let it look into its athletic history of the past few years and see what it has gained from the league, not perhaps financially, but in standing athletically, in athletic education, in stimulus, in breadth of view and breadth of field, and then let it consider whether it has contributed as much to it, whether it has been patient and helpful and thankful. If this is done in a candid spirit, some will find that their athletic life has been somewhat parasitic, and that they are the recipients of an unearned increment from the Athletic League.

While the league can do much for the association, it cannot do without the association. The ideals of Christian character in sport must be inculcated in the association. In interassociation competitions feeling runs high, rivalry becomes intense, and even directors become warm in discussing the eligibility of players. Information about one's own men commonly comes from another team in the league. But if association athletics ever become pure, it will be because each association purifies itself rather than because each association has purity put upon its rivals.

Let the associations then individually and unitedly push bravely forward in the battle for pure sport, knowing that the eyes of the athletic world are upon them. Let them not keep their members from athletics because they are dangerous, nor advise them to lounge languidly about the mud flats of sport, scoop-net in hand, but "to push out into the deep and let down for a draught."

THE CONTRIBUTION OF THE INTERNATIONAL COMMITTEE TO THE DEVELOPMENT OF THE RELIGIOUS WORK OF NORTH AMERICAN ASSOCIATIONS

W. K. JENNINGS

During the first half-century of association life upon the North American continent God has led us in a wonderful way from small beginnings to a work of magnificent proportions. It would be neither fair nor correct to attribute the entire growth of the work to any one man or set of men or to any one organization. It must be admitted, however, that it required a considerable time for the crystalization of what are

now considered correct association ideas, and it is generally conceded that it was not until the third period of association history, hereinafter mentioned, that these ideas became dominant. The location of the International Committee in New York and its present form of organization are contemporaneous with that third period of history, and no candid observer can fail to be impressed with the potent influence of the committee in the development of the religious work of the associations of North America. It is the purpose of this paper to consider this under the following divisions: (I.) In promoting Bible study; (II.) In stimulating evangelistic effort; (III.) In developing the foreign missionary spirit.

I. *In promoting Bible study.* Our association history may be divided into three periods, namely: 1. That of the federation, which dates from the first annual convention at Buffalo, N. Y., June 7 and 8, 1854, and extends to the breaking out of the Civil War in this country in 1861. 2. The period of the Civil War, from 1861 to 1865. 3. From 1865 to the present time.

In 1856 the Montreal convention accepted and ratified the Paris basis adopted by the first world's conference in 1855. In an historical sketch prepared by the International Committee occurs the following statement: "The work of the association in the period of the federation consisted of devotional prayer-meetings, chiefly for young men. This was the prominent universal agency. Bible classes were formed in about one-fifth of the associations. Various committees also had charge of mission Sunday-schools, boys' meetings, visitation of jails, prisons, hospitals and other public institutions, conduct of religious services in destitute localities, and arrangement for courses of sermons for young men." The period of the Civil War was almost wholly taken up with the work of the Christian Commission. With the close of the war, however, the work for young men began to be resumed, and as the associations increased in number and prosperity a more definite organization was formed and the International Committee, having been permanently located in New York in 1866, began to exert a greater influence over the conventions and the associations at large. The topics discussed at the conventions were largely suggested by the committee. Opportunity was thus afforded to develop a truer conception of association purposes and aims. There was a wide difference of opinion as to what the work of the association really was. Gradually the idea was evolved that its true purpose was work *by* young men *for* young men. While there was always some interest in Bible study, it was not until about 1871 that the conventions really laid hold vigorously of the idea of *association* Bible study. In 1867 the committee suggested to the Montreal convention as a topic "Association Bible classes and how

to conduct them." The criticism was made during the discussion that they were taking up valuable time in attempting to discuss matters which belonged to Sunday-school conventions and teachers' associations. No recommendation of any subject in relation to Bible study was made to or by the conventions of 1868, 1869 and 1870, and there does not seem to have been any discussion of the question. The Indianapolis convention, on motion of Mr. Moody, instructed the committee to select questions and appoint speakers for the next convention, and accordingly the committee selected six topics, of which the first was, "God's Word, how shall it be studied and how shall the study of it be promoted in our associations?" The discussion was opened by the Rev. H. M. Parsons of Boston. From then until now, a period of thirty years, not an international convention has been held without a discussion with increasing interest and enthusiasm, of some phase or phases of our Bible work, which has been suggested by the committee. The topics recommended by the committee contain the following points: The study of the Bible for personal profit and for the benefit of others; the value, importance and best methods of conducting Bible classes; the qualifications of the teacher; evangelistic classes; the use of Scripture in dealing with inquirers; the study of the Bible by books; the importance of classes for young men exclusively; its use in developing character; wherein consists its power in the association; the avoidance of controversial questions; its adaptability to young men; its supreme importance in work for young men. Among those who read papers or made addresses were John S. McLean of Halifax, Nova Scotia, in 1871; R. R. McBurney and T. A. Nelson in 1872; Dr. William H. Thomson of New York, 1873; W. Hind Smith of England, 1874; James McCormick of Harrisburg, Pa., in 1875; Dr. Stuart Robinson, Robert A. Orr, and George Williams of England, in 1876; Dr. James H. Brookes, in 1877; D. L. Moody, in 1879; Dr. J. A. Broadus, in 1881; Dr. P. S. Henson, in 1883; Bishop Baldwin of London, Ontario, in 1885; Dr. Herrick Johnson, in 1887; Russell Sturgis and President Patton of Princeton, in 1889; Prof. W. W. White of Xenia, Ohio, in 1893; Dr. W. H. P. Faunce of New York, in 1895, and many others.

Mr. McBurney said in an historical sketch read by him at the Minnesota state convention in 1883: "In our associations from the beginning some attention was given to Bible study. The discussion of Bible classes and methods of conducting them commenced at Washington in 1871, and in every succeeding convention Bible study has been discussed in various ways. . . . We believe that the progress made by the associations in Bible study, through the maintenance of Bible classes, has resulted from the earnestness with which

their importance has been impressed, year after year, in our conventions since 1871, and in the publications by the International Committee." The experience of the seventeen or eighteen years that have elapsed since the paper by Mr. McBurney has given additional evidence of the value of the contribution of the committee to the Bible department of association effort. The committee also sought to take advantage of any special development of Bible study and Bible work by any one association, and to bring the leaders and the methods of these best Bible working associations into contact with the conventions, state as well as international, and with the public sentiment of the associations. One of the associations most active in the earlier development of this Bible work, was that of Pittsburg, under the leadership of its general secretary and Bible teacher, Mr. Robert A. Orr. All the study of the Scriptures in the association, however, has not been confined to Bible classes so called. The great success of the association movement under God has been due to the fact that the predominating characteristic of the organization has been its intense spiritual life, founded upon and growing out of close personal and devout study of the Word of God by its members, and manifested in every form of Christian activity. No statistics, therefore, can be collected which will adequately represent the status of Bible study in the associations. But the report in the Year-books from 1866 to the present time show a steady growth in Bible classes and Bible work. Among student associations this growth has been specially marked. When the intercollegiate movement began in 1877 very little voluntary Bible study was carried on by students. In 1890 some two thousand had been gathered in student association Bible classes; in 1900 the number was fourteen thousand, of whom ten thousand were following courses of a cycle of Bible study, requiring systematic daily study, prepared and published by the International Committee. Two such cycles, covering three or four years, respectively, have been prepared under the auspices of the committee for these student classes by some of the foremost Bible teachers of the time. The Bible study publications of the International Committee, in its student and other departments, are now more and more widely used by the associations in nurturing the steady growth in Bible classes and Bible work.

At the Mobile convention in 1897 one of the parlor conferences was devoted to the consideration of "The Bible department of the association, its organization and teaching force." As a result of the discussion the convention adopted a resolution authorizing the committee to add to its force a secretary who should devote his time exclusively to the developing of Bible study and personal Christian effort among our associations. The committee reported to the Grand Rapids conven-

tion in 1899 its failure to secure the desired secretary, but that in cooperation with the state committees in New York and Connecticut, and with the valued assistance of Mr. Edwin F. See, the committee had been able to issue in 1898, for the first time, a Bible Prospectus, which had been used by many associations. The convention adopted the following resolution: "Resolved, That we urge upon associations a larger measure of attention to Bible study, for the more comprehensive grasp of the Scriptures as a whole, for the promotion of spiritual growth, for training in Christian service and for winning men to Christ; that not only should every association maintain at least one Bible class, but that associations in towns and cities especially should conduct a number of courses of study which shall accomplish the above objects, and in which the Holy Scriptures shall be studied as coming from "holy men of God, who spake as they were moved by the Holy Ghost," "not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth," and shall be received, "not as the word of man, but as it is in truth the Word of God." In 1899 and 1900 the committee issued a second and third prospectus, which contained, among other things, a suggestion for the organization of Bible study departments, and an explanation of their principal features; a plan for systematic courses in progressive Bible study; outlines of courses of study; a selected list of books, etc. Four lines of Bible study are suggested, namely: (1) General, intended to furnish a comprehensive grasp of the Scriptures; (2) devotional, for the promotion of spiritual growth and the development of Christian character; (3) Bible study for training in personal and public work; (4) evangelistic, for the purpose of winning young men to Christ. To this Jubilee Convention the committee reports the fruitful work of three religious work secretaries.

II. *In stimulating evangelistic effort.* As we have already noted, "devotional prayer-meetings chiefly for young men," were the prominent universal agency in the first period of our association work. It soon developed into the gospel meeting for young men, and became the leading feature of our religious work. It now constitutes with the Bible class the predominant part of that work. Into this form of evangelistic effort the associations have put their best talent and endeavor. They have often associated with it helpfully the work and stimulus of the special evangelist. To him and his work the associations on this continent indeed owe very much.

It cannot perhaps be said that as an organization on this continent our associations were the outgrowth of a revival, but no doubt the great revival of 1857 quickened the energies of the great body of Christian young men and directed the stream of their activities into the channel of lay work and of the

association organization. A temptation was naturally encountered by the associations to engage in the general evangelistic work for all classes of people to which their friends and collaborators, the evangelists, were devoting their lives, Mr. McBurney, in the historical sketch already referred to, says: "From the beginning of the association movement there seemed to be a disposition in the associations and in the conventions to give considerable attention to general forms of religious and philanthropic work, carried on *by* young men, but not *for* them." He adds that this spirit manifested itself particularly in the decade ending in 1880, and that some of the state committees gave chief attention to carrying on general evangelistic meetings, thus constituting themselves, to quote his exact words, "a mission to the churches rather than a mission to young men and Young Men's Christian Associations." This form of effort was earnestly urged at the international conventions, notably those at Poughkeepsie, Dayton, Richmond, Toronto, and Louisville, between 1873 and 1877. With equal urgency and more ultimate success, evangelistic work by young men for young men was advocated, and that this sentiment has finally prevailed is in large measure due to the wise and faithful efforts of the International Committee.

Mr. Brainerd thus admirably describes the committee's method in his address at the complimentary dinner given him in 1893 soon after his retirement from the chairmanship. Speaking of the leadership of the committee, he said: "That leadership has not been due, by any means, wholly to the wisdom, real or supposed, of the individual members of the committee. It is indisputably true, however, that the committee has been the leader, under God, in the development of the associations all these long years. This, however, did not come about because any individual member knew all that was required, suggested all the advance movements, or devised all the means for bringing them about. It is due to the fact that, through the correspondence of the committee, through its secretaries, and through its friends all over the land, the committee sought to gain the best views of the most efficient and devoted men in the lead of this work. And when gained, it was the aim of the committee, acting collectively, to put into effective practical operation the most advanced thought of the wisest and most devoted leaders. In this effort, they always met with the heartiest cooperation from all association men. We never had opinions and plans of our own to force upon the association when, after careful consideration and frank conference, it appeared that there were better views and better plans to be adopted." This modest statement reveals a secret of the committee's influence.

It is not difficult to account for the evangelistic spirit of the association when we remember who some of its evangelists and

evangelistic leaders were. The name that naturally suggests itself first in this connection is that of Mr. Moody. He was one of the great men, and doubtless the greatest evangelist of the nineteenth century, but it was in the field opened up to him in association work that he first displayed the untiring zeal, burning eloquence and love for souls that have made his name a household word in many lands. His love and work for the associations were lifelong. H. Thane Miller, who was easily the first among our presiding officers, was a living example of a layman wholly consecrated to the work of saving young men. Who can forget the combination of humor and pathos, of sound practical common sense and intense spirituality, which characterized his private life and his public utterances? He sang and spoke himself into the hearts of all interested in association work, and his memory is precious. And there is our dear brother, Robert R. McBurney, the wise, thoughtful, able leader. Ever on the alert to discover anything that might provoke discussion or arouse criticism, and quick to devise and prompt to suggest a better way, he contributed greatly to the development and guidance of the evangelistic spirit of the association—a spirit by which he himself was fully controlled and dominated in all his life-work for young men. In the language of the apostle, "What shall we say? for the time would fail us to tell" of the host of others who took a prominent part in this work. Many of them still survive, and for that reason we omit their names.

Reference has already been made to the action of the international conventions at Mobile in 1897 and Grand Rapids, 1899, authorizing the employment of international secretaries to devote themselves to the religious work in both the Bible and evangelistic departments. Three such secretaries are now at work and no part of the committee's service and force meets with heartier approval by the brotherhood.

III. *In developing the foreign missionary spirit.* In the report of L. D. Wishard in the Year-book for 1887, he referred to the association which Frank K. Sanders formed in Jaffna Protestant College, Batticotta, Ceylon, in 1884, as a success and as demonstrating the adaptability of our work to such institutions on the foreign mission field. He states that its indorsement by students and faculty had fully justified the committee in authorizing Mr. Sanders to present the work to the students of the Syrian Protestant College, Beirut, and the Central College of Turkey, Aintab. He adds that missionaries in several quarters expressed the belief that the association on the foreign field would be a valuable auxiliary to the methods then followed in missionary work.

The committee in its report to the convention at Philadelphia in 1899 mentions the fact that the world's conference in Stockholm in 1888 had taken action in favor of a visit of inquiry

and investigation in Japan, India and other countries, and that Mr. Wishard, the committee's college secretary, had been granted leave of absence for an indefinite period to prosecute this investigation as the representative of the World's Committee. The condition in Japan was represented to be of the most hopeful character, especially among the eighty thousand students in Tokyo. It was also stated that John T. Swift, who had been secretary of the Orange (N. J.) association, had given up his position in January, 1888, to become a teacher in Tokyo, but that the opportunity for definite work for Christ among young men had been so great that he had surrendered his place as teacher and engaged practically as an association secretary, though officially the corresponding member of the committee for Japan. The committee's corresponding member for India, Rev. W. I. Chamberlain, had presented a request for an association leader like Mr. Swift; and David McConaughy, Jr., secretary of the Philadelphia association, had offered his services. The committee expressed the opinion that there should be action by the convention directing some representative authority to follow the reports that might come from Mr. Wishard, to gather all information that might be obtainable, to determine when and where young men should be employed and to receive and expend money that should be contributed through the associations. The convention resolved, "That the International Committee be empowered to establish such associations and place such secretaries in the foreign missionary field as in its just judgment may be proper, and to receive such contributions for this work as associations or individuals may contribute to it." In pursuance of this authorization the committee at its meeting September 26, 1889, adopted the following memorandum:

"1. That the convention did not contemplate the sending out of general missionaries.

"2. The chief aim of its representatives upon foreign missionary fields should be to train and develop native Christian young men in the principles and methods of association work and to plant native, self-sustaining Young Men's Christian Associations rather than to lay the basis for the call and coming of American associates.

"3. That the work of such representatives should be carried on in harmony with and in conformity to the declarations and instructions of the international conventions.

"4. That such work should also be prosecuted in harmony with the evangelical missionaries and pastors of churches in the field and the various missionary boards represented by them." Subsequent events showed the wisdom of this action because a disposition was manifested by the associations in some parts of the country to promote general missionary work without reference to the churches and the various mis-

sionary societies established by them. Fortunately, this danger was averted, and we owe a debt of gratitude to the committee for the wisdom and moderation displayed in dealing with this difficult subject. The following convention (1891) approved and commended the action of the committee above mentioned. The work so well begun was carried on by the committee, and the results may be briefly summed up as follows:

Within the short space of thirteen years association work has been introduced into the great university centers and capital cities of Japan, China, India, Ceylon and Brazil. Messrs. Wishard and Mott have spent in the aggregate five and a half years in investigation and work upon the fields. Twenty-one competent secretaries are devoting their lives to this work, and a blessed movement for the salvation and training of young men is being carried on. A body of young native Christian men has been raised up to labor for the salvation of their fellow young men in these non-Christian lands. In all that has been done thus far this foreign missionary work has been kept in its proper relation and subordination to the general work undertaken by the international conventions and the unity and harmony of the whole scheme has been preserved. The missionary spirit was an outgrowth of evangelistic zeal, and this, in turn, was produced by and rested upon devout and prayerful study of the Bible, so that it was all of God, and to him be the glory.

THE INFLUENCE OF THE HOLY SPIRIT INDISPENSABLE TO THE RIGHT UNDERSTANDING OF SCRIPTURE

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A right understanding of the Scriptures is of the utmost value to the church of God and to the individual believer. Whatever importance may be attached to subordinate standards, the Word of God, as we all unite in holding, is the ultimate and real authority in divine things, and from it there is no appeal. "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." It is the Scriptures that "testify" of Jesus Christ, who is the Saviour of men and the prophet of the church. Tradition cannot be the standard of truth, for it is uncertain and variable; nor can our own minds; for, while the human soul is formed to be responsive to the truth, it needs the light of revelation first to shine into it. Again, the exceeding value of Scripture is seen in this, that the truth of God, as revealed in His Word, is the means employed in awakening the soul to

new life and in the entire process of its sanctification. "The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple." "Sanctify them through thy truth, thy Word is truth." The reading of Scripture or the application of its messages by preaching, by religious literature, by conversation, or in some other way, turns men unto God, and builds them up into Christian character.

The divine power can, indeed, without means, regenerate the soul; for we must not limit the Spirit's direct agency, but the Scriptures being thus the rule of faith and life, and the medium through which spiritual blessing is ordinarily imparted, the question of a right understanding of Scripture is seen to be of surpassing importance. The mere possession of the Bible will not bring any benefit to us, as if the book were a charm; nor, if we misunderstand its fundamental teaching, will it serve the high ends for which it was given. Its light must shine into the mind—into the heart.

How shall the real truth of the Word be surely apprehended and brought into vital contact with the soul? The answer of Scripture itself is not doubtful. The Master told His disciples that the Spirit should take of the things which were His, and shew them unto them, should lead them into all truth, should teach them all things. And he who reports these words of the Master says, in his First Epistle, "Ye have an unction from the Holy One, and know all things;" "the anointing which ye have received of Him abideth in you, and ye need not that any man teach you; but the same anointing teacheth you of all things, and is truth and no lie." Human instruction, doubtless, has its own place, but here is a province into which it cannot enter. The Holy Spirit alone can effectually, savingly, communicate truth to the soul.

This we can readily believe when we remember that the Holy Spirit is the Author of Scripture. In a qualified sense the human writer may be called the author. Every book of the Bible reveals the characteristics in thought and language of the man who penned it. The writer is much more than a mere amanuensis. But in a more important, if not more real sense, all Scripture is a divine product. God speaks to us through His servants, but it is He who speaks. "The word of the Lord came" to the prophets. They constantly say, "thus saith the Lord." The hand of the Lord was upon Ezekiel, and in the visions of God it was said to him: "Son of man behold with thine eyes and hear with thine ears, and set thine heart upon all that I shall shew thee; for, to the intent that I might shew them unto thee, art thou brought thither; declare all that thou seest unto the house of Israel." Jeremiah is encouraged to undertake a service from which he shrinks, by the words—"Whatsoever I command thee, thou shalt speak."

Often, in delivering his message, the personality of the prophet is hidden altogether, and the Lord in His own name speaks continuously. The Apostle Peter tells us that "no prophecy is of private interpretation," "but holy men of God spake as they were moved by the Holy Ghost." The prophets are represented as "searching what or what manner of time the Spirit of Christ which was in them did signify when it testified beforehand the sufferings of Christ and the glory which should follow." Writing to Timothy, the Apostle says: "All Scripture is given by inspiration of God." Should we adopt the rendering, "Every Scripture inspired of God, etc.," the testimony to the character of Old Testament Scripture, as a whole, would be equally explicit; for the writer is referring to "the Holy Scriptures" mentioned in the preceding verse, in which Timothy was "carefully instructed." In regard to his own teaching, the Apostle Paul says: "Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual." And again: "If any man thinketh himself to be a prophet or spiritual, let him acknowledge that the things which I write unto you are the commandments of the Lord."

The Holy Spirit being thus the author of Scripture, we are prepared to believe that it is His function to give the right understanding of its meaning—to interpret His own utterances. Were the Bible a purely human production, special divine help towards the apprehension of its teachings would not be necessary: the ordinary exercise of our intelligence would suffice. What man's mind has perfectly compassed, in the writing of it, man's unaided powers will suffice to comprehend and explain; but should a writing unfold God's thoughts, does it not stand to reason that divine help should be required in the process of transferring these thoughts into our darkened, unspiritual and unsympathetic hearts? Hear the Apostle: "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned." "For what man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the spirit of God." The reasoning is obviously correct. Man alone—among creatures—can comprehend man; God alone can comprehend God. The Spirit, who is God, alone knows the divine nature and purposes, and all real knowledge of God to which man may attain must be communicated to him by the Spirit of God.

But what is it that the Holy Spirit does to us, or for us, in this His office of interpreter? There are passages of Scripture which present special difficulties of interpretation, and regarding which there continues to be much difference of opinion among intelligent expositors. These difficulties may arise

from lexical, or grammatical, or historical, or dogmatical considerations, from allusions to obsolete manners and customs, etc. Does the Spirit's aid, then, insure the correct understanding of such difficult passages? Certainly not. These passages have been under careful consideration during all the centuries, by men spiritually illuminated, and yet there is no consensus of opinion as to their interpretation. I will not say that spiritual illumination has nothing to do with the removal of such difficulties, but this is not one of its main objects.

Nor is it specially the Spirit's work to give a clear intellectual apprehension of the sense of Scripture generally. Such apprehension is, indeed, of great value; for, in order that Scripture may profit us, its language must be understood. But the propositions in which the truth of Scripture is conveyed may be understood by any person who can intelligently read the book; and many who do not even believe that God speaks to us in the Bible have given clear and able explanations of its terms and propositions. The man who can intelligently peruse other books written in plain language can so peruse the Bible; the exegetical talent which can be successfully employed upon other literature will not fail when applied to the Word of God. Interpretation guided by the Holy Spirit will necessarily be intelligent—for we must be careful not to divorce the intellect from the affections in relation to the things of God—but it may be thoroughly intelligent and able and learned, and yet show no evidence of divine illumination.

If, then, the aid of the Holy Spirit does not ensure the correct interpretation of hard passages, and if it is not indispensable to an accurate comprehension of the propositions in which divine truth is conveyed, how are we to conceive of its purpose and effect? The answer lies in the fact that the right apprehension of divine truth is an affair of the *heart* even more than of the *head*. It is necessary that He, who, in the creation of the world "commanded light to shine out of darkness, should shine in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." Apart from the Spirit the teachings of Scripture concerning sin and salvation have no reality to us, for we are not convicted of "sin, righteousness and judgment to come," nor have we any heartfelt apprehension of the love of God as manifested in the Redeemer. In regard to every spiritual element of revelation, the Holy Spirit alone can make it a living reality to us. He reveals to us no truth which is not contained in the inspired record. He does not supplement what prophets and apostles have written, for the Scriptures make known all things necessary to salvation—necessary for the conduct and the comfort of the Christian life; but this truth of God which has been, as it were, external to the soul, obtains, through the Spirit, secure lodgment within it, and becomes part of ourselves. The Holy

Spirit convinces of sin and guilt. He directs our eyes to the atoning Saviour. He produces the faith which unites us to the living Lord. He forms within us holy principles, sentiments and aspirations. He brings us into living sympathy with the objects and interests of the kingdom of God,—and thus opens up to us the treasures of that divine book in which these things are disclosed; for He has produced the moral conditions indispensable to the right apprehension of these things. The book becomes to us through His teachings something new. We hear God speaking in it, and our hearts give appropriate, earnest response to its instructions, warnings, counsels, invitations, promises.

The action of the Spirit is wholly upon the mind of the reader, not upon the book. He opens the eye which was blind; He replaces indifference by earnestness; He produces the faith which gives substance and reality to what we read. Those who have become the subjects of this spiritual change are astonished at the transformation which the Scriptures have undergone. It is as if the confused imaginings of a dream in the night gave way to the realities of the day, or as if morning lifted the curtain of darkness and revealed to us wonders and beauties all around us which the night had concealed. Thus the gospel comes, "not in word only, but also in power and in the Holy Ghost, and in much assurance." No clearness of thinking, no force of intellect, no care of human teacher, no accuracy of biblical scholarship can stand in place of this teaching of the Holy Spirit. Blessed are they who seek and find it.

Nor is it merely in the origination of new life in the soul that the Spirit is the interpreter of God's word. The prayer of the believer constantly is, "Open thou mine eyes, that I may behold wondrous things out of thy law;" and by the Spirit's help the Word of God becomes increasingly luminous, and discloses to our sight inexhaustible treasures of knowledge and wisdom, consolation and joy. We can never exhaust the Bible or reach a stage of religious development in which the Spirit has no new lessons to teach us out of it. The Bible will be still in advance of us, and till we see Him as He is, it will beckon us onward towards higher attainment.

The necessity of the Spirit's help in the study of Scripture is abundantly illustrated in the case of all those who, in this task, have not trusted in His aid. Whether we think of those who have written in exposition of Scripture, or of the ordinary reader, failure has been the result, unless the divine Spirit has "illuminated what was dark, raised and supported what was low."

The fundamental doctrines of the Christian faith are most fully declared in the New Testament. It would seem to require nothing beyond an ordinary measure of intelligence to

apprehend these doctrines, as they are found in the teaching of our Lord and of His apostles. Yet many learned commentaries, with which all theological students are acquainted, do not find these great truths in the New Testament; or, if they admit their presence, they express non-acceptance of them. Would this be possible if the authors of these learned productions had been under the direction of that Holy Spirit who enlightens the mind, renews the will, and purifies the heart?

No charge must be brought against scholarship in the interpreter. If united with humility and faith it is of very great advantage, and we should feel ourselves much the debtors of learned and pious men who have opened up to us the treasures of God's Word. Only a very reprehensible ignorance and self-sufficiency makes light of the labors of the great and good men who have employed the resources of a large and accurate scholarship in the exposition and illustration of the Bible. It is right and proper that their work should have a place in our libraries, and also that we, like these expositors, should strive to advance in all knowledge which may aid us in our study of the Scriptures. All this is more than admitted; it needs to be emphasized; but the heartiest recognition of the value of scholarship in the interpretation of Scriptures cannot prevent us from seeing that the most learned exegete may go far astray, may miss or pervert the plainest truths, unless he shall seek and find divine illumination.

But many students or readers of the Word of God who have not sought and found heavenly guidance, have nevertheless kept clear of error. Have *they* then rightly understood the Word? Have they received from it that which it is intended and fitted to communicate? Alas! no. For we have already seen that none but the Spirit can give *reality* to the things of which Scripture speaks. Referring again to books on Scripture, it is easy to name expositions which are not heterodox, but in which there is obviously no vital apprehension of the truths of revelation, no adequate sense of their supreme importance. The work done on Scripture is in a sense correct, and may have a measure of utility for those who peruse it in a spirit which was wanting to its authors.

But the failure truly to appreciate Scripture is not confined to unsympathetic commentators. How many who read it in their homes, as part of their duty, read as the Jews read Moses—with the veil upon their heart? They are not through this exercise brought near to God and to Christ. They are not made conscious of the power of the world to come. They are neither humbled under the sense of sin and imperfection, nor filled with joy and peace in believing. The divine interpreter is not with them.

All real increase in the knowledge of divine things attain-

able in the present life must come from the more perfect understanding of Scripture; and we can hardly doubt that, even in this twentieth century, more light may break forth from the Word of God. We look not for any interpretations which shall discredit the great doctrines which the church of God has always acknowledged. Increase of light will but make these a surer possession. But new and edifying aspects and applications of these truths may come distinctly into the church's consciousness, and make them still more fruitful in spiritual results. Using language that looks toward the theoretical side of divine truth, we may also say that progress in theological construction may yet be made. But how will this enlargement of knowledge be realized? With profound conviction, let us believe that all true advance, whether in the theoretical or the practical apprehension of Christian doctrine, will be—must be—through the teaching of the Spirit. It is painful to listen to what is sometimes uttered on this subject as if the law of progress which seems to prevail in all things material must needs, by its inherent force, carry us forward to a larger and better comprehension of religion—of Christianity. Some, again, are longing for the appearance of a great theological genius—a greater Augustine—who shall solve our problems in apologetics, dogmatics and criticism, adjust all controversies between science and religion, and so bring spiritual unity and rest to a distracted and weary age. Men like Augustine and the reformers are, indeed, valuable gifts to the church of Christ, and if the Lord shall be pleased to send us men such as these, or still greater than these, He will be honored in His servants and the church will receive blessing. But the whole matter of instruments for promoting His kingdom may be trustfully left in His hands. He can help, "whether with many, or with them that have no power." O, it were a sign for good should we all, conscious of our need, unite in fervent supplication that the Holy Spirit would fulfil in us, and in the whole church of God, all that appertains to His office; that He would open our eyes to see clearly the great things of revelation, would lead us into all truth, and thus qualify us for all service and endow us with perfect peace.

As the truth of the Bible has connection so vital with all that is highest, the unspeakable importance of the Spirit's aid in the apprehension of the truth is apparent. The commentator and theologian, the preacher, the Sabbath-school teacher, the instructor in the home, the individual believer seeking personal edification in the divine word—all require the continual illumination and guidance of the Holy Spirit. May He be to every one of us here assembled our Teacher, Sanctifier, and Comforter.

A RIGHT LIFE AN ESSENTIAL FACTOR IN UNDER- STANDING THE WORD OF GOD AND IN MAINTAINING FAITH IN IT

WILBERT W. WHITE, PH. D.

The doctrine of the Bible is according to godliness, therefore the wicked hate it. An Indian pundit smashed his microscope because it knocked the bottom out of his conception of the universe, which was inseparably bound up with his erroneous religious ideas. The Sadducees took counsel to put Jesus to death, and Lazarus also, whom He had called from the grave, because they did not believe in a resurrection. In the Epistle to the Romans Paul attributes the growth of heathenism to dislike of God. "Tell me what a man's character is and I will tell you the kind of a philosophy he will adopt," says Fichte. "It is characteristic of the human mind to hate him whom one has injured," says Tacitus in his life of Agricola. (*Proprium humani ingenii est, odisse quem laeserit.*)

"Faults in the life breed errors in the brain,
And these reciprocally those again." —Cowper.

"The will to do is the will to know." A quaint old Georgia preacher is reported to have paraphrased John 7:17, which you remember is "He that is minded to do the will of God shall know of the teaching," etc., as follows: "If you want religion, do before you get it what you think you ought to do if you had it, and it will not be long before you possess it."

There is much in the Bible which a man not living a right life may understand. The laws of language are the same in the Bible and out of it. The Bible is none the less literature because it is more than literature. The facts of geography and history which the Bible contains are as easily understood by a bad man as by a good one. Moreover, he may be an expert at both textual and literary criticism and appreciate to a great extent the literary and ethical value of the Scriptures.

There is much in the Bible which a man living a right life may not understand. Such a man may even misunderstand much of the Bible. It is said of Peter and John, as they returned from the empty tomb of our Lord, that they understood not the Scriptures that He should rise from the dead, and the disciples to the last of their intercourse with Jesus had very erroneous ideas of the kingdom of God. We should be on guard to distinguish between intellectual and moral differences and should not be too hard on our fellow-believers whose interpretation of Scripture differs from our own. "We know in part and we prophesy in part."

We should be on our guard against undervaluing the importance of real study. The lens is none the less needed when the instrument is properly focused. On the other hand, it is well always to remember that the living of a simple, plain, right life, which is possible for every person whether he be rich or poor, learned or illiterate, brings within the range of vision what no scholarship without true piety can discern. With a poor lens, rightly focused, one can gain a better idea of the landscape than with a perfect glass, improperly adjusted.

He who lives as he should is not likely to be troubled about his faith. Such an one does not need to maintain his faith; his faith will maintain him. He does not need to show how high he can hold his faith; it will appear of itself how high his faith can hold him. He who often stops to inquire, "Can Jesus Christ believe in me?" and in the light of such inquiry will regulate his life, does not need often to ask, "Can I believe in Jesus Christ?"

This position should be carefully distinguished from the doctrine of Ritschl respecting a right life and its relation to an understanding of the Word of God. There is much of truth in Ritschlianism; in fact, it is nearly all true; this is a characteristic of all successful error. The Ritschlian theory is that the facts of Christianity can be rightly understood only from the standpoint of faith and experience of redemption. The standpoint of Ritschl is throughout that of one within the Christian community. So far, good. But we cannot go with Ritschl when he says that no ideas are legitimate which do not verify themselves in experience. Ritschlianism involves the position that we are to believe nothing which our Lord tells us which we have not first experienced as true. Thus individual experience is made the measure of knowledge and excludes all information for which we have no immediate need. Ritschlianism involves a dangerous subjectivity, when experience is substituted for the facts, and the facts are allowed to be studied only in the terms of experience. The Scriptures are given high honor by the Ritschlians, but whatever place of honor may be assigned to them, they are regarded in no sense as a rule of faith. "The gospel which Ritschlianism draws from the Scriptures is an expurgated gospel, a gospel divested, in deference to the modern spirit, of its supernatural accompaniments and transformed into a pattern fashioned according to man's own presupposition." (Dr. Orr in *The Ritschlian Theology*, p. 99.) Under Ritschlianism the books of the Scripture are given the freest treatment by criticism. It goes even to the extent of saying that "least of all in Christ's own words can we discover the doctrine of His Godhead." In practical, every-day life, it produces theological seminary graduates, who say that they do not feel called upon to accept the teach-

ings of even Paul or of Christ about immortality, or any other point at which conviction leads in the opposite direction.

In distinction from Ritschlianism, we accept Christ as our teacher, even for what we do not understand of His words, because so much of what He has said has been already verified in our own experience. We do not feel that we can reasonably refuse to accept such teaching of His as may not yet have had verification. Ritschlianism may be illustrated by a boy of twelve, judging concerning the thoughts of a mother as she rocks the cradle of her first-born and deciding that there are no such thoughts. We maintain that, instead of excluding from the Bible what does not tally with our experience, we should seek to bring up our experience to the level of the Bible. We should be willing to leave in the Bible that which we do not understand. It may not have been meant for us, but instead for some other age or some other person, or for us at a later time in life. Scientists pass by what they cannot understand; they are patient with what Romanes characterizes as "uncorrelated fragments of truth." They believe that a wider and later synthesis of facts will make all things plain. In a word, our position is that a right life is interpretative of the Word of God. The Ritschlian position is that a right life is determinative of what the Word of God is.

The fact that a right life is an essential factor in maintaining faith in the Word of God should be an encouragement to us as Christian workers. While there is much of malicious rejection of the truth in the world, there are many whose unbelief is due to ignorance. The condition required for acceptance of the truth may be more often met with than many are disposed to think. In his book, "Through Nature to God," Fiske says that the skepticism of our age is rather sad than frivolous, and that it drags people from long-cherished notions, in spite of themselves. Young Men's Christian Associations and all Christian agencies should act on the belief that there is in many, put there by God Himself, that which will recognize truth and respond to it when it is presented. The irreligious spirit is not universal and uncontrollable. Not all men are liars. There are many who misunderstand; they have been led to think Jesus not what He really is, and the Bible what it is not in fact. We should go to them in the spirit of sympathy and helpfulness, with the assurance that there will be a response on the part of many.

The scientific spirit of our times is an omen for good. The experimental mood into which the world is more and more coming is favorable for Christian work. It invites us to a great aggressive movement in presenting the claims of Christianity. Mankind is being put into a most favorable attitude for testing the truth of the Scriptures. The scientific spirit is honest; it is patient; it is willing for the time being to rest content with par-

tial knowledge. It recognizes the fact that obedience to known truth is the only pathway to unknown truth. It can sing most heartily the hymn which runs,—

“Light obeyed increaseth light,
Light rejected bringeth night.”

It acts on probabilities and surrenders itself to the self-evident only. That is all that Christianity calls for. No better watch-words for the universal religion can be given than those named by a clear-eyed prophet of the last generation: (1) “Self-surrender to the self-evident in science and Scripture.” (2) “Imitation of the mind that was in Christ Jesus.”

How does it appear that a right life is an essential factor in understanding the word of God and in maintaining faith in it? Thought on any theme is subject to physical conditions. There is a relation between right mental concepts and a healthy body. In these days of physiological psychology, the famous saying of Juvenal, “A sound mind in a sound body” is a hundred times truer than when it was first written. Virtue will be admitted to be not only no hindrance, but rather a help in processes of pure reason. A quiet conscience is at least an aid if not a prime requisite to a good memory. Purveyors of falsehoods are proverbially poor at recalling facts. A good man is safer than a rogue, even in the realm of pure mathematics. Who has not heard of the three-fold classification—white lies, black lies, and statistics? Virtue is an aid to vision in the realm of speculative thought. “Character only can secure intellect against egotism and pride; it is sober in self-estimate, modest before the unknown and humble before the unknowable. Intellect is in danger of being self-sufficient, all-sufficient, and therefore insufficient. Character guards the intellect against the ruinous results of vices.” (Scovel.) Mr. Gladstone cites Sir Y. C. Lewis as saying: “The moral sentiments may be so ill directed as to deprave the judgment, even when the understanding is remarkably strong. Men of this sort may be great, but cannot be wise, for by wisdom we mean the power of judging when the intellectual and moral faculties are both in a sound state.”

Right living is a condition of the best mental processes. Courts of justice take into account the prejudices of the witness in their estimate of testimony. That Aristotle held the intellectual processes to be influenced by morals appears in the following words, found in his *Ethics*: “It is by the gradual perfection of the moral nature, and by this method only, that we are brought into that state in which the intellectual principle is able to act purely and uninterruptedly. The improvement of our moral and intellectual faculties will go on parallel to one another. Every evil habit conquered, every good habit formed, will remove an obstacle to the energy of the intellect

and assist in invigorating its nature." "Nothing, nothing, but the predominating influence of high moral rectitude as the governing power in man can give that enlargement and capacity to intellect, that force of thought, that vigorous tone of sentiment, and that firmness and consistency, which are essential to the highest order of mind." (Erasmus B. MacMasters.)

If a right life is so necessary in the purely intellectual sphere, it follows all the more that it is an essential factor in understanding and, as a consequence, in maintaining faith in the Word of God, because the Bible deals with morals. Character must in a peculiar sense condition intellect when the subject of intellectual exercise is moral in its nature. Moral and religious truth, unlike mathematical truth, impinges on the affections. To the proper apprehension of the former, man's moral bent, as well as his intellectual acuteness, contributes. There is, first of all, the difficulty of getting a bad man to listen to the Word of God. Attention is dependent upon the desires and the will. The attention of an immoral man to moral truth is interfered with by his desires. The action of the will may disturb, distract and finally destroy attention. Where there is no attention, comprehension is impossible. "None are so blind as those who will not see." Moreover, when a man whose eye is not single does give attention to the Word of God, he sees it through the false media of his desires. There is something of the chameleon about us all; our minds take the hue of the atmosphere in which we are living. The interpretation which we get from the Bible is too often the one which we put into it.

Our proposition is all the more evidently true when we consider the manner in which the Bible deals with morals. While it unquestionably speaks with a categorical imperative regarding wrong and right doing, it does not enter into the details of life in its specific directions. It is a book of principles rather than a book of rules, and requires the studious attention of the best that is in man to determine its application. If you want religion made easy, go to some priest and pay him to tell you what the Bible means and what you ought to do, but if you want the truth for yourself, you will find it when you, yourself, "search for it with all your heart."

We come now to the core of this matter. If further evidence of the truth of our proposition were required, we discover it abundantly provided in the origin and method of revelation of God's Word. How did we come by our Bible? Suppose you adopt the terminology of the day and say that we came by it by the process of natural selection or the survival of the fittest; that that was preserved which was best; that what found the people was canonized. But how did that which has found the people originate? Whom did it first find? One of our modern mirth-makers, who is also a wise man, has said: "The

constitution of the United States was not written in a beer dive, on a Sunday afternoon." Much less was the Bible written under any such circumstances. Where was the Bible written and by whom? Listen to the herdsman and gatherer of sycomore fruit from Tekoa, as he justifies his presence and message in the North Country. "Surely the Lord God will do nothing, but He revealeth His secret unto His servants the prophets. (Amos 3: 7.) It was to His servants, the prophets, to men who were living right lives, to friends of His, that God made known His will. "The secret of the Lord is with them that fear Him; He will shew them His covenant." (Psalm 25: 14.) "Holy men of God" spake; only these were "moved by the Holy Ghost." To those who would not listen, how could God speak? We should often remind ourselves of the fact of the humanness of the Bible; that it is the history of salvation, the record of life as it has been lived. The book did not make the life; the life made the book. God spoke in the prophets in olden time, and in the last days in His Son, before a single word of the record of what was spoken was penned. Our Lord, who never wrote, so far as the record goes, except upon the sand, lived and Christianity existed before any account of His life was made. All the experiences of Paul, from the Damascus Road to the Appian Way, were required to fit him for writing what is recorded in that series of letters beginning with Thessalonians and ending with Timothy. The fact is that the truth contained in the Bible did not come into the possession of man without mental and spiritual travail on the part of its recipients. They may be truly called discoverers as well as recipients of truth. We should certainly always be on guard against the error that the Word of God originated in the prophet's mind. We maintain the true supernaturalness of the Scriptures. But, like our Lord, they are truly both divine and human. The message was to the prophet, as well as to those to whom he spoke, and he doubtless did not always understand the full import of his own words. Nevertheless, it remains true that the truth communicated through the prophet took shape in his own mind at the moment of greatest desire and effort to find truth on his own part. It follows that there can be no real revelation without rediscovery, and this involves effort. God has provided that those who seek shall find, that in the sweat of his mind and spirit man shall eat mental and spiritual food. Emerson was not prejudiced in favor of the Bible when he wrote: "The most original book in the world is the Bible. People imagine that the place the Bible holds in the world it owes to miracles; it owes it simply to the fact that it came out of profounder depths than any other book." These words are true, and it follows that, as one sounds the profoundest depths of human experience, will he find the Bible and understand it. As face answers to face in the glass, so the right life, that is, the true

interpretation of the Bible, is seen by the righteous looker for it. We see that which is within us; we can give only what we possess. "To him that hath shall be given." Life is necessary to the recognition of life. "The secrets of life are not shown except to sympathy and likeness."

How much more forcible do these considerations become when we go into the Holy of Holies of the Scriptures and consider the life of Christ itself. Xenophon's narrative of the life of Socrates has been called "nothing but an abstract of his character." Schweigler, in his "History of Philosophy," says of Socrates: "His philosophy is his mode of action as an individual. His life and doctrine cannot be separated." If this be true of Socrates, how much more truly may it be said of our Lord. It follows, therefore, that only he who goes through the experiences of a right life may understand the record of it as lived which we have in the gospels.

The Bible must be learned as one learns to play a musical instrument, by practice. It required life to produce the book; it must, therefore, be true that only life and the same quality of life can understand the book. What man knoweth the things of a right life save the spirit of the man who is living a right life? "The things of this world must be known," says Pascal, "in order to be loved. Jesus Christ must be loved in order to be known." He might have said Jesus Christ must be lived in order to be known. We come now most naturally to the emphasis of the fact that the Bible, as we have it, is the product of a long period of time. It contains the experiences of many men, living under different circumstances, and seeing things from different standpoints. All experiences of joy and sorrow are here included. We have here in the Bible a macrocosm in a microcosm. We have here the religious experiences of the race as well as of the individual. One may not hope to attain the point of view from which all the kingdoms of biblical interpretation can be seen in a moment of time. Only a full-orbed and patiently-lived life can interpret the Bible.

Involved in the idea of a right life is progression and activity. "To know the truth well one must have fought it out." (Novalis.) It is not wholly true that the Bible is in the main for those who have "gone through the mill," as one has said, but it must be more to them than to those who are younger. I can easily understand how the Bible is more to an old Christian than ever it was before. In his address before the World's Parliament on the "Strategic Certainties of Comparative Religions," one who has done yeoman's service for the cause of truth in the past generation, whose name will always be associated with this city (I refer to the author of the Boston "Monday Lectures"), said: "Man's life means tender teens, teachable twenties, tireless thirties, fiery forties, forcible fifties, serious sixties, sacred seventies, aching eighties,—shortening

breath,—death,—the sod,—God.” For every one of these years the Bible has its portion. “The appreciation of Milton,” says Mark Patterson, “is one of the rewards of scholarship.” The same principle is involved in this saying: “Do not be discouraged if you do not at once understand all the Scriptures.” In the Bible is truth for the kindergarten grades, as well as for the university classes in the school of life.

What shall be my closing thought? I do not know how it may be with you, but I confess that every time I think of the nature and method of God’s revelation which is found in the Scriptures, I am filled with adoring wonder and worship of their author. What more convincing evidence do we require that God Almighty thinketh upon us than that He has actually gone to such pains as history shows Him to have taken to reveal Himself to man, as man could bear, by actual association with man in his humble sphere. Collins, the deist, one morning met a humble peasant on his way to the house of God. Addressing the man, he said: “Where are you going?” “To church, sir,” was the reply. “And why are you going to church?” “To worship God, sir.” “And, pray, what kind of a God do you worship? Is he a big God or a little God?” The peasant replied, “My God, sir, is so big that the heaven of heavens cannot contain Him, and so little that He dwells in my heart.” This reply, Collins said, had more influence upon him than all the books on apologetics which he ever read.

God might have written His law on the sky; He might have framed the sentences out of shining worlds and punctuated them with centers of magnificent solar systems. But He did not do so. Into man he came. In man he comes; in prophets and apostles, yea, and in His own Son, made in our own likeness, has He revealed His will. Through man He, Himself, speaks of Himself, and of man to man. I marvel increasingly as the days go by at the nighness of the Most High. God is so much like us that He tells His secrets to His friends, and the wonder of wonders is that the obscurest one of humankind may be His friend, if he will do His will.

“How is it,” said Judas, not Iscariot, “that thou wilt manifest thyself unto us and not unto the world?” and Jesus’ reply was, “It is because ye are my friends.”

“Since Thou art willing thus to condescend
To be my intimate, my most familiar friend,
Oh, let me to the great occasion rise,
And count Thy friendship life’s most glorious prize.”

THE APPLICATION OF THE WORD OF GOD TO THE
DAILY LIFE OF YOUNG MEN

EDWARD I. BOSWORTH, D. D.

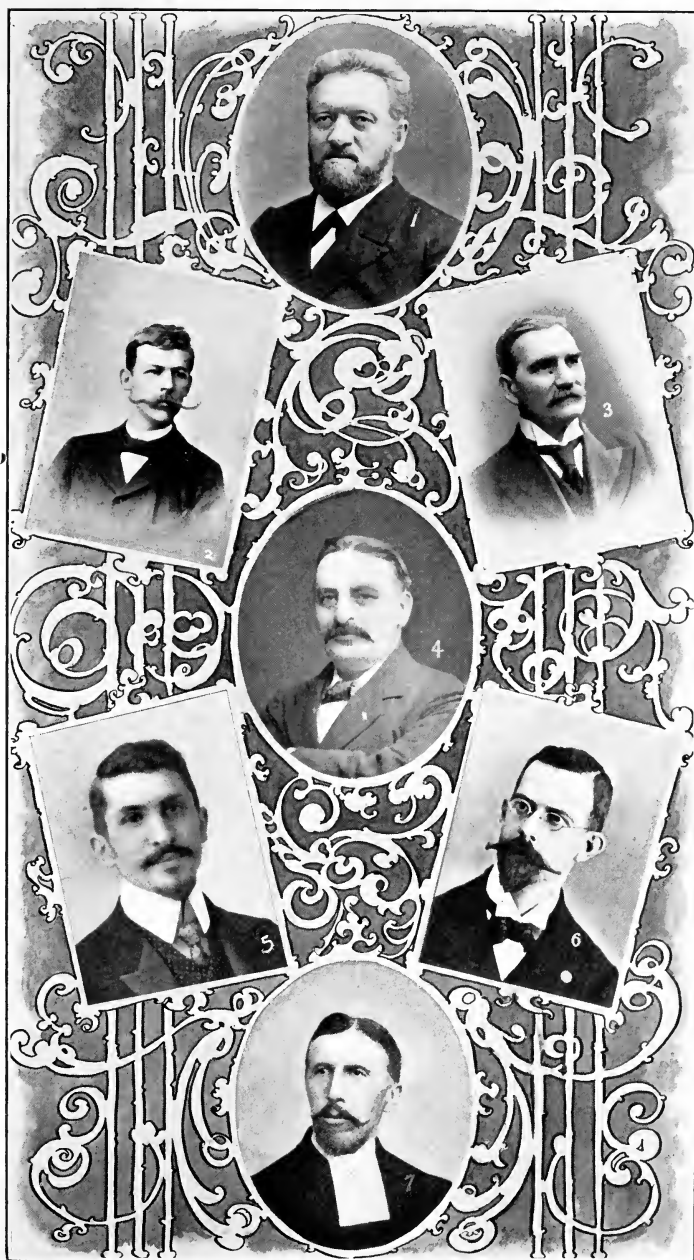
When the church historian writes the record of our generation he will recognize it as marking the beginning of an epoch in the life of the church—unsurpassed in significance by any in her long history. As is the case with many other epochs, this one is connected with the Word of God. A distinguished scholar has said recently that the New Testament writings have passed through three great conflicts. In the first they established their right to be collected into one book; in the second they established their right to be read; and they are now establishing their right to be understood.

The Word of God to-day is not readily understood by the great mass of men and women in the church. It is, indeed, in their hands, before their eyes, in their ears, to some extent, at least, on their lips; but the great era of the Word of God in the understanding heart of the church is just beginning.

For the discerning eye the evidences of the beginning of this great era are on every side. They are nowhere more clearly defined than in the Bible study department of the Young Men's Christian Association. The peculiar genius of our associations for spiritualized organization has been conspicuous here. Under alert leadership a systematic, scholarly, daily study of the Bible is being secured, particularly in college associations, unsurpassed elsewhere.

Think for a preliminary moment of the importance of the life of young men. It is important because of its critical bearing upon the future of the young men themselves. We are learning, through scientific study of the situation, that the personal daily life to which a young man settles down before the age of twenty-one is likely to be his daily life always. It is important also because of the influence of young men upon national life. Particularly in America is it true that responsibility in great enterprises has early been placed upon the shoulders of young men and has been kept there until old age. It has been so from the beginning. Of the four prominent leaders in the Plymouth Colony, whom we call the "Pilgrim Fathers," three were comparatively young men, the youngest being but twenty-seven at the time of the landing. It is important, therefore, to consider the influence of Bible study upon the daily life of young men.

Bible study puts a foundation of recognized fact under faith. Faith always rests upon a foundation of recognized fact. Many a young man has simply inherited religious opinions. What to his father was a conviction well-grounded in recognized fact, has degenerated in his case into an inherited opinion.



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 (5) Th. Geisendorf (6) N. S. Do Couto (7) F. Berlin

FOREIGN VISITORS—III

He must see whether he can find for it a foundation in recognized fact. Moreover, in every department of life and knowledge the spirit of our age demands that we take a fresh look at the facts; that we reexamine conclusions long held and ascertain whether the facts really warrant them. This is particularly true in Christian thought. Everywhere fundamental religious questions are being raised. Who was Jesus Christ? What was the apostolic gospel? What is Christianity? We live in an age of doubt, but in one which happily is also an age of investigation. In such an age it is absolutely essential that young men take a fresh look at the facts which, to a considerable extent, are found in the literature inherited and produced by the group of men that Jesus gathered about himself in the first century. In this way a foundation of recognized fact will be placed under the faith of strong men, and an age of tolerant conviction will follow—in which men will be possessed not by temporary enthusiasms but by abiding inspirations.

The study of the Word of God makes great thoughts habitual. The secret of a great life is to form the habit of thinking great thoughts, so that when the mind is released from that which immediately engages its attention, it will instinctively revert to these great conceptions. They are always present, ready to come into the foreground of the mind as soon as opportunity is given. A life that in its early years subjects itself to the habitual pressure of such uplifting thoughts, must be essentially great. "That which gets your attention gets you." Longfellow is said to have advised a great actress to let no day pass in which she did not listen to some great musical composition, look upon some great work of art, or read some great literary creation. The daily study of the Bible tends to fasten upon a young man's mind as habitual thoughts the highest conceptions known to men. Carlyle said of the Scotch, whose life is saturated with biblical thought to a greater extent than is that of any other nation, "The sense that man is the denizen of a universe, creature of an eternity, has penetrated to the remotest cottage, to the simplest heart." In the young man's fight for a pure life, for a spiritual development in the midst of materialistic influences, the daily study of the Word of God is among his chief resources.

The study of the Word of God introduces into, and deepens, fellowship with the Supreme Person. It is a significant fact that the last few years of college life, which have been characterized by systematic Bible study, have also witnessed a large increase in the number of conversions. The study of the Bible is a means to an end. That end is the enlargement of life, and life consists in personal relationships. The all-inclusive relationship is that which exists between the human spirit and the Spirit of God in Jesus Christ. "This is eternal life, to know Thee, the only true God, and Him whom thou hast sent, even

Jesus Christ." The Bible is the record of God's progressive revelation of Himself to man. In its earlier portions it is the record of what great prophets and poets found God to be. Its picture of Jesus Christ is the picture of one who not merely reported what He had found God to be, but Who, in His own personal life, was an adequate revelation of God. By attaching men to Himself, then and now, He introduces them into fellowship with the Spirit of God. The great message which He left ringing forever in the ears of men was, "I have called you friends!"

In the Word of God we find our conception of God, and our directions for beginning and for deepening our acquaintance with Him. Almost the first glimpse of God given us in the Bible reveals Him inquiring after His lost children, "Adam, where art thou?" Almost the last picture of Him is that in which He is seen in the midst of His children, now no longer lost, but found, wiping their tear-stained faces and comforting their sorrows. The intervening pages may be described as the history of the Father's age-long search for His lost children.

The study of the Bible not only introduces into fellowship with the Supreme Being, but it starts him who has entered this fellowship upon a great career. The Bible makes a strenuous appeal for action. It is a collection of literary productions that sprang out of the actual experience of men in fellowship with the Spirit of God, and that were intended to produce results in the life of those to whom they were addressed. It summons the young man, whose life is before him, to a career, and brings to bear upon him a sufficient motive. The career and the motive are found in His presentation of Jesus and His vision of redeemed humanity. The vision which Jesus saw was that of redeemed humanity, a world full of clean, clear-eyed, strong children of the living God; a world in which every man had found in God a real Father and in man a real brother. No man enters upon a career without a sufficient motive. This vision of the civilization of heaven established upon the earth, so desirable, and to His mind, so feasible, was the motive that actuated Jesus. It was the "joy set before Him," in view of which He "endured the cross and despised the shame." The young man, in fellowship with this Supreme Person, finds himself introduced to a career in which he, too, will make any requisite sacrifice with enthusiasm for the sake of that which has come to seem to him so desirable and feasible.

We have come to the close of a century of magnificent preparation for the evangelization of the world, but the main task lies yet before us, as is evident from the fact that one-half of the population of the world has not had the opportunity to believe in Jesus Christ. Moreover, there are millions of men and women in Christendom who do not really understand what it is to become a Christian, and who are not, therefore, really

evangelized. The church has gone far enough to see that the great work can never be done until all the rank and file of her membership rise to the enterprise. They will never do this without a sufficient motive. That motive is the picture of Jesus and His vision of the kingdom of God on earth, presented to us in the Word of God.

At this critical juncture in the great campaign, God is sending the rank and file of the church to the intelligent study of the Word of God. They will take the Word of God into an understanding heart, and then go forth to achievements that will be satisfactory even to the divine ambition of the Son of God Himself. Viewed as a part of this great movement, the application of the Word of God to the daily lives of young men becomes one of the most significant phenomena in all the long history of the church.

THE PRINCIPAL AIM AND CROWNING ACHIEVEMENTS OF THE ASSOCIATION DURING THE PAST HALF-CENTURY

REV. THEODORE L. CUYLER, D. D., LL. D.*

The Holy Spirit defined the aim of the association very distinctly when He called and anointed young George Williams fifty-six years ago to found an institution which now circles the globe like the sunrise. One of the live coals that kindled the soul of that merchant clerk in London came from America in the "Revival Lectures" of our fiery-hearted evangelist, Charles G. Finney. The first note sounded on that silvery bell, soon heard around the world, was "Come to Jesus." The single supreme aim from the start was—and always must be—to enthrone the Lord Jesus Christ in the hearts of young men.

The gymnasiums that sinew the body, the libraries and reading-rooms that sinew the brain, the social grip that grasps a young man's hand, are only so many avenues towards the grandest purpose that the eye of Almighty God beholds, and the thought is the formation of Christian character. Jesus Christ came to earth to make Christians, and the one glorious aim for which God has kept our beloved association alive for half a century, has been to build Christian lives for time and for all eternity.

Such being its chief aim, what have been its best achievements? My first answer is, the men it has made. We point to that heaven-honored son of Massachusetts, Dwight L. Moody, who declared that in his training for spiritual work he owed

*Dr. Cuyler was detained at his Brooklyn home on account of illness. The address was read by Secretary Bruno Hobbs.

more to the Young Men's Christian Association than to any other human agency. There are over six thousand of these training schools; and if it were not invidious, I might call over the names of well-known Christian laymen also who are graduates of this training school for Christ Jesus. The Young Men's Christian Association has marched into the colleges and universities and laid its hands on the cultured brains there. Last year over three thousand college men were led to Jesus. Since the day when George Williams led the first young heart to Christ in that little prayer-room in London, how many immortal souls have had their spiritual birth in our associations? They would make an army larger than all the hosts of delegates who have swarmed to this joyous Jubilee.

Hark! hark! my dear friends, listen to the music of that locomotive's whistle! It is the coming of our railroad department, which is belting this continent with its spiritual engines and its precious freight of converted souls. Among all the hundreds of sermons and public addresses that I have been permitted to deliver for the Young Men's Christian Association, the most memorable was that one delivered last October at the immense conference of railroad delegates in Philadelphia. My earnest appeal to them was to seek the immediate "baptism of fire." The flames descended; a remarkable revival came; and scores upon scores of signal lanterns were kindled for Jesus Christ at that great conference. Our divine Master's last prayer was that His people "may all be one." Our association is the most splendid example of the beauty and power of a living and working unity in Christ that this age has witnessed. The Master's last commission was "go preach my gospel to every creature." Our swift-footed association is carrying Christ to young men in nearly every land under the heavens.

I have thus packed into a few sentences these splendid achievements of an organization which was the greatest religious invention of the nineteenth century. Its single sublime aim has been to enthrone the crucified Saviour in its every meeting, every method and every measure. Its crowning achievement has been to enthrone Christ in the daily lives and the immortal souls of hundreds of thousands of young men. Fellow-workers and fellow-warriors, as we march into the opening dawn of the next half-century, the voices of Shaftesbury and Spurgeon and Moody are shouting down to us from the celestial heights: "Stand together in Christ for young men out of Christ! Work together with Christ to bring young men to Christ! and give to God all the glory! Hallelujah! the Lord Jesus Omnipotent reigneth!"

THE NEED OF AN OVERWHELMING SENSE OF
CHRIST IN OUR WORK

ROBERT E. SPEER

There is no truer statement of the nature of Christianity than that Jesus Christ Himself is His religion. Jesus spoke no truth more frequently than this, "I am the way and the truth and the life." "No man cometh unto the Father but by Me." "I am the bread of life," "the light of the world." "If any man thirst, let him come unto me and drink." "Except ye eat the flesh of the Son of Man and drink His blood, ye have no life in you."

This language of our Lord was not kin to that expansive speech of men which, when once crushed down, leaves no substantial remnant behind. The content of Jesus' teaching overflowed always its form. I do not believe this was a mere metaphor of Christ's, designed to strike the imagination of the people, and to put in this vital way mere truths with reference to morals or opinion. The religion of Jesus Christ is not primarily a system of coherent doctrine, a set of moral maxims, of even that enthusiasm by which men are able to realize the ethics of the Lord in their lives. Primarily Christ's religion is Christ Himself. The man who possesses it only as a systematized opinion, as a code of behavior, as an admiration or an enthusiasm for one who has passed out of human life 1900 years ago, has never laid hold of His religion as it lay in the mind and upon the lips of Jesus Himself. The essence of the Christian religion consists in this, that it is Jesus Christ Himself incarnate in human life. In a real sense the Christian religion is now in the world just what the Christian religion was 1900 years ago. It was God incarnate in man then; it is Christ incarnate in man now. "That they all may be one," prayed He; "I in them, and Thou in me, that they may be one in us."

The man who does not lay hold on this conception of the Christian religion has surrendered its vital and distinguishing character. Other religions contain systems of ethics, codified opinions, that attach themselves to a book, that profess to give men the power of a moral life. No other religion allies itself to a human person, eternal, divine. Whoever believes in Christianity truly, believes in Christ. Whoever receives Christianity truly, receives Christ. In what was at once literal truth and metaphor Christ Himself declared that such a man fed upon His body and he drank His blood.

My brothers, let us not shrink back from the full significance of this view of our Christian faith. I know how appalling it must be to the man who has dragged with him into this meeting any unclean or foul thought. It was this view of Chris-

tianity that enabled the writer of the Epistle to the Hebrews to declare that it is possible for men to crucify the Son of God afresh. Every man of us who belongs to Jesus Christ and has living faith in Him, has brought Christ into his life, bears Christ with him everywhere in his life. Every foul image that crosses his imagination is a personal insult to the Christ within him. To every questionable place to which he goes he cannot go without dragging with him Him with whom his life, if he has been a Christian man, has become indissolubly bound up. Every man of us who believes in Jesus Christ truly, carries Jesus Christ, the living Son of God, perpetually with him in his heart and mind and will. Let us not shrink back from the supernaturalism of this. If Jesus Christ be not with me, the living Son of God, wherein does my faith differ from the faith of those men who look back with admiration upon the human Christ or upon this or that other great human teacher? Christianity is a set of supernatural events lodged in history. It is the record of a supernatural movement but it is also a testimony to the conviction of the presence in life now of what is divine, eternal, supernatural.

Now if it be true that the Christian religion consists thus in the real presence of Jesus Christ in life, it is not possible that men should not be conscious of a fact so momentous. Our Lord Himself said "This is eternal life, that they might know Thee, the only true God, and Jesus Christ whom Thou hast sent." Jesus Christ is not alone my religion, but I may know Him as that religion. He has saved me, and I may know it. He is in me, and I may know it. "Know ye not," writes Paul, "that Jesus Christ is in you?" and I may say truly every hour of my life what good St. Patrick said: "Christ as a light illumine and guide me; Christ as a shield o'ershadow and cover me; Christ be under me; Christ be over me; Christ be beside me on left hand and right; Christ be before me, behind me, about me; Christ this day be within and without me."

There is mystery in such knowledge as this, but there is equal mystery in life and love. You who have tasted love and have faced life have faced mystery, such as we face who believe that in a way beyond all our understanding the living Christ is now with us, over us, within us, the light of all our faith, the life of all our loving. I do not know what Christian life or Christian faith or Christian service can mean to any one of us, if they do not mean a hunger for just such a consciousness of Christ's presence as this. There is a hollowness, a hypocrisy, an unavoidable insincerity about the Christianity that does not link the fact of Christ with consciousness of this fact. It is not possible that I should believe that Jesus Christ is all this without realizing also in my life to-day that Christ is this. Let a chasm once spring up in our experience between the faith we hold with reference to Christ and our entrance by will into this conscious-

ness and all the vitalities and veracities of life become excavated. He is not asking of us merely impulsive emotion toward Himself. I do not think love is that. When He told us the first of all the commandments was "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind," He did not mean merely emotional feeling toward God. I think love in its real definition is the set of a man's will. It is not the bias of a man's emotional nature, it is the bite of his will on an eternal purpose that no change in emotional affections can ever alter. There is no such thing as a love that terminates, no such thing as a friendship that ever broke or died. A friendship that breaks carries on its face the evidence that it never was a friendship at all; and the eternity of love lies in this, that its nature and activities are to be found in two wills in which the Spirit of God works. I do not say that we shall always be conscious with strange ecstasies of emotion because of the presence of Christ. I do say that the Christian believer's will may be so set towards Christ that Christ Himself becomes its utter, absolute law, and He Himself the unfailing and the unerring guide of all its choices.

The thoughts of men change greatly from year to year. A generation ago materialism dominated the thoughts of students. It fares very ill with men now. Five or ten years ago men scarcely knew whether they knew or what they knew. Men are not talking so much of agnosticism now. Underneath all that is superficially light and evil, that perhaps we think to be the chief symptom of the life of young men now, there is the yearning for some voice of certitude to speak to them. I have never met the man who was not willing to listen to another man who could say, "What I tell you, I know," and the power of rare Christian service waits for each of us in the use of that certain knowledge which is the product of the unfailing consciousness ever of the life of Jesus Christ in us and the presence of Jesus Christ with us. "He who has," says Emerson, "alone can give, and he on whom the soul descends alone can speak." Let men once have felt the presence with them of Christ, let them be evidently conscious themselves of the life of Christ within them, and this whole world is listening for the words that they have to speak to it.

There is a resistless power in the life conscious of Christ that no might of man or of devil can resist. "I knew an old man strong in the grace which is in Christ Jesus," said Tholuck, speaking of his youth; "since then I have known the true secret of being and becoming for man, and that whosoever possesses that secret has the power of efficacious action." If a man knows Christ and knows that he knows Him, he carries with him a power that nothing in this world can resist, and has the word to speak for which the hearts of men are waiting.

I ask you men here this morning who have been dwelling

during all the hours of this day in the presence of Christ, to whom what has gone before in the hours of this morning, if it has not suggested Jesus to you, has not yet marred the sweetness of your intimacy with Him, to testify to your own hearts this morning of the unruffleable peace, the undaunted courage, the certainty of daily, hourly, instantaneous guidance which comes from the assurance that Jesus Christ is with you back and above your present sense of His presence with you—with you in the consciousness long ago born in your will that it is His, and He is its, to guide it and to rule all your life.

"The good Shepherd," He said, "goeth before His sheep, and He leadeth them and they follow Him." We older children, staggering around in our dark day, with night behind us and night before us, and our guides as blind as we, if once we have truly surrendered our wills to Him, have never known the time when He was not guiding us in every choice and movement of our lives.

My dear brothers, do we want a consciousness of Christ's presence with us like this? I will warn you of some things that it will cost. You know that story in the opening verses of the eighth chapter of the Gospel of John, of the woman taken in adultery, dragged into the presence of Jesus by certain self-righteous men. How different things looked after they got her into the presence of Christ. Their course of action before had seemed so worthy, so very wise, justifiable before their own moral judgment. They put her into the presence of Christ, and they stood there before those calm eyes and that blushing cheek, and all their judgments of moral behavior were changed. Beginning with the eldest, the man of most experience, they went out from His presence one by one. There are some things that cannot stand the presence of Christ. He withers with the fire of His divine scorn every mean, foul and evil thing, and the man who wants the presence of Christ with him must be willing to forego those things that cannot live in the presence of Christ. No unclean thing can live there.

"Beyond our sight a city four-square lieth,
Above the fogs and mists and clouds of earth,
And none but souls that Jesus purifieth
Can taste its joys or see its holy mirth."

Here in the midst of our life this holy city lies, with Christ Himself there, needing no light of sun to lighten it, because the Lamb Himself is the light thereof, and there shall come into it nothing foul or unclean, nor anything that maketh abomination or that doeth a lie. The presence of Jesus Christ will blast out of life a thousand things that it cannot abide, and the man must make choice this morning who wishes to move out, from this day, into a life of unbroken consciousness of Him, between the things of Christ and the things that are not tolerable to Christ.

We want an overwhelming consciousness like this. How much our best service is marred by it. We think not of the Christ we serve, nor even of the service we render, but of ourselves as rendering service to Christ. In that holiest hour of all, when Christ came to us and our hearts melted in His presence, lo! suddenly the whole charm was undone, and we were thinking not of Him, and our eyes were not upon His face. We were conscious of ourselves as looking upon His face and of our hearts as responding to the warmth of His love. I want myself such a consciousness of Christ as shall make me unconscious of myself. I want such a consciousness of Him as shall make me unconscious of temptation. There are certain habits of holiness which, when a man has once been set in them, deliver him from all antithetic temptations. Let a man once get set in the habit of purity, impurity is no temptation to him. Let a man once get set in habits of veracity, untruthfulness is no temptation to him. Let a man once get set in the habit of unselfishness, pride is no temptation to him. When once Jesus Christ has become Lord of all the consciousness of our lives, a thousand temptations find no response within us. I seek for myself such a consciousness of Christ as shall make me a free man in Christ Jesus.

Such a consciousness of Christ as this is to be got, for one thing, by bringing every thought into captivity to Jesus Christ. I challenge you now. You have not thought, most of you, of Christ for the last half-hour, unless some outside word has suggested Him to you. There are men here, I venture, who forgot even to speak to Him this morning, who thought they were at a religious convention, the atmosphere of religion was here, and it was not necessary that they should take one moment this morning to speak personally and vitally and directly to Him. How many of our thoughts this day will be flung out at waste in the world and not allowed to set themselves upon Him.

I went last summer, just a few months before Major Whittle's death at Northfield, to make a last call upon him. I sat down by his bed and took his hand. The other hand was bound up in splints. He had lifted it, and the weight of the bones was sufficient to cause the arm to drop helpless and broken upon the coverlet. I looked upon the pale, white face, upon which the glory of that country which, after all, is not so very far away from us, already shone in its beauty. I asked him how he spent all those weary hours in his bed. He said it was not possible for him to write any more, he was just depending on what was in his memory, and what his friends would say to him. He could not sleep much after midnight; he would wake then and begin to think about Christ. He would think about all the Old Testament types and prophecies, of all the sweet things Jesus said, the loving things Jesus did when He was here; and of that day—God hasten it in His time—when the eastern sky

shall grow ruddy with the glory of His coming again. He asked me what thought had come to me that day that was specially helpful. I told him I had been thinking what a great thing it would be if every time a man's mind was free to go to its own place, when all the constraints of objective duty and pleasure were removed, it would just naturally fall in upon Christ, so that Jesus Christ really became the master of all our thoughts. Yes, Major Whittle said, he had often wished he had thought in years past, as he was thinking then, only and always about Him.

We certainly do not want to be conscious of Christ if we have deliberately excluded Him from our thought to-day, or if when we go out of this room this morning we shall be gossiping to our neighbor about some light and worthless thing that had better not be spoken of at all, or if we turn naturally to those things that are evil in life and away from all the opportunities that would let Christ Himself become the Lord of all our thinking. Do we desire Him with a great love? Have we really and consciously stood before Him and said: "Lord, here are the closed doors of my life; I open them to-day to Thee"? Why will we not let Him in, to rule every choice of our wills, every taste of our hearts, every thought of our minds?

If there is one thing that in this association movement is needed more than anything else, it is such a deep entrance as this into the very life of Christ. One of the perils of this movement is shallowness. Let us be quite honest about it. That is the peril of every movement. It starts out with a great spiritual impulse. After a little while it finds it necessary to build up certain forms of statement and organization around its impulse. Then the impulse begins to subside, and the forms of statement and of organization are too heavy for the motive power that remains to drive. It is the history of every Christian church, of every great religious movement. It is the peril of this one, too, and the one hope of its salvation is that every man of us, one by one, should come in closer, closer, closer, to the real life of Christ; should listen to Him as in the last great day of the feast He stood and cried saying: "If any man thirst, let him come unto Me and drink, and out of the depths of his life shall pour torrents of living water."

One by one, the Good Shepherd calleth His sheep by name. Let us go up to His side to-day, asking Him to awaken in us the sense of our own miserable poverty of spiritual life, the hypocrisy of so many of our confessions and protestations of discipleship, the abyssmal need of a great consciousness of Him, to awaken in us a thirst such as He offers Himself to satisfy, and then to take from His hand the cup that is there and drink deep, deep, deep.

THE FOREIGN WORK OF THE INTERNATIONAL COMMITTEE

WILLIAM D. MURRAY

The foreign work is not a work that the International Committee has sought. We have never occupied a foreign field except at the earnest request of the missionaries on the field, and in nearly every case the request has had to lie in the office of the International Committee for one or two or three or more years before we were able to answer the call of these earnest men of God who beseech us to send out our secretaries to do the work there that our young men are doing in this country. But by the help of the North American associations, and of friends in other parts of the world, we have been able to send some. Tonight we have twenty secretaries in foreign lands, and their hearts are with us as we have been meeting in this convention, and part of our success here has been due to their prayers which have been going up for us. Ten men are in India, occupying the cities of Madras, Calcutta, Bombay, Lahore and Allahabad, and there are calls from that country for more. Six men are in China, occupying Peking, Tientsin, Shanghai, and Nanking, and calls for more come from that great land. Two men are in Japan, both of them stationed at Tokyo; another is under appointment and going in September to occupy some cities in the southern part of that great empire. The association in Philadelphia has set the rest of the associations a good example, for the members gave the money for the support of this man in Japan, and then they furnished the secretary of their own central department to be the secretary who should fill that post. The little association of Warren, Pa., also has set the associations a good example—a city of only eight thousand people, and yet supporting its own secretary on the foreign field.

One man is stationed in Ceylon, at Colombo; one man is laboring in the Neglected Continent at Rio in Brazil, and another man is just arriving in Argentine, going to that great city Buenos Ayres, with its eight hundred thousand people, to establish association work in the cities in La Platte valley.

These are the twenty-one men whom we have been able to send out. I used to say in talks on this subject that one good thing about this work was that it was limited; that we should never require more than twenty-five. It seems now as if we would require a great many more, and with the calls that we now have, seven or eight new men might be sent out at once if we had the means.

This foreign work, more than any other work, calls upon the North American associations for that exercise of faith that we so much need in our Christian life. When Jesus said to those men who stood around Him: "Go ye into all the world." He

Assam and Burma, and from Ceylon. It is our opportunity to touch them with the gospel while they are there and send them back into thousands of towns and villages that have never yet been visited by a missionary. For there are in India to-day one thousand eight hundred and thirty-one large towns with an average population of over fourteen thousand and not into anything like all of these have missionaries yet gone, because of the paucity of the missionary force. In addition to those towns there are over seven hundred and fifteen thousand villages, with an average population of three hundred and sixty-three. It is our privilege to preach the gospel at Calcutta in such a way that it will be heard all over India.

Let us remember not only their numbers and their representative character but their peculiar influence in a land where so few men know how to read. Only six per cent of all the population of India can read any language whatsoever. If it is important here to reach students because of their influence where everybody reads, it is infinitely more important there where a few men are to give caste and color to the whole future of the country.

Again consider the marvelous providential preparation of these students for receiving the gospel. Sixty years ago the British government decided that all the education of the country thereafter should be in the English language. That has resulted in all students being compelled to know English in order to take their college course. They are thus brought into vital contact with our Christian literature. Their old superstitions are forever swept away, and they are powerfully influenced in the direction of faith in Jesus Christ. To-day a million men in that country speak our language. It is the most wonderfully providential opportunity for evangelistic work that history affords in any non-Christian land. Failing to take advantage of it is to lose the greatest opportunity God has ever presented the church for evangelizing quickly a whole nation.

Listen to one or two statements of prominent non-Christian educated men to show you the attitude of thousands of men in India towards Jesus Christ, and their appreciation of His character. One of the most prominent leaders among them, P. C. Mozumdar, who came to Chicago in 1893 as the representative of the Brahmo Somaj:* "Judged by its fruits the Christian religion has proved itself supreme in its excellence, and judged by the character of His disciples Christ has proved Himself supreme in the excellence of His teachings and leadership. The fact stares us in the face that the religion of Christ . . . embodies in it unexhausted ideals, and that the moral and spiritual character of Christ should be the standard of the religious life of men everywhere." With thousands of men appreciating Jesus Christ up to that standard, nothing but an adequate work-

* *Interpreter*, March, 1899.

ing force and the moving power of the Spirit of God is necessary in order that there should sweep through India a revival bringing tens of thousands of these educated leaders into the kingdom of God. They in turn would influence the fifteen million men in the country who know how to read and write their own language, and through them once more would filter down among the two hundred and ninety million of people everywhere the gospel in its purity, with a rapidity and effectiveness that can be brought about in no other way.

These men are accessible. Our student building in Calcutta is within a half mile of four thousand five hundred of them, within one mile of six thousand five hundred of them. More than one hundred thousand visits were paid by them to our building last year, showing their willingness to put themselves in touch with Christian influence. Mr. W. M. Oatts, who has been here during this convention, held a week's evangelistic mission among them last year. On the closing night he asked of an audience of two hundred that those who felt powerless to resist temptation should stand up in the presence of their fellow students to confess their need and to ask for prayer. Seventy had the courage to stand up. Does not that prove that the Spirit of God is working among them, and that if we work the field properly, we may expect a revival in India such as the Church of God has never seen in a non-Christian land in all her history?

These students are responsive to the truth. Last year in the college association in Calcutta seven hundred and thirty-eight religious meetings were held with an aggregate attendance of more than thirty-two thousand five hundred men—a larger attendance of non-Christian students to hear the gospel than has been known in any other single center in all the world. There are one hundred boarding houses with from twenty to fifty students in each one of them. These throw their doors wide open to our frequent visits and to the organization of Bible classes. But we have been able to go to just a handful of them because of lack of workers.

Consider the awful needs of these students from the standpoint of the British government. The highest educational government authority in India, Dr. Martin, the director of public instruction of Bengal with headquarters in Calcutta, says: "The policy of religious neutrality has been carried too far. The present system of godless training has been more destructive than constructive in its effects; while base materialism and free thinking in the west have dispelled a mass of superstition and ignorance, they have at the same time created a feeling of skepticism and a spirit of irreverence which is sapping the very foundation of the moral side of a student's character." The government feels that men swept away from the old moorings of Hinduism and Mo-

hammedanism, unless they have Christian truth presented to them, constitute the most dangerous element in the nation. This association providentially has been put in a relation to meet their need of Jesus Christ. We are face to face with seventy thousand men and boys and have a working force unable to reach one-tenth of that number. We ought to have instantly \$50,000 for enlarged equipment and ten men to go into that field. That would be an average of one man to every seven thousand of those who are in our specific field. The constituency represented here to-night can give us that money and those men and get great blessing out of the sacrifice. I tremble when I think of the blight of God that must come upon our work unless we rise to meet His call from a place at the center of a nation where we have an opportunity to wield a national influence.

If I were to say to you to-night that I have wasted half my time since going to Calcutta, not a man would vote to have me sent back to that place. And I would agree with you, for I am responsible for giving to God one hundred per cent of my opportunity and ability to serve Him and the world. And so are you. If you have failed in the last twelve months or seven years to give God a full one hundred per cent of your power and opportunity to uplift and save this world, you have been recreant to your duty, and ought to confess your sin to God and begin a new life now. Let us ourselves, and let us as representatives of our associations, do one hundred per cent of our duty for the world for which Christ died.

"Is there some desert, or some pathless sea,
Where Thou, great God of angels, wilt send me?
Show me the desert, Father, or the sea!
Is it Thine enterprise, Great God, send me!
And though this body lie where ocean rolls,
Father, count me among all faithful souls!"

You and I cannot be counted faithful unless we say to God in substance, if not in words, "If God will show me anything that I can do for the salvation of the world that I have not yet done, by His grace I will do it at once."

THE GREATEST CONFLICT BEFORE THE YOUNG MEN'S CHRISTIAN ASSOCIATION

JOHN R. MOTT

The creed of St. Augustine might well characterize the position and outlook of the membership of the Young Men's Christian Association: "A whole Christ for my salvation; a whole Bible for my staff; a whole church for my fellowship, and a whole world for my parish."

Great as are the opportunities of the association movement

on this continent among the one million men connected directly and indirectly with railway enterprises; among the two hundred thousand students of institutions of higher learning; among the tens of thousands in the army and the navy; among the vast numbers of men engaged in industrial and commercial pursuits; among the great aggregations of men in the metropolitan centers of North America; among the seven or more million of young men in the towns and country districts which feed the cities and anchor the country; among the fifteen million of boys to whom we are coming to recognize we have a special mission—great as are these opportunities, and the opportunity, which must move every man of us, of a great forward spiritual movement which during the next generation or two shall sweep hundreds of thousands of young men into the kingdom of Jesus Christ and train them for His service, a far greater opportunity is ours beyond the seas. This convention surely must have brought every thoughtful man of us to recognize in North America not only a battlefield—it is certainly that—but also a base of aggressive, world-wide operations on behalf of the kingdom founded by our Lord and Saviour, Jesus Christ; and to look upon the North American associations henceforth not only as a field but also as a mighty force to be wielded on behalf of the evangelization of the multitudinous inhabitants of the earth. This is the larger significance of the Young Men's Christian Association. A careful contemplation of the achievements of these associations as they have been unfolded to us during this convention by their extent and their power must have convinced even the most skeptical with the fact that Almighty God is in this work, and that these developments and triumphs are inexplicable apart from the work of a living and ascended Christ by His ever-present Spirit. But notwithstanding this record of the past which should banish skepticism, make discouragement impossible, strengthen faith and inspire zeal, we should be more stimulated as we look out upon the far greater conflict which awaits us at the ends of the earth.

There is a war to which we summon you to-night. It is among the ten million young men of the Turkish Empire, Persia, Arabia, and Egypt—a war against violence, bigotry, and sensuality. It is in that great continent of Africa, which has been unveiled within the memory of the delegates of this convention—a warfare on behalf of its thirty million of young men against dense superstition, cruelty, and slavery. It is in that great continent of India—a warfare on behalf of sixty million of young men against false systems of religion entrenched for many centuries; against rationalism and infidelity, and against the terrible grip of caste. It is in the islands of the Pacific, on behalf of the ten million of young men in that part of the world where we have thought there were comparatively few of them—a warfare against gross superstitions and still

blacker ignorance. It is also in the Sunrise Kingdom of Japan, on behalf of the nine million of young men of that brilliant nation—a warfare against materialism, impurity and rationalism. Looking a little farther we see the warfare that must be waged on behalf of the eighty million of young men of China and the countries which fringe upon her—Korea, Manchuria, and Thibet—a warfare against avarice, pride, dishonesty, and the terrible opium curse. And then I see another battlefield that we sometimes are prone to overlook—the ten million of young men of Mexico, Central America and the South American republics—a warfare against immorality and gambling, against formalism and infidelity.

It is a mighty conflict, and if we are going to win on these battlefields we must win in a great conflict right on this continent—a warfare against prejudice and indifference concerning the world-wide enterprise which commanded the life and death and resurrection of Christ Himself; a warfare against ignorance concerning the plans and operations of the kingdom of God in the world; a warfare against the selfishness which is contented to spend several hundred times more upon itself and upon working out the moral and religious welfare of this continent than upon our brothers who sit in heathen darkness; a warfare against a lack of heroic and self-denying giving and living; a warfare against prayerlessness, as we reflect upon the clear command of Jesus Christ who conditioned the success of this enterprise upon the faithfulness in prayer of His disciples; a warfare against unbelief in the face of the most splendid opportunities which have ever confronted any organization in the history of the Christian church. God help us to win on this field, in order that we may be led in triumph by Christ who will then attend us to the ends of the earth! It is a stupendous conflict involving the temporal and eternal welfare of two-thirds of the young men of the world.

This battle will be waged in all these countries chiefly in two classes of communities. In the first place, in the great cities. This has always been so. The cities are the centers of population, the centers of influence; they are the storm centers as well. We might write much of the history of the world around a few names; for example, Alexandria, Thebes, Babylon, Nineveh, Jerusalem, Athens, Rome, Constantinople. So we could look out into the non-Christian countries to-day and find that the cities in a very emphatic sense are strategic points. They wield a larger influence relatively than the cities of the United States and Canada. I know of no one city in these two countries which wields the influence in its country which Mexico does in Mexico, Rio in Brazil, Buenos Ayres in Argentine, Tokyo in Japan, Shanghai in China, Seoul in Korea, Calcutta or Benares in India, and other great cities that we might name in the non-Christian nations. Let us be wise like Paul, there-

fore, and mass our forces with wisdom as well as aggressively at these vast centers of population.

The second class of communities where the battle will be fought with great intensity are the student communities. Let us be reminded again that in Japan there are one hundred and twenty thousand students. General Grant said after his tour around the world that he found no educational system which impressed him as stronger than that of Japan. I saw nothing in a careful study of the systems of different lands which would lead me to question that judgment. Although educationally it is a magnificent system, religiously, it has been cut off from those influences that would make it Christian. Nothing but an interdenominational agency like the association can grapple with this problem and adequately cultivate this field for Christ. In China there are not less than one million students in the different grades of the competitive examination system which reaches up to the examinations at the national capital. Although this is an antiquated system, it is the system that has furnished every official in China for well-nigh two thousand years. The reason why China went down before the chariot wheels of Japan; the reason why China permits the fleets of Europe to gather before her to-day and permits Western powers to cast their zones of influence across her, is because she is held down by a corrupt and unprogressive class—former students who have been strangers to those moral and spiritual influences with which we are familiar in lands under the sway of Christianity.

I need not allude again to the three hundred thousand students, young men and boys, in the higher schools, the colleges and the universities of India more than to say that as go these three hundred thousand and their successors, so will go the three hundred million of India, Burma, and Ceylon. It may not have occurred to us that even in a benighted empire like that of Turkey it was none other than the Softas, the Moham-medan students, who have been the great element of danger, and who are to-day the reactionary and conservative influence in holding back that country from civilization. Let us, therefore, address ourselves increasingly to the student class which is to furnish the leaders in state, in the professions, in all realms of thought and action.

Is it strange, in view of a warfare like this, and in view of a work calling for an agency which had shown itself so successful in the cities and universities of Christian lands, that the missionaries in different parts of the world united in appealing for the Young Men's Christian Association? The North American associations have responded favorably, and as a result of their efforts during the last twelve years, now have twenty regular foreign secretaries located in India, Ceylon, Japan, China, Hong-kong, Brazil, and Argentine. The associations of Great Britain

also have sent out their representatives. The associations of the Protestant portions of the continent have shown their deep sympathy, and have already furnished certain men even to our own International Committee for the extension of this work. Let me say to our friends gathered from the Protestant portions of Europe and other parts of the world, besides Canada and the United States, that we have a conflict before us that we dare not face alone. It is only as association men of the United States, Canada, Great Britain, Germany, Holland, Norway, Sweden, Denmark, Finland, the Protestant portions of the Latin countries, Australasia and South Africa, unite in reality as well as in spirit, that it is going to be possible to evangelize the young men of the non-Christian world. I need not appeal to you to-night; you feel upon the subject as strongly as we do, and are only too thankful to throw the whole weight of your influence and active energy on the side of this sublime enterprise.

How is the Young Men's Christian Association to discharge its responsibility to the young men of non-Christian lands? Several factors are essential. One is the factor of men. It is well in a Jubilee Convention like this that we make a forecast. I have been studying this question for some years. I have discussed it with representatives of eighty missionary societies. In the light of this study at the front as well as at the rear, and also in the light of the opinions expressed by some of the wisest missionaries of the world, I am led to think that the following estimates are conservative:

In the cities. There are over two hundred large cities nearly all having a population of one hundred thousand or more without Young Men's Christian Association secretaries. Studying the needs of these cities and their position with reference to each other, it would seem that we should send to them from the Protestant world not less than one hundred secretaries to command the situation. I could mention cities that number a million or more which do not have an association secretary, either foreign or native.

In the student centers. We shall need fully as large a number to work among students. Not less than ten will be required in Japan, Korea, and Manchuria. In China we shall need two student workers in each of the eighteen provincial capitals—thirty-six men in all. The leaders of the new China will be trained in modern colleges at these capitals. There is going to be a new China. Whether it is to be a dismembered China does not matter so much; it is to be a new China—and the Young Men's Christian Association unites with educational missions and insists that that China shall be made a Christian China. We hear people during these days, since the recent troubles in China, speak with skepticism concerning the future of Christianity in the great walled kingdom. These people seem to think that God is going to reverse His laws. From the time that Jesus Christ

taught that "except a corn of wheat fall in the ground and die, it abideth by itself alone; but if it die, it bringeth forth much fruit"—until to-day the blood of the martyrs has proved to be the seed of the Church. We confidently expect that some of the mightiest triumphs of Christianity will be witnessed, not in the distant but in the immediate future in northern China where, among other Christians, members of our associations have suffered martyrdom.

In India we need one man in each of ten student centers where at present we have no one at work among students. And, if, as Mr. White says, they need ten men in Calcutta for such work surely they need from two to four more each in Bombay, Madras, Lahore, and Allahabad. In all, therefore, at least forty men must be sent to the Indian Empire. We ought to send not less than five men to the Levant. To South America, Mexico, Central America, the West Indies and the Philippines, and the other parts of the East Indies, we should send at least ten more men to carry on the campaign among students.

If any member of this organization, or any of its friends, is skeptical about these estimates which call for a hundred men for city work and a hundred men for student work, I would like to discuss the matter with him. I am satisfied that you would be convinced of the reasonableness of the estimates if the detailed facts about each field were adduced. I am glad to see in this convention at least four men who have accepted the call of the International Committee and are ready to go out during the coming autumn. We are looking for six others to sail before November, making ten in all this year. Would it not be pleasing to God to separate into this great and needy work from this notable convention here and there a man of education and real ability who has already had success in the association work at home? I appeal to those who believe in prayer that even in the closing hours of this convention we pray the Lord of the harvest that He separate laborers unto His harvest. It is not the function of the International Committee, or of the state committees, or of the local committees; it is not the function of our representatives from abroad; it is the function of the Spirit of God, to separate men unto the work whereunto He has called them. Let us pray that this may be realized.

A second factor necessary is statesmanship. The time has come when the Young Men's Christian Associations of this continent in conjunction with those of Europe, Australasia, and South Africa, need to study this problem of the foreign work as never before. Let us take statesmanlike views and map out the world, fix upon the strategic points, discover the order in which they should be manned, determine the kind of men who should be sent to them, devise the best plans for the selection of these men and for ensuring their proper training, take the right steps for securing an adequate financial support, learn the

methods for the wise supervision of this work not only from the home countries but also on the fields themselves, and develop a policy which will result in the raising up of a vastly greater native agency, because our secretaries are sent out there to become dispensable as soon as possible. Our great aim in going to those countries, especially in the student department, is to raise up an army of native Christian young men who under the leadership of the missionaries of the regular churches will evangelize their own people, if it please God, in this generation.

A third essential factor is aggressive and sustained energy or enthusiasm. I mean enthusiasm in the true etymological sense—God in you—in order that we may live up to our convictions and carry out statesmanlike policies. We greatly need more enthusiasm, more divine energy in this work. Stanley, before he made his last trip to the heart of Africa, wanted, as I remember, some twelve European attendants. He advertised the fact. Within two or three weeks twelve hundred applications came in of men who were willing to face the worst climate of the African continent for adventure and discovery. In the recent troubles in China the European, American and Asiatic powers were called on for troops, and within a few months over sixty thousand troops had landed on the shores of China, and the world looked upon it as a matter of course. In the Philippines we have had as high as sixty thousand American young men at one time, and it has not exhausted the resources of the country; and these men as they come back have met with a constant ovation from the Golden Gate until they reached their homes. In the South African war, as one after another of the Canadian contingent went to the front, and also those from the Australasian colonies as well as from the mother country, we were impressed with the example of the unity and loyalty of the British Empire. We have been impressed also by the spectacle not only of the young men but also of the old men and the boys going out from the mountain republics to engage in the same conflict. As we have looked at this war in South Africa we have recognized such offerings of men as the natural and necessary thing on the part of the powers engaged. Gold was discovered in the Klondike, and within fourteen months one hundred thousand men went over passes that at that time were exceedingly difficult, and in many cases did so with loss of life. When I was in Cairo I visited the great El Azhar University where I found nine thousand Mohammedan students. I noticed the booths where they took their meals. On this one I noticed the word Morocco, on another the name of the westernmost province of China; on another Sumatra. The Mohammedan power had brought together nine thousand students from the Pillars of Hercules to East India and the islands in the Southern Seas in order that they might prepare themselves to be missionaries of the false prophet. When I

visited the Island of Ceylon my heart was deeply stirred as I reflected upon the history of that island in the early days of Buddhism when it sent out hundreds and thousands of Buddhist missionaries who stormed the whole Asiatic coast, and as a result we find hundreds of millions of Buddhists to-day scattered from Ceylon to Japan. The Mormons number two hundred and fifty thousand. They already have one thousand seven hundred missionaries outside of Mormon communities, and have a plan and an understanding by which they can increase that number to between seven thousand and eight thousand if they desire and so resolve. In view of facts like these, one longs to see Christianity take on the aggressiveness which characterized it in the age of the apostles, or even in time of St. Patrick, when it is said that the Christian missionaries went forth in platoons. We need more of the spirit of Samuel Mills. You remember that three generations ago he cried: "Oh, that we might burst out upon the heathen forty thousand strong!"

We want not only men, and statesmanship, and aggressive and sustained energy born of the Spirit of God but also money, and we need it in much larger sums than many of us have hitherto realized. Therefore we want more associations and individuals to do what some are doing to-day. If any one here to-night is disposed to think that too large a program is being outlined, I would like to have him notice a few examples which I think will stimulate the faith of every one of us:

At Grand Rapids I mentioned to you that the Montreal association and its members had given \$4,500 for the extension of this work in non-Christian lands. I also pointed out that during the preceding year as their gifts to this work were increasing, they paid the debt on their own association; they started other branches; they had a constant line of conversions; an increasing number of men were led to give their lives to Christian work; they built up the educational and physical departments. At present this association and its members give, not \$4,500 but \$8,600 to the foreign association work. Let us remember that Montreal has less than sixty thousand Protestant inhabitants. I take pleasure in thus coupling the name of Montreal with this Jubilee occasion and appeal. After studying their work carefully I notice that their spiritual work on the home field has continued to advance since the Grand Rapids convention. The same is also true of their physical and educational work. *"There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty."*

Let me refer to the association in Warren, Pa., as another example. That city has only eight thousand inhabitants. The association decided that it wanted a representative on the foreign field. The members therefore subscribed \$2,300. The officers of the association report that there has been no

time in the history of their association like the months which have since elapsed in point of spiritual earnestness and results and in the success of their local finances. One of the best indications of this is that two of the members of that association have been so stimulated and stirred by the example of the association as a whole that within the past few weeks each of them has subscribed \$1,000 in order that they may send the first association secretary to Korea.

Let me give an illustration of the financial cooperation of an individual association member. He and other members of his family decided that they would support a foreign secretary at a salary of \$1,200. That young man became so much impressed by the enterprise which called forth his thought and prayer that he himself said: "I must have a man of my own"; and he gave \$1,200 toward one of our secretaries in Japan. He wrote us a letter a few months ago and said: "If you can give me another man as good as the last one I may decide to take him as my own representative. As I extend my business I want to enlarge my efforts for the extension of Christ's kingdom." When he came down to New York I called his attention to two men. We needed \$1,200 on the budget of one and \$800 on the budget of the other. He discussed the matter thoroughly, satisfied himself about the administration of the work and the characteristics of the men, and said: "I will take the \$1,200 man." A little later he wrote that he would take the other man also.

Would it not be well for this gathering of association men to make a thank-offering to God—a Jubilee gift in the interest of extending the beneficent influence of our movement to the young men of less favored lands than our own? What would be more appropriate than for this convention in its closing session to rise in the strength of God—not simply in our own strength—and set apart a sum sufficient to make possible the sending out of at least ten men during the year 1902. I do not refer to the ten whom we expect to send out in 1901 for whom the money is already largely in sight. It is estimated that a sum would be needed of about \$25,000 to pay salaries and outfit and traveling expenses of ten more foreign secretaries. Would not such an offering be a splendid exhibition of the spirit of this convention? What could be more fitting to have associated with this convention meeting in Massachusetts, the state of the Williams College haystack prayer-meeting, the state in which was formed the first missionary society of North America which stimulated missionary effort throughout the United States and Canada, what could be more appropriate in a convention of such a cosmopolitan character than to recognize, not sentimentally but practically, our sincere interest and sympathy for our brethren of the non-Christian world? What could be more in keeping with the spirit of the Jubilee Convention as we

remember the Scriptural significance of "Jubilee"—"Let the captives go free"? Think of the many millions of young men in the clutches and slavery of sin and habit in all those benighted lands. It comes to haunt me in the watches of the night; and if my life is spared I hope to start back within two or three months to Japan, Korea, China, Ceylon, and India, again to put my life alongside the lives of these young men who are fighting their losing battle. Let us all be associated in a forward movement that shall make this Boston Jubilee memorable. In view of the infinite need of men without Jesus Christ; in view of the infinite possibilities of lives related to Him as Saviour and Lord; in view of the awful need of the young men of the non-Christian world as it has been brought before us by the representatives of those regions to-night; in view of the impending crisis and the urgency of the situation on every hand; in view of the unexampled opportunity which confronts our associations and the conditions which favor a great onward movement; in view of God's great goodness to us during the past fifty years; in view of the encompassing cloud of witnesses, including our own McBurney who did so much to inaugurate and develop this work, who have "subdued kingdoms and wrought righteousness"; in view of the constraining memories of the cross of Christ and the love wherewith He has loved every man of us, let us deny ourselves, put on the Lord Jesus Christ, move out into a larger place and do the greater works.

THE INTERNATIONAL COMMITTEE FINANCES

J. G. CANNON

There is a business side to all the varied phases of the international work which gradually are being presented to you at this Jubilee meeting. The International Committee's affairs are conducted, as you have heard here, upon strictly business principles throughout, and in this respect it commends itself to the business men of this country. And at the outset of our meeting to-night, let us thank God for the consecrated wealth which in the past has been given to carry on this grand work, and for the men and women of this country who look upon wealth as His gift, and who help forward with their money this noble enterprise. Giving is largely a matter of education, and this education is fostered by careful study on the part of the giver concerning where his money will do the most good. For money given in this way is an investment for good, and the first question of an investor is whether the returns will be satisfactory. When we question the givers to this great work we find all well satisfied with the investment.

This work is receiving the commendation and the endorsement by their gifts of our most notable leaders in business and

finance. As the work progresses its needs increase. The association always builds—it never tears down; and where the International Committee plants its flag, it should always be followed by loyal financial supporters. The committee is planting its work in those states where state organizations are feeble and is building them up. But it labors under one great disadvantage; it stands sponsor for the entire work, both local and state, and yet it comes last in the point of contributions, for naturally contributions are made first for the local work, second for state work, and the International Committee generally receives what is left over after the demands of these objects are supplied.

During the last three years the expenses of the committee have nearly doubled. This is due to the enlargement of the work by taking on the Army and Navy Department, and by extending the Student, the Railway, the Educational, Religious Work and other departments. In fact, the general advance all along the line is responsible for the increased expenditure about which you have heard. The associations at large will not be satisfied unless the work of the International Committee is constantly increasing and extending, for this means increased help and benefit to the local work.

This international work about which we have heard so much this week, is the work of business men for young men, and as such is committed into the hands of business men; and I call upon you to-night to stand by it. The country has just passed through a series of the most prosperous years that have ever been known. Our gifts therefore to the International Committee should be in accordance with this prosperity. Let us make a noble offering towards the expenditures of this year as well as to the endowment fund which has reached such grand proportions.

Phillips Brooks, of sainted memory, once said: "Sad will be the day for any man when he becomes absolutely contented with the life he is living; with the thoughts he is thinking and the deeds that he is doing; when there is not forever beating at the doors of his soul some great desire to do more, to accomplish something larger, which he knows he was meant and made to accomplish because he is a child of God." God grant that the hearts of this great assemblage may be enlarged with the thought of this work and its needs, that the offering may be a magnificent one which you give towards the world-wide work you are intrusting at this time to your International Committee.

THE JUBILEE FUND, ITS IMPORTANCE, AND ITS RELATION TO THE FUTURE OF ASSO- CIATION WORK

WALTER C. DOUGLAS

The Grand Rapids convention authorized the raising of a Jubilee fund of a million dollars. A gentleman talking to me of this spoke of it as "a cool million." To me a million dollars is one of the warmest propositions of which I can think. If used as fuel and plunged into the flaming furnace of this great and enthusiastic organization it will yield more high power for civic and individual righteousness, for spread of truth, and for good of country than any single million of dollars spent in any other way that the wit of man can devise. It is an opportune time for us to take up this question of the endowment of our International Committee. As I said once in speaking of the happy location in point of time of this Jubilee Convention, it seemed to me as if the stars in their courses fought for the Young Men's Christian Associations, as if the very finger of God had marked upon a dial-plate of time the hour for this great gathering, which opens up the twentieth century for all Christian effort.

It is a happy time in another respect. We are in an era of what some of the papers call "hilarious giving." I am sorry to say that the hilarity has not struck Philadelphia, but we are witnessing as a nation the giving from private purses to public uses on a scale that staggers imagination itself. There never has been a time or a country where there was a finer sense of stewardship and of the obligations of wealth to society than to-day in North America.

While we have been listening to the achievements of the Young Men's Christian Association and to the story of its development, there has come to the minds of many as they look back over fifty years this thought: "Where was the formative hand that shaped all this work? Where was the center of inspiration which made itself felt all over a continent? There seems to have been somewhere a central, organizing, disciplining, inspiring force back of all this. Where was it?" I went through a great exposition once. I saw the machinery in many places. The belts were moving—power, power everywhere. I said to myself: "There must be somewhere a center, a source of power for all this." I traced it up to a great Corliss engine, unseen, almost unnoted, sending its power everywhere through the manifold diversities of operations of this great exposition. We could never have listened to this magnificent story and witnessed this dignified and worthy object lesson of the greatness

You have listened to the matchless stories of the college and the railroad work. Did you think how those bright pages of our history came to be written? The railroad work was a little effort in Cleveland. Was there somewhere in the nation a power ready to take up that single seed planted there and give it a continental growth and a continental harvest? The International Committee saw the opportunity, enlisted experts to study and spread the work, and to-day we have the Young Men's Christian Association incorporated as a part of the great railway systems of our continent and even interesting Europe. Old Europe—rich with the lessons and civilization of twenty centuries—in this one respect at least is asking our International Committee to teach it a lesson. We could not have done this except by means of an interstate agency, and the association has thus wrought out, not for itself, but for the church of Jesus Christ, a great object lesson of the power of Christ among a great industrial class of men, a lesson which it will take all of this twentieth century to elaborate and apply to other classes of working men.

Shall we stop here, or shall we give this committee power to employ expert agents and take up this question of the working masses of our cities? We have just touched the fringe of this field. It would be worth to the industrial interests of this country, many times the money involved to form one great and wholly unquestionable trust, and place, not a million, but millions of dollars at the service of this International Committee to study this question and to extend this work to other industrial classes. God has given us the opportunity if we will improve it. This convention in its international capacity faces these questions to-day, questions of opportunity and larger service for the new century.

And there is the student work. Has it occurred to you how that story came to be written? Those twenty or thirty colleges remained isolated fragments from 1858 to 1877, until the International Committee arranged for a conference of college delegates at Louisville, and summoned to their service a man from Princeton, a man famed for storming heights and beating down barriers; a man strong, fearless, with the bulldog tenacity and courage of our old Anglo-Saxon race—Luther D. Wishard, the first student secretary of the International Committee. I know the difficulties he had to face. He was followed by other men—by one man who fled from God in his youth as Jonah fled—he did not want to become a Christian because it would involve giving up his cherished ambition, and yet the call of God came as it came to Jonah. God had a message for him to deliver, not to any pent-up Nineveh but to this whole world of ours. God touched his heart and he went up and down this continent like a flame of fire, linking together the Christian students of North America into that great brother-

hood. And then he looked across the Atlantic and God gave him a vision. He crossed the Atlantic and went around this world and as a result we have to-day the completion of one of the grandest plans that has entered into the heart of man in this age to conceive—the World's Student Christian Federation. That man was John R. Mott, who is still the senior student secretary of the International Committee and the general secretary of the World's Student Christian Federation.

Whenever we have had the courage to meet a great opportunity, God has raised up the most important factor of all—the man we needed. One of the most valuable contributions to the cause of Christianity and to the extension of Christian truth that has been made in the last twenty-five years has been the contribution of the associations through their International Committee of this student brotherhood and its world-wide work.

And yet we have only begun it. Suppose we come to that committee to-day with our hands full, and strengthen them. Suppose instead of one Mott, or one Wishard, we could have many. Oh, the glory of the opportunity that God has given as He has never given any other organization of men to reach, touch and win for Him the cultured intellects that are to rule this earth! Shall we improve it, or shall we shrink back before the very greatness of the opportunity?

A few years ago missionaries of all denominations in the great Oriental centers met together and believed that they saw a need for Young Men's Christian Associations in the colleges and cities of Japan, China and India. Was there somewhere an instrumentality which they could use to meet this demand? Denominational mission boards could not do it. They applied to the International Committee. It was ready to meet this great opportunity as it had been to meet others, to serve the church abroad as it had served the church at home, and its foreign secretaries have gone out to unite the young men of these non-Christian countries in this great brotherhood of the Lord Jesus Christ.

There is not time to speak of other departments of our work; about the colored people—the problem of the nation, or the Indians—the wards of the nation.

I sincerely believe that God in the beneficence of His dealing with this organization has given unto us the opportunity to deal with the question of boys as we have dealt with the question of the students and the railroad men and the men of the army and navy. This is perhaps the greatest question before us. The boys' work done by other organizations is good, but in almost every case it is seriously defective, in my judgment, in that it persistently leaves out the spiritual nature and life of the boy. No work can be complete that deals with immortal souls, old or young, on any such basis as that. It is defective

of this work, had there not been somewhere just such a power as I have spoken of, and that power was the International Committee of the Young Men's Christian Associations of North America.

We cannot go over the full fifty years to speak of that committee's work, but only to a period of hardly more than three decades. Let us go back to a day when two names came into conjunction in the administration of this work. I am not versed in astrological lore, but in the olden times the astrologers watched the heavens at a birth, and when they saw two brilliant or mighty stars in conjunction, they were able to predict the future greatness and blessing of that life. There was a day when two such stars came together in our work—Cephas Brainerd, the chairman for twenty-five years, and Richard C. Morse, the general secretary for a yet longer period, of the International Committee. The heavens smiled that day, and the blue dome hung out its every light that night in one spontaneous illumination—that day of promise and augury for our work. Cephas Brainerd, able, masterful, aggressive, so far-seeing as to seem prophetic! Richard C. Morse, wise, sagacious, intellectual, invincible in patience, indomitable in energy, a diplomat among men as well as an ambassador for Jesus Christ!

We return Thee thanks, Most gracious Lord, for all Thy manifold benefits and loving kindnesses! We return Thee most especial thanks this Jubilee day for these men whom Thou has given to this work!

I can remember when the work of the association was chaos—without form—but, thank God, not altogether void, when there was no uniformity of basis and the associations assumed functions that had never been committed to it by the church; when it trespassed upon other fields and was an aggregation of varying and too often discordant methods. It was the steady, unrelaxing, formative pressure of the International Committee that brought out of that chaos the splendid uniformity of organization and power of to-day. That committee stood like a rock for the evangelical basis of our work, and for concentration upon the distinctive work for and by young men.

Only a few years ago we were shocked to discover the small number of Bible classes in our associations. To what do we owe the present condition of Bible study and to what do we owe that awakening, that reawakening of aggressive Christian work spreading so encouragingly among us? The International Committee took up the matter of Bible study, pressed it upon the conventions, and by visitation, correspondence and publications upon the workers, until to-day our associations are becoming all over the country what they ought to be—schools for the study of our greatest English classic, for the teaching of Holy Scripture.

In the work along physical lines we all know that the Inter-

national Committee has been the schoolmaster of North America.

One consideration in relation to this subject of endowment will peculiarly appeal to business men. At the Providence secretarial conference in 1892 a cry was raised about the subject of our educational work. The International Committee fully sympathized with that great utterance of Thomas Carlyle: "When I see a man whom God has given capacity for knowledge die ignorant, I call that a tragedy indeed," and they believed that the highest help we could extend to a man, next to spiritual help, was to give him a larger vision of life; to touch, quicken and stimulate that mind that God had given him, and lead him out into the greater capacities for usefulness, and into greater joys of being. You remember our educational work, how small it was when the International Committee began to employ an educational secretary, and brought to bear upon the associations at large, as only we can bring to bear upon them—through an international agency—the best results of our work in any one place or direction, through the International Secretary, George B. Hodge. You know how the educational work of the association sprang into new life, and how it improved in quality until we have to-day for working young men a related international system of education whose certificates have an international value and are recognized by more than one hundred universities and colleges. To-day, face to face with this question, I believe that God has given to the association a matchless opportunity to take hold of this question of the education of the masses of the working men in our American cities. Shall we improve it? We have an opportunity such as no other institution has. No state organization nor any local or isolated institutions can do it. A million dollars given in endowment for the extension of the educational work of the Young Men's Christian Association will stimulate more the education of the working industrial masses of our cities, and exercise over a wide area a greater influence upon their life in the future, than one million dollars spent in any other way that man can think of. I believe that we have here the possibility of a related, organized, international educational system—or national if you prefer—on the one side and on the other side of the lakes, and that God has given to us to-day a glimpse of this magnificent opportunity, and says to us: "Have you the courage to enter in and undertake this continental task, as you have undertaken other continental tasks in which I have crowned your work with blessing and success?" I am jealous for the church of Jesus Christ; I am jealous for the honor of our Lord Himself. If this work is to be done, and we believe it is to be done, will it not be best done in the name of the sympathetic heart and generous hand of the Christian church through this organization?

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also in that when a boy gets to be fifteen or sixteen he is graduated from his club. The Young Men's Christian Association affords just the connecting link here needed, and when the boy gets to be sixteen it graduates him into an organization which can carry him on to further development. It is for this Jubilee Convention to say whether we shall enter upon this work in a way proportionate to its importance. It will be well worth while to endow this committee not with one paltry million but with several. Our ideas must enlarge as we realize the greatness of this work. It would pay well to invest one million dollars for this one purpose alone that we might pursue our experiments in every American city and town, collect and compare results, and solve this question for church and state—the question of the boys of our cities and towns.

There was a peculiar crisis that came to this country in 1898. It has lent color and dramatic power to this convention. There came the call to war, and three hundred thousand young men were summoned from their homes to bivouac and battlefield. Was there anywhere in the nation a strong hand, a disciplined organization, that could accompany this call of the nation for young men to war, with a call for disciplined Christian workers to go with them and meet their needs in war? No one church board could do it. But the church and the nation had such an agency, and the first blast of war had not sounded before the International Committee had its arrangements made at Washington. Where the American soldier and sailor served, suffered or died, there were helpful ministrations of its nearly three hundred army secretaries. Shall that work go on? Shall we endow this committee and make it strong, until wherever the American soldier is, at army post, or wherever the American sailor is, on shipboard or at naval station, there shall be found this work? Until, as General Wheeler says, we shall present to the world in the American soldier and sailor the highest type of manhood in arms, as we do present, I dare to say, in our railroad men, the highest type of man in industrial service.

Some of you know how it has been borne in upon us for the last two years or more that God was organizing, disciplining and building up this mighty association which has linked itself to every great interest of society, and at last to the government itself, because He had some great part for it in the history and work of this twentieth century, greater perhaps than we had dared to dream of. Some have believed and preached with ceaseless propagandism from convention to convention that God intends this association to contribute mightily to the next thorough and widespread revival of religion in this country. There was silence for a space of time even in heaven. It was a silence of expectancy, of waiting, and then came the blast of

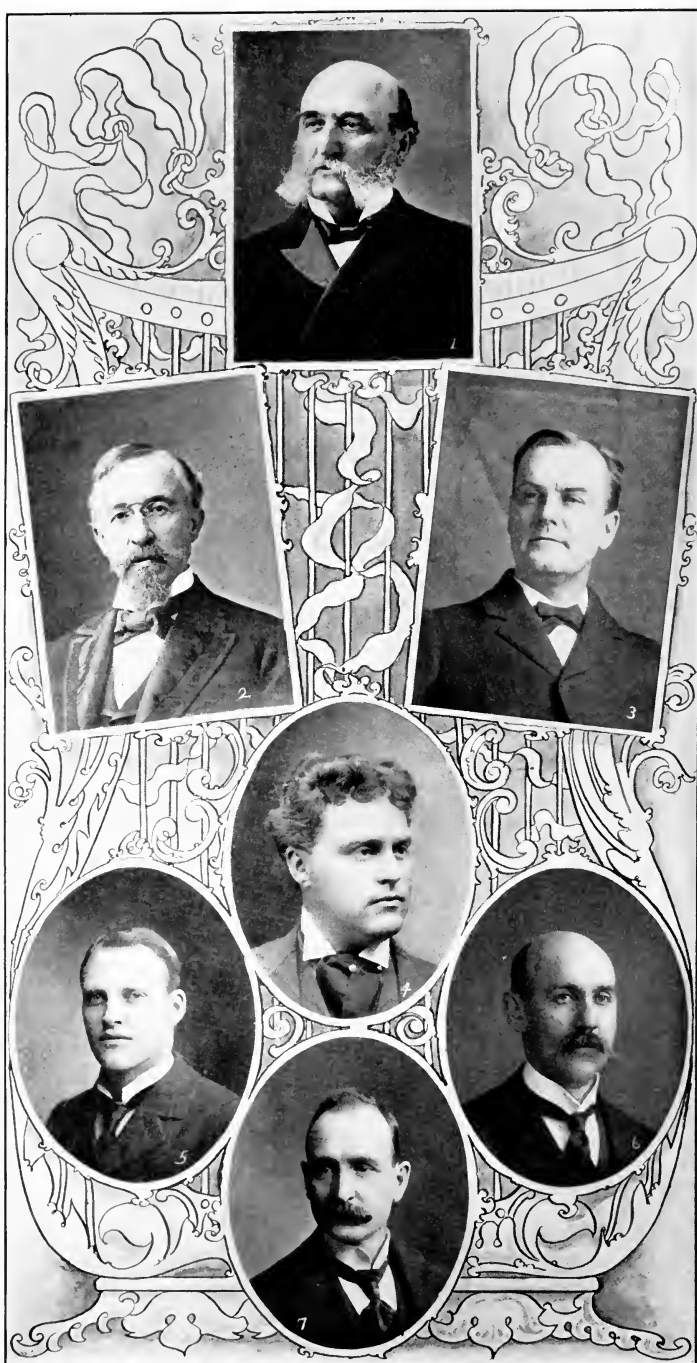
trumpet and all the pent-up energies of divine force were let loose. Have we not now come to such a period as this, and have we not been brought together to realize how strong we have been made in the providence of God and how He has meant that the first blast of this Jubilee trumpet should signal some mighty onward movement in our work.

Is there any one place where \$1,000,000 would let loose greater energies or higher powers, or operate in more varied directions, to tell upon the life of the country or upon the progress of Christianity than a \$1,000,000 endowment of the International Committee? A man gives \$1,000,000 to a single hospital. It is merciful. Another richly endows a home for the aged. It is beautiful. Another gives \$1,000,000 to libraries. It irradiates thousands of homes with intellectual joys. Another gives \$1,000,000 to a college which already has its millions. It is a noble use to make of money to educate successive leaders of thought and action. But is any single million of all these so invested comparable to what \$1,000,000 would be in the hands of the International Committee to send its leaders over this North American continent, to reach every college, to go over the railroads lines, to mold and uplift the young men and boys of all our towns and to put its missionary secretaries in the great college centers and strategic cities of Japan, China, and other mission countries?

There was one moment on Thursday at that service at the Old South Church, when I had a brief period of oblivion. A moment my attention wandered, and as I sat there this 1901 Jubilee audience vanished from my sight, and its voices sank to silence. There came to me a strange experience. Two great Americans of a day that has gone arose from their graves and told to me their visions: the one a vision of a coming country, the other a vision of a coming kingdom; the one a vision of a patriot seer, the other a vision of a prophet of God. Early in the century Henry Clay came from Lexington, Ky., on his way to Washington, and, traveling by coach, reached the summit of the Allegheny mountains. On that great dividing ridge between the older East and the West that was to be, he and the men with him alighted and stood for a moment in the old post-road. Presently the men who were watching Mr. Clay saw a strange rapt expression steal over his face. They saw that he either heard something or saw something that they did not. One of them said to him: "Mr. Clay, what is it? What do you hear?" "I hear," said he, "the tramp of unborn millions of men marching westward." How gloriously that dream of empire has been fulfilled we all know. When thirty-two young men met to organize the Young Men's Christian Association in Boston the city little knew the significance of that meeting. This country took no note of it.

It was nothing but a grain of mustard seed dropped into the great need of a growing nation. That is all. But it had the potency of the mustard seed and there was one man present that day, a clergyman, the elder Dr. Lyman Beecher, that great progenitor of a mighty brood of intellects and hearts. It seemed that day, when other men saw so little, that God touched his eyes as of an older prophet until he saw the mountains full of the chariots of the Lord. At the close of his address he said: "Look, See! the Eastern sky is reddening with the dawn of the milliennial glory!" I think, brethren, if those two great Americans were here with us to-day, and could look out upon this work and its opportunities, upon the nations it represents and what it means to state as well as to church, that love of country would blend with love of God, and with one common triumph they would say: "Look! See! the eastern sky is reddening with the dawn of the millenial glory!"





(1) I. D. Sankey (2) G. C. Stebbins (3) C. B. Willis (4) P. J. Gilbert
 (5) P. H. Metcalf (6) C. M. Keeler (7) E. W. Peck
 THE CONVENTION SINGERS

THE BUSINESS SESSIONS OF THE CONVENTION

Tuesday Morning

The convention was called to order in Mechanics Hall, Boston, Tuesday, June 11, 1901, at eleven o'clock, A. M., by Edwin L. Shuey of Dayton, Ohio, president of the last convention, that held at Grand Rapids, Mich., in 1899.

A temporary business committee was appointed by the chair, consisting of James D. Husted, Canon City, Col.; W. W. Vicar, Norfolk, Va.; H. T. Ludlow, New York.

A. G. Knebel of Asheville, N. C., was elected temporary secretary.

The following resolution offered by F. L. Starrett of Rochester, N. Y., was adopted unanimously:—

That all active members of Canadian and American associations present, not regularly accredited as delegates to this convention, all visiting members of foreign associations, and all ministers of evangelical churches in attendance upon the convention, be admitted to seats as corresponding members.

After a few minutes' intermission, a committee on permanent organization, consisting of one delegate from each state, province and territory, was nominated by the respective delegations represented at the convention as follows:—

Manitoba, M. S. Festing
Ontario, W. W. Chowan
Nova Scotia, C. H. Bryant
New Brunswick, J. E. Irvine
Prince Edward Island, A. W. Robb
Quebec, D. A. Budge
Hawaii, Henry Waterhouse
Arkansas, R. E. Wait
Alabama, G. Frank Warner
California, D. Edward Collins
Connecticut, Charles A. Jewell
Colorado, William E. Sweet
Dist. Columbia, G. W. F. Swartzell
Delaware, Herbert N. Fell
Georgia, H. M. Johnson
Illinois, W. H. Holcomb
Indiana, George T. Howser
Iowa, J. W. Neasham
Idaho, A. K. Hicks
Kentucky, John L. Wheat
Kansas, T. E. Prout
Louisiana, J. P. Jackson
Maine, J. G. Blake

Maryland, J. Harvey Creighton
Massachusetts, F. O. Winslow
Michigan, R. E. Clark
Minnesota, W. J. Dean
Missouri, George T. Coxhead
Mississippi, D. G. McLauren
Nebraska, W. J. Hill
New Jersey, F. W. Langstroth
New York, John B. Squire
New Hampshire, W. F. Hoehn
North Carolina, O. B. Van Horn
Ohio, G. N. Bierce
Oregon, H. W. Stone
Pennsylvania, W. C. Douglas
South Carolina, W. C. Lowe
Rhode Island, C. F. Coykendale
Tennessee, J. Fred. Ferger
Texas, J. B. Palmer
Virginia, H. M. McIlhany
Vermont, Cameron Beck
West Virginia, J. C. Lynch
Washington, A. S. Allen
Wisconsin, A. E. Mielenz

Tuesday Evening

At the meeting in Mechanics Hall at 7.30 P. M., William E. Dodge of New York presided.

The committee on permanent organization through its chairman presented the following report, which was unanimously accepted:—

To the International Jubilee Convention of the Young Men's Christian Associations of North America:

Gentlemen—Your committee beg to nominate the following persons as the permanent officers of the convention:—

President, William E. Dodge, New York	Vice-presidents: S. Walter Woodward, Washington, D. C.
Honorary President, Howard Williams, London, Eng.	J. Thorburn Ross, Portland, Ore. J. C. Gass, Shuebenacadie, N. S.
Vice-presidents: C. T. Williams, Montreal, Que. James Stokes, New York	James Edward Hardy, Louisville, Ky. Henry Waterhouse, Hawaii, T. H.
E. H. Thornton, Atlanta, Ga. Selden P. Spencer, St. Louis, Mo. Cyrus H. McCormick, Chicago, Ill.	Secretary, C. C. Michener, Chicago, Ill.
H. M. Moore, Boston, Mass. Dean W. S. Pattee, Minneapolis, Minn.	Assistant Secretaries: A. G. Knebel, Asheville, N. C. H. W. Stone, Portland, Ore.

Respectfully submitted,

D. A. BUDGE, Chairman,
GEORGE T. COXHEAD, Secretary.

Wednesday Morning

The following permanent committees were announced by the secretary as having been appointed:—

COMMITTEE ON RESOLUTIONS

J. E. Irvine, Chairman, St. John, N. B.	S. D. Moody, New Orleans, La.
Edwin F. See, Brooklyn, N. Y.	D. Edward Collins, Oakland, Cal.
Robert E. Wait, Little Rock, Ark.	John M. Allen, Knoxville, Tenn.
	W. H. Gibbons, Coatesville, Penn.

COMMITTEE ON ASSOCIATIONS

Selden P. Spencer, Chairman, St. Louis, Mo.	Henry M. Moore, Boston, Mass.
Herbert B. Ames, Montreal, Que.	Francis A. White, Baltimore, Md.
Cephas Brainerd, New York	Cyrus H. McCormick, Chicago, Ill.
	E. P. Platt, Poughkeepsie, N. Y.

COMMITTEE ON BUSINESS

E. L. Shuey, Chairman, Dayton, O.	M. H. Ritchey, Halifax, N. S.
Jas. D. Husted, Canon City, Col.	Walter N. Carroll, Minneapolis, Minn.
David Carlisle, Passaic, N. J.	J. B. Early, Fort Dodge, Ia.
Fred L. Willis, Omaha, Neb.	

COMMITTEE ON INTERNATIONAL COMMITTEE'S REPORT

Edward W. Frost, Chairman, Milwaukee, Wis.	Noah C. Rogers, New York
J. J. Gartshore, Toronto, Ont.	Franklin W. Ganse, Chicago, Ill.
Robert M. Smith, Richmond, Va.	W. K. Jennings, Pittsburg, Pa.
	F. K. Sanders, New Haven, Ct.

COMMITTEE ON DEVOTIONAL MEETINGS

D. W. Waldron, Chairman, Boston, Mass.	Fred. A. White, Chicago, Ill.
H. E. Rosevear, Louisville, Ky.	E. C. Leonard, Albany, N. Y.
H. O. Williams, Richmond, Va.	R. M. Armstrong, Boston, Mass.
	Judson B. Palmer, Galveston, Tex.

C. C. Michener finding it impossible to serve as secretary of the convention, the committee on permanent organization substituted the name of Bruno Hobbs, of Cripple Creek, Col., as secretary of the convention, and he was duly elected to that office.

The report of the International Committee was then submitted by Dr. L. C. Warner, chairman of the International Committee, as follows:—

THE BIENNIAL REPORT OF THE INTERNATIONAL COMMITTEE OF YOUNG MEN'S CHRISTIAN ASSOCIATIONS

The International Committee presents the following as its twenty-fourth report, its first eleven reports (1867-1877) having been presented to annual and the remainder (1879-1899) to biennial conventions.

In preparing the present report the committee for the sake of brevity has omitted the summary, given in its previous reports, of the work of all the secretaries and departments with other details. All these will be found in the report of the general secretary, which is therefore bound in pamphlet form with this report for circulation in the convention.

This report and the biennial reports of the secretaries and corresponding members of the committee, together with the Year-books of 1900 and 1901, give a summary statement of the work of the committee and the condition of the associations since the Grand Rapids convention in 1899.

THE PRESENT ASSOCIATION SITUATION

The following summary shows, so far as figures can show, the present situation as compared with that of two years ago.

NUMBER AND MEMBERSHIP		1901	1899
1,404	(1,341)		
associations have sent in reports; 1,476			
(1,429) are in existence			
1,354	(1,233)	268,477	(228,568)
of these report an aggregate membership of			
1,274	(1,184)	123,887	(108,532)
report an active membership of.....			
1,212	(1,054)	38,902	(34,079)
report the number of members serving on			
committees			

FINANCIAL

391	(344)	associations own buildings valued at.....	\$21,445,415	(\$19,847,930)
101	(92)	own other real estate valued at.....	1,287,985	(1,270,550)
Total property in buildings and other real estate.....			\$22,733,400	(\$21,118,480)
Deduct debt.....			4,447,275	(4,755,165)
Net property in buildings and other real estate.....			\$18,286,125	(\$16,363,315)
79	(77)	report building funds paid in, amounting to.....	490,225	(278,970)
12	(12)	report library funds paid in, amounting to..	123,990	(127,855)
6	(7)	report educational funds paid in, amounting to.....	79,420	(100,700)
54	(41)	report other endowment funds paid in, amounting to.....	725,725	(676,630)
4	(3)	report special funds paid in, amounting to..	95,415	(37,415)
868	(836)	report furniture valued at.....	1,412,980	(1,379,150)
678	(652)	report libraries of 50 or more volumes, valued at.....	460,475	(441,045)
International Committee, permanent fund			16,747	(11,192)
Sidney Dillon Fund (in trust for Union Pacific railroad associations).....			25,000	(25,000)
Total net property.....			\$21,716,102	(\$19,341,272)
114	(91)	report building funds pledged.....	1,780,995	(761,550)
6	(3)	report endowment funds pledged.....	73,755	(3,500)
2	(1)	report library funds pledged.....	12,500	(2,000)
1,081	(959)	report cash paid out for current expenses..	2,930,899	(2,453,778)
27	(31)	state and provincial conventions were held in 1900 (1899), at which annual expenses for state and provincial work were reported, amounting to.....	128,114	(133,310)
The International Committee reports expenses for home work for 1900 (1899), including \$36,298 (\$30,946) for expenses of Army and Navy work.....			136,839	(163,733)
The International Committee reports expenses for foreign work for 1900 (1899).....			39,076	(28,872)

GENERAL SECRETARIES

1,522	(1,275)	men are at work as general secretaries and other paid officers of local associations and of state and international committees, and 87 (44) other such positions are temporarily vacant
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PHYSICAL, INTELLECTUAL, AND SOCIAL

556	(524)	report attention to physical training; 507 (478) through gymnasiums, and 357 (324) through athletic games, sports, and outings
427	(376)	report 80,433 (57,814) different men using physical means
623	(567)	report a total average daily attendance at rooms of.....
775	(767)	report reading rooms
682	(656)	report libraries of 50 or more volumes, containing volumes to the number of.....
232	(244)	report 418,605 (332,420) volumes drawn
178	(162)	report literary societies, with a total average attendance of.....
636	(605)	report 4,047 (3,801) lectures and entertainments
1,016	(909)	report 5,770 (4,902) sociables
330	(324)	report 2,060 (1,831) educational classes, with 26,906 (24,085) different students enrolled

RELIGIOUS

Meetings for young men exclusively

842		report 42,505 Bible and training class sessions, with a total attendance of.....	498,277*
1,128	(1,047)	report 59,856 (58,197) young men's meetings, with a total attendance of.....	2,720,221
370	(281)	in educational institutions report 3,105 (1,996) foreign missionary meetings, with a total attendance of.....	99,631

Observance of the days of prayer

722	(691)	observed the week of prayer for young men in November, 1900 (1898)
369	(320)	student associations observed the day of prayer for students, 1901 (1899)

* A change in the report forms makes a comparison impossible in this item

MISCELLANEOUS

- 387** (338) report **13,180** (13,365) situations secured
507 (486) have women's auxiliaries or committees

DEPARTMENTS

- 155** (133) railroad departments and associations report; **161** (137) are in existence
149 (135) of these employ **224** (168) general secretaries and assistants
117 (97) railroad departments report **19,432** (12,718) visits to sick and injured
133 (105) " " **592,666** (369,820) baths taken
81 (56) " " rest rooms used **454,862** (248,143) times
35 (32) " " lunch rooms used **1,226,010** (745,727) times
20 (18) " " temporary hospitals used **835** (820) times
76 (70) " " **123,705** (87,390) volumes drawn from their libraries
535 (504) student associations report; **577** (542) are in existence, exclusive of the Indian and colored men's departments
38 (27) student associations employ **38** (27) general secretaries
80 (61) colored men's associations report; **63** (46) of which are located in schools and colleges; **86** (65) are in existence
10 (5) colored associations employ **10** (5) general secretaries
43 (44) Indian associations are in existence; **8** (8) are in Indian schools
401 (296) associations report definite work for boys

PROGRESS OF ASSOCIATION WORK

In the greater cities of the continent, where the American Young Men's Christian Associations originated, they have grown steadily in strength and usefulness during their first half century. This development has been in many directions, among clerks and mechanics, among students and railroad men, in the army and navy, among young men of the colored race, and among other classes; also in the physical, educational and religious departments of the individual associations. A varied growth and specialization have steadily increased the strength and efficiency of the original city associations, until in this Jubilee year we find here in their best estate the varied results of specialization in the student, railroad, army and navy departments, and in the physical, educational, religious and boys' work.

As in the ancient empire all roads led to Rome, so all development and specialization in the association movement have tended to strengthen the associations in the greater cities, and here to-day the association is more fully anchored in the confidence of the community and the churches than at any previous time. It is certainly very significant and desirable that the home and citadel of our work for young men should be in the dense metropolitan centers of our civilization, for here also the forces of evil concentrate their efforts for the ruin of young men.

In strong contrast with this city association growth we discover an apparently opposite tendency to decline and loss in some of the smaller cities of five thousand population and less, and in the country neighborhoods generally. In the smaller communities associations have from the beginning shown a tendency to decay and revival. Not less than one hundred associations are organized each year and a somewhat larger number go out of existence, so that during the past five years associations in our small towns have shown a net loss of about two hundred.

In counteraction of this tendency to decline, two growing forces are actively at work. Several state committees have established experimental organizations in villages and country places under other titles, such as "sections" or "bands." The names of these organizations do not appear upon the roll of the associations; but they are practically accomplishing, in many of the towns and smaller cities not included in our roll, as much as did many of the so-called associations which have died. When these organizations have secured a more uniform name and method of work it is expected that they will appear in our tabulated

reports. County organizations have also been formed in several states, under international and state leadership, and are slowly assuming a definite, permanent form, promoting and perpetuating work for young men in villages and rural districts in a very encouraging way.

STATE ORGANIZATIONS

But the principal reason for encouragement in this difficult part of the field is found in the fact that where the stronger state organizations exist, there the association movement in the smaller towns grows and flourishes as well as that in the cities. Where the state organization for any reason has been temporarily crippled, the work, especially in the smaller towns, experiences serious decline. The encouraging growth of the state organizations is, however, a strong factor tending to develop all parts of the American association movement.

The committee, especially in its field department, has given vigilant attention as heretofore to the development of the state organizations. Upon the increase of the resources of state supervision must depend in the future, as in the past, very much of the substantial growth and strength of the association movement.

THE AGENCIES OF SUPERVISION

Equally significant with the growth of the city and other local associations during the half century has been the steady corresponding growth in extent and efficiency of the American agencies of supervision—the international since 1854, the state and provincial since 1866, and the metropolitan since 1887. In expenditure of men and money these agencies have kept steady pace with the growth of the entire work, thus showing beyond controversy that they are integral parts of the life and efficiency of the association brotherhood on this continent. A close study of their development shows that the association work has prospered only along the lines of supervision by these agencies, and that the resources in men and money expended for their support must keep pace with the expenditure for the local work if this work is to maintain its steady growth.

The committee in its relation to the state and provincial organizations will continue to act in the spirit of the resolutions adopted by the Grand Rapids convention. These resolutions, suggested in the committee's report of two years ago, were designed more clearly to define the local association as the unit of our association brotherhood, the direct and equal relations of both state and international committees to the local association, and the duty of such cooperation as shall prevent duplication in the supervision of the work. They were intended to give expression to the established usages of the international and state organizations, and it was hoped that they were sufficiently clear and full to preclude any misunderstanding.

Considerable discussion of this subject has taken place. A committee of seven was appointed by the Grand Rapids convention to report on the relationship of the supervisory agencies. From its report the convention will expect to receive any further suggestion on this subject that may be desirable.

ARMY AND NAVY WORK

As directed by the convention two years ago, the army and navy work has been developed into a permanent department, operating in Cuba, Porto Rico, and the Philippine Islands, and establishing army branches at points on this continent now permanently occupied by soldiers. Twenty such branches have been established, eight of which are under

the care of the city associations in their immediate vicinity. In most instances the army branch occupies rooms on government property assigned for its use. On Governor's Island, in New York harbor, a building has been erected for the army work of the New York City association, through the beneficence of Mr. William E. Dodge. Another friend has offered to erect a building at Fort Hancock, Sandy Hook, N. J., and a third will give a building at Fort Monroe, Va.

The most notable event in the navy work is the gift of \$413,000 for a naval branch building in Brooklyn, near the Navy Yard, by that generous benefactress of our work, Miss Helen Miller Gould. Ground was broken last fall, and it is expected that the building will be completed and occupied by the close of the present year.

We sincerely hope that these army and navy buildings may prove a stimulating precedent for the speedy erection of many similar structures for the soldiers and sailors both in the Dominion and in the United States.

The title of the Brooklyn naval branch building, in compliance with the deed of gift from the donor, is held by the International Committee. The acceptance of this gift by the committee involved such responsibility that after careful consultation with the metropolitan associations of Greater New York, and with their hearty concurrence, it was decided that, for the present, the work of this naval branch should be administered by a committee of management appointed directly by the International Committee and made up in part from its own membership.

RAILROAD WORK

The unprecedented progress in the railroad department calls for special reference in this report, though it is fully recorded by the railroad secretaries.

This department alone has furnished over fifty per cent of the growth during the past two years in the total number of associations of all kinds in North America, and over twenty-four per cent of the total increase in membership.

The steady absorption of the smaller lines of railroad into interstate systems and the marked advantage of dealing with officials concerning the entire system have increasingly thrown upon the International Committee the chief burden of dealing with these systems concerning association work, and railroad officials have, during the past two years, evinced a growing disposition and willingness to encourage the development of work on the system plan.

Of the twenty-eight new buildings that have been erected for the railroad department during this period, eighteen have been secured as a direct result of the initiative of your committee, all but two of the eighteen being connected with the system plan of organization and development.

RELIGIOUS WORK

Special attention is called to the religious work as reported in the Year-book. No part of the work intrusted to the committee during the past two years has met with more hearty approval from the associations visited. In connection with the extension of the Bible work it has been wisely suggested that the last Sunday of September be observed throughout the associations as Bible Study Rally Day, and your committee would recommend that such an observance of this day be authorized by this convention. It would place, at the opening of each working season, just emphasis upon the religious work and upon its preeminent importance. Such importance has been assigned to it from the beginning by the American associations. The open secret of their success in every phase of their work during these fifty years

has been fidelity to the primary aim of all their effort—the extension of the kingdom of Christ among young men. The past fiftieth year is memorable beyond its predecessors for the conversion of young men in the cities, on the railroads, among the students, and elsewhere. And our chief occasion for devout thanksgiving to God at this Jubilee is not in the multitude of our organizations, the capacity of our buildings and the efficiency of our equipment, but in that divine guidance which He has given the North American associations in all their work, and by which He has kept them faithful from decade to decade to their supreme aim, granting graciously unto them spiritual power to leaven all departments of their work with an ever-growing spiritual influence.

THE WORK IN FOREIGN LANDS

The work of the committee's secretaries on the foreign field received a decided impulse from the action and contributions of the Grand Rapids convention, and during the last two years the force of foreign secretaries has been increased from eleven to twenty, the new men going to Japan, China, India and South America.

There has been a marked growth of missionary interest in the home associations. Upon the foreign field general and student associations now number over three hundred, and their internal development in membership, in religious work and in all other departments compares favorably with developments upon the American home field.

The senior student secretary, Mr. Mott, continues his relation to the World's Student Christian Federation as its general secretary, and maintains a close relation to between fifty and sixty national and international student secretaries throughout the world.

THE JUBILEE COMMEMORATION

Immediately after the Grand Rapids convention the committee began preparation for the Jubilee celebration, and these preparations have taxed the resources and strength of the international force and of the Boston association during the past two years. The program was outlined by the committee as early as the summer of 1899. The sympathy of association leaders in all parts of the country has been active and intelligent. Great interest in the meeting has been manifested not only throughout the American brotherhood but among associations abroad, and special effort has been put forth to make it practicable for some of the leaders of our work for young men in other lands to be present at this convention. During the summer of 1900 friends in these lands were visited and enlisted. The committee and the entire brotherhood are deeply indebted to Mr. James Stokes for his generous cooperation in this visitation and in making possible the welcome presence of officers and workers in the associations of other lands who are devoting their lives to this work for young men.

The Boston association and its friends have been untiring in their efforts as hosts of the convention. Their task has been difficult far beyond that of any of their predecessors and has been performed with an efficiency and success which will carry untold blessing through this convention to our work for young men throughout the world.

Special cooperation has been given by the committee to the Montreal association in arranging for its Jubilee celebration. It was fitting, on account of the priority of the Montreal organization, that its Jubilee commemoration should precede the meeting of this convention. Members of your committee and many representatives of associations throughout the continent have responded favorably to invitations to be present at the Montreal celebration.

As part of its preparations in commemoration of the Jubilee the committee has solicited material for a Jubilee Book to contain historical sketches of the work of the Young Men's Christian Associations in all lands. Satisfactory responses have been received, and the contents of this proposed volume will be combined with the report of the convention.

The committee calls special attention to the exhibit prepared at the cost of much time and effort and setting forth the historical development and present dimensions of the work of the associations. For the extent and completeness of this exhibit the convention is largely indebted to the indefatigable labors of the committee's educational secretary, George B. Hodge.

FINANCIAL STATEMENT

The Grand Rapids convention adopted a resolution stating that the work of the committee "demands at least \$135,000 annually"—"and so much more as may be called for by the extension of the work along the lines already authorized." The expense of the home work for 1899 was \$129,620.41 and for 1900 \$136,761.15. It will thus be seen that the total expense for the two years has been well within the limits recommended, though to accomplish this result it has been necessary to decline many calls, favorable response to which would have yielded great benefit to our work for young men.

The army and navy work for 1900 was carried on at an expense of \$36,298.64 and its budget for the present year is slightly larger than this amount. The expense was largely covered by contributions for this specific work.

The total budget for the home department for the year 1901 calls for something over \$160,000. This increase has been made necessary by the extraordinary expense connected with the Jubilee convention and by additions to our secretarial force, particularly in the new departments of the religious and the boys' work. Up to the first of June the total expenses have been \$73,497.61, while the receipts have been \$58,186.77. The amount of pledges received for the balance of the year is \$21,700. This leaves \$80,000 still to be obtained to meet the expenses of 1901. Much of this must come from new friends yet to be enlisted.

The efficiency of every department of the work could be greatly increased if additional funds were available. The growth of the field, student, railroad and other work is limited only by the ability of our secretaries properly to supervise it. The point was reached some years ago where, instead of our seeking new fields, applications for extension sought us. One or more additions to the secretarial force are needed in almost every department.

THE SUPPORT OF THE INTERNATIONAL WORK

The largest portion of the support of the International Committee's work continues to come from individual givers. The number of these has steadily increased from three thousand seven hundred and fifty-three in 1899 to four thousand six hundred and fourteen in 1900. These friends are widely scattered throughout the continent, and are interested in the extension and usefulness of this work for young men of all classes. The associations for whose extension the international work exists contribute less than one-eighth of the total annual expenditure. An analysis of the receipts of 1900 shows that the receipts from associations were \$16,433.41, while the balance of \$120,405.84 was made up from over four thousand five hundred individuals. Of this amount \$82,865.48 came from two hundred and four individuals in amounts varying from \$100 to \$8,000 each. If the support of the

committee is to continue in the future along these same lines, it is of first importance that it should have increased opportunity of widening its constituency throughout the country. Since the last convention the committee has held its anniversary meetings in New York City in November of each year. Both these meetings were largely attended and very successful in bringing the needs and importance of our work before friends both old and new. Excellent conferences in the interests of the committee's work have also been held in Chicago, Detroit, Minneapolis, St. Paul and Atlanta. At all these meetings many prominent men were present, and a deeper interest was created in work for young men. The interests of such work would be greatly promoted if several similar gatherings were held each year in different parts of the country, as their effect is to strengthen the local associations as well as state and international supervision.

The following is a summary of the treasurer's statements for 1899 and 1900:

STATEMENT OF THE TREASURER FOR 1899

RECEIPTS		EXPENDITURES	
Balance from 1898.....	\$ 284 77	General administration, including the general and office secretaries and the administration of the business and publication departments.....	\$17,335 10
Subscriptions—		Field work.....	15,256 10
Student work, from associations.....	1,315 25	Railroad work.....	14,799 92
Student work, from individuals.....	10,389 95	Student work.....	16,512 20
Army and Navy work, from associations.....	3,672 43	Army and Navy work in Cuba, Porto Rico, Philippines and the United States.....	31,961 24
Army and Navy work, from individuals.....	22,789 77	Work for colored young men.....	3,907 83
Other branches of work, from associations.....	2,834 83	Work for Indian young men.....	1,029 16
Other branches of work, from individuals.....	85,431 77	Physical.....	3,797 65
Week of prayer collections.....	2,497 76	Educational work.....	3,663 99
Interest on invested funds—		Securing general secretaries.....	2,900 00
Permanent fund, (\$1,572.42).....	\$ 69 81	Thirty-third international convention.....	2,735 73
Bequest W. E. Dodge (\$5,000).....	250 00	Office rent.....	2,213 71
Bequest J. N. Harris (\$2,000).....	150 00	Postage and expressage.....	4,538 80
Bequest Mrs. C. L. Colby (\$2,000).....	101 64	Printing and stationery.....	5,207 02
Bequest H. C. Blum (\$174.23).....	5 19	Office expenses and equipment.....	3,771 96
Gift, J. Bowron (\$1,000).....	15 00		
	591 64	Balance to 1900.....	\$129,620 41
Profit on publications.....	17 76		205 52
	\$129,825 93		\$129,825 93

PUBLICATION ACCOUNT

RECEIPTS		EXPENDITURES	
Year Book.....	\$ 1,321 43	Year Book.....	\$ 867 52
Hand Book.....	115 64	Hand Book.....	
Record books and blanks.....	1,008 63	Record books and blanks.....	749 56
Student work publications.....	10,002 82	Student work publications.....	7,647 32
Physical department publications.....	1,219 83	Physical department publications.....	692 02
Educational publications.....	1,400 64	Educational publications.....	660 21
Miscellaneous publications.....	8,216 62	Miscellaneous publications.....	8,296 82
		Office expenses.....	4,354 40
		Balance, net profit on publications.....	\$23,267 85
			17 76
	\$23,285 61		\$23,285 61

STATEMENT OF THE TREASURER FOR 1900

RECEIPTS		EXPENDITURES	
Balance from 1899.....	\$ 205 52	General administration, including the general and office secretaries and the administration of the business department and partial administration of the publication department.....	\$17,858 50
Subscriptions—		Field work.....	16,086 67
Student work, from associations.....	1,179 43	Railroad work.....	17,389 96
Student work, from individuals.....	7,822 53	Student work.....	14,448 13
Army and Navy work, from associations.....	8,330 32	Army and Navy work, in Cuba, Porto Rico, Philippines and the United States.....	36,398 64
Army and Navy work, from individuals.....	19,702 30	Work for colored young men.....	3,974 27
Other branches of work, from associations.....	7,345 97	Work for Indian young men.....	910 37
Other branches of work, from individuals.....	89,008 50	Physical work.....	3,607 76
Week of prayer collections...	2,577 69	Educational work.....	4,982 57
Interest on invested funds—		Boys' work.....	635 29
Permanent fund, (\$1,572.42).....	\$ 63 23	Securing general secretaries..	2,600 00
Bequest W. E. Dodge (\$5,000).....	225 00	Jubilee convention.....	2,541 25
Bequest J. N. Harris (\$2,000).....	100 00	Office rent.....	2,634 66
Bequest C. L. Colby (\$5,000).....	150 00	Postage and expressage.....	4,217 96
Bequest Mrs. C. L. Colby (\$2,000).....	60 00	Printing and stationery.....	5,322 89
Bequest H. C. Blum (\$174.23).....	8 77	Office expenses.....	3,272 23
Gift, J. Bowron (\$1,000).....	60 00		
	667 00	Balance to 1901.....	\$136,761 15
	\$136,839 26		78 11
			\$136,839 26

PUBLICATION ACCOUNT

RECEIPTS		EXPENDITURES	
Year Book.....	\$ 2,126 37	Year Book.....	\$ 1,762 40
Hand Book.....	125 92	Hand Book.....	925 50
Record books and blanks.....	947 86	Record books and blanks.....	1,194 47
Railroad work publications.....	1,491 93	Railroad work publications.....	7,695 35
Student work publications.....	12,625 05	Student work publications.....	923 34
Physical work publications.....	1,341 61	Physical work publications.....	425 00
Educational work publications.....	622 36	Educational work publications.....	8,747 46
Miscellaneous publications.....	11,485 90	Miscellaneous publications.....	1,116 47
Foreign work publications.....	1,170 57	Foreign work publications.....	9,147 68
	\$31,937 57	Partial expense of administration.....	\$31,937 57

The following statements show the receipts and expenditures during the same period for work in foreign lands:

RECEIPTS, 1899		EXPENDITURES, 1899	
Balance from 1898.....	\$ 214 84	For work in Japan, India, Brazil, China, Ceylon, and for administration expenses....	\$33,029 97
For work in Japan, India, Brazil, China, Ceylon, and for administration expenses....	33,005 84	Balance to 1900.....	190 71
	\$33,220 68		\$33,220 68
RECEIPTS, 1900		EXPENDITURES, 1900	
Balance from 1899.....	\$ 190 71	For work in Japan, India, Brazil, China, Ceylon, and for administration expenses....	\$39,076 40
For work in Japan, India, Brazil, China, Ceylon, and for administration expenses....	39,130 99	Balance to 1901.....	245 30
	\$39,321 70		\$39,321 70

THE JUBILEE FUND

The pressing need of additional support has stimulated the friends of the associations to seek for a partial endowment of the international work. This movement has been approved by every convention since 1893, and at the last convention a Jubilee fund of one million dollars was authorized. We are glad to report that the endeavor to secure this fund has met with hearty response from several friends of the work, and a little more than half the amount has been already subscribed, conditioned for the most part upon the total amount being raised during this Jubilee year. It is therefore vital to the success of the effort that the balance needed should be subscribed before January 1, 1902.

This fund will give to the work of supervision almost the same percentage of endowment that our entire local association work is now receiving from its buildings and permanent funds. The total annual outlay for current expenses by the associations of the continent is about three million dollars, while the buildings and invested funds furnish a partial endowment of twenty-two million dollars. This yields about one-third of the total annual expense of the local work, while the yield to the international work of a million dollar endowment would amount to about one-fourth of the expense of its home work as now carried on, and without taking account of that enlargement in the immediate future which is so urgently called for. One result of the partial endowment which the local associations have received has been to stimulate and multiply the annual contributions to current expenses. A similar most desirable result it is believed will follow success in securing a corresponding partial endowment of this work of association supervision. This is the desire and purpose both of the committee and of the friends who have already offered half of the suggested fund.

REORGANIZATION OF SUBCOMMITTEES

The steady expansion of the international work has necessitated a reorganization of the subcommittees through which the various departments are administered. The division of the work into two general departments—the home and foreign—has been continued, the foreign department being as heretofore under a special subcommittee with a separate treasury. The home department has been distributed for the purposes of thorough administration into fourteen subdivisions; three dealing with the central office and its administration, namely, office and publication, business and finance, and the periodical *Association Men*; six dealing with separate groups of associations, namely, the field, railroad, student, army and navy, colored and Indian; and five dealing with special forms of association activity common to nearly all the groups of associations, namely, the religious, educational, physical, secretarial and boys' work. In this organization two new committees have been added, one on special religious work, and another on boys' work, while the colored work has been placed under a separate committee. These fourteen departments (with the exception of the Indian, which for the present is connected with the field department), are each under the care of a separate subcommittee, which meets with the secretaries of its departments and is responsible for the immediate direction and oversight of its work. In this way the committee is kept in close touch with every department and can exercise supervision over the details as well as over the general plan of administration.

The recent rapid growth of the international work has greatly increased the labor and responsibility of the general secretary. To be thoroughly familiar, as he was in former years, with every department, it would be necessary that he should meet with every subcommittee

and keep in close touch by conference and correspondence with each of the secretaries of the committee, who now number forty-three in the home and twenty in the foreign department. But this has been practically impossible for a number of years, and slowly and increasingly a part of his responsibilities has been deputed to the chief secretaries of the various departments. Still further to relieve the situation and to give the general secretary time to attend to more important matters of general supervision and administration, the committee, after fifteen months of careful experimentation, has recently appointed as associate general secretaries to cooperate with Mr. Morse, Mr. Clarence J. Hicks for the home department, and Mr. John R. Mott for the foreign department. In addition to their new duties, Mr. Hicks will also continue his former connection with the railroad and Mr. Mott with the student department.

COMMITTEE MEMBERSHIP, TRUSTEES

The following gentlemen have been elected to fill vacancies in the membership of the committee created since the last convention by resignation and death: From New York City and vicinity, Messrs. James H. Canfield, James G. Cannon, Cleveland H. Dodge, William F. McDowell, W. H. Sage, Walter M. Smith and Rear-admiral A. S. Barker; and from Ohio, Mr. S. P. Fenn, of Cleveland.

The committee deeply mourns the loss by death among its active membership of Messrs. W. H. Gratwick, of Buffalo; William McAlpin, of Cincinnati; George R. Angell, of Detroit; and Rear-admiral John W. Philip; also among its advisory members of Messrs. Cornelius Vanderbilt of New York; Russell Sturgis, of Boston; and H. E. Sargent, of Chicago. Equally is felt and mourned the loss of Mr. Dwight L. Moody, once a leader, and always a generous friend of the whole association brotherhood and of international work.

Under the charter of the committee and the rules of the convention, it is necessary to elect at this time fifteen members in place of the following gentlemen, whose terms of office expire with this convention: Alfred E. Marling, John J. McCook, D. Hunter McAlpin, Jr., W. F. McDowell, John P. Munn, William Sloane, A. S. Barker, Wilbert W. White, John E. Irvine, Henry M. Moore, H. Kirke Porter, Cyrus H. McCormick, Joshua Levering and W. Woods White.

Also of the following advisory members whose terms of office expire with this convention: William E. Dodge, E. P. Bailey, and John L. Wheat.

The Board of Trustees held its annual meeting March 14, 1899, at which the officers of the preceding year were reelected, but upon the declination of Mr. John S. Bussing as treasurer, Mr. James Talcott was elected to that office. At this meeting and at a special meeting held January 31, 1900, a deed of gift was received from Miss Helen Miller Gould, offering \$413,000 for the purchase of the land and the erection upon it of a building for the accommodation of the naval branch of the Young Men's Christian Association near the New York navy-yard.

At a meeting held October 2, 1900, the committee received from Mr. and Mrs. Horace B. Silliman, toward the Jubilee fund, the sum of \$25,000. At its annual meeting, March 12, 1901, the trustees elected as president Mr. James Stokes, as treasurer Mr. James Talcott; Mr. Richard C. Morse was appointed recording secretary and Mr. Willis E. Lougee assistant recording secretary.

"ASSOCIATION MEN"

The Grand Rapids convention authorized the International Committee "to undertake the publication of *Association Men* on such a basis

as may be satisfactory to the committee." Making use of this discretion the committee leased the paper *Association Men* from the Young Men's Era Company for the year beginning October 1, 1899, and at the close of that year renewed the lease for a second year ending September 31, 1901.

Mr. F. W. Ober has continued to be its efficient editor and the paper has been published in Chicago. Owing to the expenses involved in taking over the paper, the lack of support from subscriptions, the cost of publishing the paper for the twenty-one months ending May 31, 1901, after making allowance for stock on hand and unpaid bills, has exceeded the receipts by over three thousand dollars. The publication account of the paper has been kept by itself, both because the years of the lease have not coincided with the fiscal year of the committee's regular budget and because the committee has regarded its relation to the periodical as temporary and experimental and subject to the decision of this convention.

Not until the close of the two years for which the paper has been leased can a full itemized statement of receipts and expenditures be prepared.

Negotiations are now being carried on between the Era Company and the committee concerning the resumption of the publication of the paper by that company or a renewal of the lease. The Era Company has expressed a desire that the committee should renew the lease, but no agreement has been reached concerning the terms of renewal and the matter is referred to this convention.

EXHIBIT AT THE ST. LOUIS EXPOSITION OF 1903

The committee has received a communication from the board of directors of the St. Louis Young Men's Christian Association calling attention to a world's fair to be held in that city from May 1 to November 1, 1903, and requesting this convention to arrange for an appropriate association exhibit at this exposition. The desire is expressed for the erection of a separate building to contain this exhibit, and to be used as headquarters for association visitors.

The committee would call the attention of the convention to the very extensive preparations making for this world's exposition, the fund for which, created by national, state, municipal and popular subscriptions, already amounts to over \$16,000,000. At the previous world's expositions in this country, in 1876 at Philadelphia and in 1893 at Chicago, the associations were represented by an exhibit, and also at several of the world's expositions in Europe, and your committee would recommend the careful consideration of this request from the St. Louis association.

THE NEXT CONVENTION

In the early history of the association movement the international conventions were held annually, but at the Louisville convention in 1877 the meetings were made biennial, and they have so continued up to the present time. Some state conventions are biennial, and the question is worthy of consideration whether the time has now arrived when we may advantageously make the international conventions triennial. The year 1904 will be the fiftieth anniversary of the first international convention held in this country at Buffalo, June 7 and 8, 1854, and this would seem to be a suitable occasion to make the experiment of a triennial convention. If not found satisfactory we could return to the biennial plan.

In the event of such action being taken, one-third of the members of the committee elected in 1897 would, according to the terms of the committee's charter, continue in office until the assembling of the next convention in 1904.

RECOMMENDATIONS

The committee respectfully submits the following recommendations:

1. The continuance on present lines of the following departments:

- | | |
|-----------------------------|------------------------|
| (1) Office, Publication and | (8) Indian, |
| Library, | (9) Special Religious, |
| (2) Business, | (10) Educational, |
| (3) Field, | (11) Physical, |
| (4) Railroad, | (12) Secretarial, |
| (5) Student, | (13) Boys', |
| (6) Army and Navy, | (14) Foreign. |
| (7) Colored, | |

2. Increase of annual resources to supply \$160,000 on the home and \$65,000 on the foreign field.

3. Completion of the Jubilee fund.

4. The observance of the last Lord's Day in September as Bible Study Rally Day.

5. The observance of the second Lord's Day in November and the week following as a season of prayer for young men in this and other lands.

6. Discretion to make an exhibit at the St. Louis Exposition provided the funds needed are available.

7. Holding the next convention in the year 1904.

BIENNIAL REPORT OF RICHARD C. MORSE, GENERAL SECRETARY

GENERAL ADMINISTRATION

The International Committee in reporting to the Jubilee Convention its enlarged work has desired the general secretary to include in his statement some of the items which have heretofore been referred to in the report submitted by the chairman.

At the Grand Rapids convention, for the two years then closing, the committee reported unprecedented growth in the work entrusted to it. This was due chiefly to the undertaking of the army and navy work during the late Spanish war. Since the Grand Rapids convention similar enlargement has been realized especially upon the foreign field. This extension both at home and abroad seemed to call for a readjustment and reorganization in the administration of the committee's work through its subcommittees and secretaries. This adjustment as set forth in the report of the committee, has resulted in giving to the general secretary the much needed cooperation of two associates, Clarence J. Hicks in the home, and John R. Mott in the foreign work.

Subcommittees have also been added upon the religious work, the boys' work, and the management of *Association Men*, the publication of which the Grand Rapids convention authorized the committee to undertake.

COMMITTEE MEETINGS

The work of the committee is now distributed to fifteen subcommittees, whose reports have been carefully reviewed and acted upon at the regular monthly meetings of the working quorum in New York City.

The regular fall conferences of the committee and its secretaries were held at Long Beach, N. Y., September 2-5, 1899, and at Sea Girt, N. J., September 1-5, 1900. Each of these gatherings thus far has surpassed its predecessor in attendance and value. Every secretary presents a statement of his work during the past year and of his hopes and desires for the future.

After the conference of the committee with all the employed officers has adjourned, the secretaries engaged in the same line of work tarry to meet, each group with the subcommittee in charge of it. General outlines of future effort are determined, to be carried out after due consultation with the state and local association authorities. While the gatherings have been most impressive to those who have lately become connected with the committee's work, expressions of surprise and satisfaction are often heard from the more experienced, who have been busy in their special fields and hence not fully aware of the wide and varied work undertaken.

At the conference of 1900 special attention and instructions were given in each department concerning the mutual relationships of comity and conference between the International Committee and the state or provincial committee as "established by usage hitherto," and as emphasized by the action of the Grand Rapids convention.

Harmony in these relations was still further promoted at the biennial meeting of the general secretaries' conference (June 1900) in a section conference of international, state and metropolitan secretaries. This section held an adjourned meeting for two days (October 14 and 15, 1900) in Philadelphia, and passed unanimously resolutions in accord with the action of the Grand Rapids convention.

The annual dinner meetings of the committee and its friends in New York, November 17, 1899, and November 16, 1900, were attended by an unusual number of guests and were improved as valuable opportunities for the review of the entire work.

JUBILEE CONVENTION

The preparations for the Jubilee Convention, begun promptly on the adjournment of the Grand Rapids convention and in obedience to its instruction, have been assiduously continued. Almost every member of the committee's force has been from time to time enlisted. A special secretarial Jubilee committee was appointed and organized. The Boston association has cooperated with great efficiency. The preparation of the exhibit has required unusual exertion under the faithful leadership of the educational secretary, George B. Hodge.

THE FIELD WORK

Field secretary C. K. Ober has continued his service of general field supervision, with headquarters at Chicago, but has given one-fourth of his time to the foreign work. Field secretaries C. L. Gates, W. B. Millar, C. S. Ward and (since September 1899) C. C. Michener, have continued their service respectively in the southern, the eastern, the northwestern and southwestern divisions. Mr. Millar, however, has given a considerable portion of his time to the administration of the Army and Navy Department.

The contemplated addition of another field secretary to its permanent force in the coming fall will enable the committee to consummate its long cherished object of giving to another important section of the North American field the accessible and continuous service of a resident field secretary.

In all parts of the field substantial progress has been made. Valuable assistance has been given to state and provincial committees. Im-

portant city associations have been strengthened, and in some cases effectively reorganized. Timely aid has been rendered in many critical emergencies. State committees temporarily without state secretaries have been served by the field secretaries, state conventions arranged for, and state work continued which otherwise would have been abandoned. Several states have also been helped to secure permanent state secretaries.

In the fall of 1899 Fred B. Smith became temporarily associated with the Field Department as a special secretary for the religious work, and in the fall of 1900 Don O. Shelton was added to the force for similar service. The plan on which the work of both Mr. Smith and Mr. Shelton has been conducted is that of visitation among the associations for the purpose of awakening, informing and organizing their officers, committeemen and active members with reference to the whole scheme of the association religious work. The results have been in the highest degree encouraging and have led to a general demand for the enlargement of this special emphasis on the religious work in all departments. The expense of the work of Messrs. Smith and Shelton has been met in part by payments from the associations and the state committees which have desired their help, and partly by special gifts independent of the committee's treasury.

Robert Weidensall, honorary and senior secretary of the committee, has continued to devote himself, so far as his health and private engagements have allowed, and with only nominal expense to the committee, to the development of the county work and the enlistment and training of volunteer workers in the associations. Edgefield County, S. C., received a month's visit from John Lake at the expense of the committee.

T. T. Hazlewood has done a large and valuable work in the East under general direction of the committee, but the expense of his work has been met by the state committees and the associations aided. Some visitation was done also by E. W. Hearne.

WORK FOR SPECIAL CLASSES

1. *The Railroad Department.* In the Railroad Department there has been a steady and substantial growth during the last two years. One remarkable feature indicating that this work is no longer regarded as an experiment is the large number of new buildings erected; of the twenty-five buildings erected, nineteen were for new associations.

The membership of the railroad associations now numbers forty-one thousand seven hundred and ninety-four, an increase of nine thousand seven hundred and fifty-six, or thirty per cent in two years. Most of the growth has been in connection with the system plan of organization and development. The force of railroad secretaries employed by the committee is the same as reported two years ago, Clarence J. Hicks devoting over one-half his time in general administration in this department, and his five associates working within definite fields, as follows: Edwin L. Hamilton, Central West; H. O. Williams, Southeast; John F. Moore, Northeast; George D. McDill, West; Fred B. Shipp, Southwest.

During about eight months of each year J. M. Burwick has visited railroad associations under general direction of the committee, to aid in evangelistic work and Bible study. During the past year he has been accompanied by Paul Gilbert, well known as a member of the association quartet. The expense of this work has been borne, as heretofore, entirely by the associations visited.

At the call of the committee, the tenth international conference of the Railroad Department was held in Philadelphia, Pa., October 11-14, 1900. The conference, made up of one thousand one hundred and seventy

delegates, was entertained by the Pennsylvania Railroad department and by the Pennsylvania Railroad. The proceedings have been published and widely circulated among railroad officials and employees.

Through the generosity of Miss Helen Miller Gould the committee has been enabled to provide libraries for the railroad associations located on the Gould lines at Texarkana, Poplar Bluff, Ft. Scott, Moberly, Decatur, St. Thomas and Niagara Falls.

The interesting details in the growth of this department are given in the reports of the six railroad secretaries.

2. *Student Department.* The work of this department has increased in extent and results, as is shown in detail by the reports of its secretaries.

John R. Mott has continued to act as senior secretary of the department and as the general secretary of the World's Student Christian Federation. In August, 1900, the convention of the federation was held in Versailles, France, and the meeting of the general committee was held in connection with this convention. The extent and influence of the federation has steadily increased. Mr. Mott was present at these meetings. He has also served as secretary of the Foreign Department of the International Committee for the administration of the work on the mission field. The support of Mr. Mott for his entire many-sided work has been continued through the special gifts of friends without tax upon the committee's treasury.

The administration of the home student work has been shared by H. P. Andersen. Harry Wade Hicks has continued to visit colleges in Canada and the East, and H. M. McIlhany, Jr., in the South. Until July, 1900, the work in the West was served with rare ability and devotion by the late H. W. Rose, who was succeeded by E. T. Colton. George Gleason visited preparatory schools until the summer of 1900, when he was succeeded by F. Boyd Edwards. Theological seminaries were visited by S. Earl Taylor, and special aid among these institutions was given by A. H. Ewing. Henry White and his successor, W. C. McKee, have served as office secretaries.

Owing to delay in finding a permanent secretary for the Bible study department, this has been administered by Mr. Andersen. The Bible study courses of the Student Department are meeting with increasing favor. Fully fourteen thousand students are enrolled in voluntary Bible classes or circles in the associations.

Mr. Mott and Mr. Andersen have served as members of the Executive Committee of the Student Volunteer Movement. Its work in cultivating the missionary department has been increasingly fruitful.

Student summer conferences were held in 1899 and 1900 at Pacific Grove, Lake Geneva, Asheville and Northfield. The total attendance in 1900 was one thousand two hundred and twenty-eight, a larger number than in any previous year. To meet special conditions on the Pacific Coast, the time of that conference was changed to the Christmas holidays, when a session was held with increased numbers and effectiveness. Presidential conferences and a deputation conference have also been useful in training leaders.

The Intercollegian, published jointly by the committee and by the Student Volunteer Movement, has continued its valuable work of stimulating, instructing and unifying the associations in the student field.

The first theological convention was held in Allegheny, Pa., November, 1900, with an attendance of one hundred and ninety-three from forty-seven institutions. It was successful in every particular and showed marked progress in the work in the seminaries. In response to a general demand, a report of the convention has been published.

The increased strength of the student work can be seen in the larger number of student general secretaries. Sixty-nine men are now em-

ployed for the whole or a part of their time as local, metropolitan, state and international student secretaries. Buildings have been completed at Williams College, Princeton University and Union College, while buildings are in course of erection at Columbia University and the Virginia Polytechnic Institute.

3. *Army and Navy Department.* This work has continued under W. B. Millar as secretary, assisted in the army work by J. H. Banks, and in the navy work by F. L. Smith and Chaplain Wesley O. Holway, D. D., U. S. N. Most of the early association effort in the army was with volunteer troops, but now the soldiers of the regular army begin to look upon the association as an integral and important feature of army life, and they are joining it in increasing numbers. This has led to the extension of the work to Alaska, including four of the isolated garrisons scattered from Skagway to Cape Nome. In China our work has not only been a boon to our own men at Tientsin and Peking, but an object lesson to the other armies. The building provided by General Chaffee as headquarters and principal station for the work in Peking was conveniently situated for German and English soldiers and they were welcomed to the use of the privileges provided in it. In both Porto Rico and Cuba the work has been maintained and a large portion of the troops serving in both islands have been benefited.

The work in the Philippines has produced excellent results, winning the confidence and esteem of civil officers as well as those of the army and navy. Many new points have been reached and the number of organizations has been more than doubled. In cooperation with the provincial committee of Ontario and Quebec, three representatives were sent with the detachments of Canadian troops serving in South Africa.

The traveling library system is a great blessing to men in isolated garrisons. Other lines of educational work have been taken up in many of the fields. The first association army building was dedicated in October, 1900, at Governor's Island, by the army department of the New York City association.

While the secular lines have been emphasized, the distinctively religious work has not been slighted. Many men have been reached by evangelistic meetings. The Soldiers' Bible and Prayer League of the Army Young Men's Christian Association binds many men together by a pledge to daily prayer and Bible study. The constantly increasing membership in different parts of the world where our soldiers are stationed indicates that the organization will have a strong influence in developing their religious life.

The passage of the army reorganization bill imposes upon the associations a new responsibility to provide places of resort for the men and to bring them the religious influences furnished by the associations to the young men of our cities and towns. The money needed for two army post association buildings is already promised.

The sailors and marines of the navy have also felt the beneficent influence of the association even when at distant stations. The work has been developed both ashore and afloat.

A friend has provided the large amount necessary for the new naval branch building in Brooklyn, and while this is being erected the work is carried on in temporary quarters. The statistics for the past year show the marked appreciation of the men.

At Cavite, P. I., the authorities have granted the use of a building, and this has been fitted up by the committee and a very helpful work is being prosecuted. Quantities of reading matter, games, etc., have been shipped to this and other points for the Asiatic Squadron.

On shipboard a number of ship associations have been formed, and various association features, especially upon educational, temperance, and religious lines, have been inaugurated and are developing with great promise.

A rear-admiral, in speaking of the association organized on his flagship, said that he had noticed a marked improvement in the conduct of the men, and attributed it to the work of the association.

4. *Work for Colored and Indian Young Men.* W. A. Hunton has labored very effectively among the associations for colored young men, which have made decided progress when all their difficulties are taken into consideration. In caring throughout this wide field for both the city and the student associations, Mr. Hunton has been ably seconded, especially in the city work, by his associate, J. E. Moorland. The two annual conferences in 1899 and the four held in 1900 were reported by several experienced association men who participated in them as remarkable meetings. Methods of work were carefully studied, deep spiritual impressions were received, and a decided impulse was given to the work of the department.

The work among Indian young men has been prosecuted by Arthur T. Tibbetts, under the care of the field secretaries. The summer school in 1899, and the association and Bible study conferences in 1900, were very successful in the training of leaders. In the association season of 1900 and 1901 over one thousand Indian young men were enrolled in Bible classes.

PHYSICAL, EDUCATIONAL AND RELIGIOUS WORK DEPARTMENTS

1. *Physical Department.* Dr. Luther Gulick and George T. Hepbron have given counsel with reference to the building and equipping of gymnasiums; they have presented the physical work at conferences and conventions, and have supervised the arrangements for the physical directors' conferences. Advice has been given regarding exhibitions and field days, and personal service has been given in their conduct. Definite work has been done in the clean sport campaign. The Association Athletic League has afforded opportunity for those associations wishing it to enter into athletic competition. The monthly league letter has kept the membership informed as to new developments in connection with the work and its scientific section has dealt with the scientific aspects of the physical training problems of the association. As has always been the case, the committee's engagement with Dr. Gulick has been for a portion of his time.

One hundred and two associations are members of the Association Athletic League; one thousand nine hundred and sixty-five men have been registered; four hundred and fifty sanctions for games have been issued; forty-two associations not in the league have applied for registration of their men. George W. Ehler of Chicago has continued to cooperate with the league in the Central West.

2. *Educational Department.* The work of this department has steadily developed in strength and quality, under the direction of George B. Hodge. While the number of different associations giving definite attention to the educational features has not largely increased, the number of men helped and the efficiency of the work done is much in excess of any previous period. The students have given more hours to the work each season, the attendance is more regular, and the faithfulness and ability of the teachers have increased. The students show their appreciation of the work by paying extra tuition fees. These fees in total have grown from \$2,000 in 1893 to \$38,000 in 1900.

The growth and interest in the examinations have been very encouraging. Eight new subjects of study have been added, making twenty-six altogether. In 1899, one hundred and two associations participated and nine hundred and seventy-two men won international certificates; in 1900, one hundred and thirty-four associations participated and one thousand five hundred and sixty-six men won certificates. The examination system has so strengthened the educational work that a similar

one was instituted in Bible study last year, and was carried on under the same management and regulations as the educational examinations. This first experience has already proved very beneficial to the work in Bible study.

Considerable progress has also been made in improving the work of the literary societies by means of new pamphlets on that subject.

The fourth international educational exhibit at the Grand Rapids convention was by far the most practical, extensive and helpful one ever arranged. Exhibits were made for the first time by the physical, army and navy, Bible study and junior departments; to these were added pictures and plans of association buildings.

On October 1, 1900, A. G. Bookwalter was secured to give for the present special attention to promoting social economics, civics and the affiliated subjects. He has shown himself tactful, able and successful.

The complete reports of this department are published annually July 1, after the close of the school year, and consequently are separate from the Year-book.

3. *Religious Work Department.* In this department Edwin F. See general secretary of the Brooklyn association, has continued his gratuitous and invaluable cooperation. In preparing and developing the religious work prospectuses of 1899, 1900 and 1901, including the varied courses of the Bible studies, he has sought and received the cooperation of international, state and local secretaries. Fred B. Smith and Don O. Shelton, mention of whose work in its relation to the field secretaries has already been made, brought valued suggestions from their close contact with the religious work of the associations. In this work the emphasis of Mr. Shelton's effort has been directed to the promotion of Bible study in the associations, and that of Mr. Smith has included conferences of active workers and the holding of evangelistic meetings for young men which have resulted in many hopeful conversions. The committee has received strong and wide commendation of all this special religious work, as done by its representatives above named, and this has been accompanied by urgent solicitation to continue and extend the work. In line with such extension the committee last December called Fred S. Goodman, formerly secretary of the Cleveland association and of late years state secretary of New York, to become a secretary of the committee in connection with this important department. Mr. Goodman has accepted the call, and entered upon his office June 1, 1901.

BOYS' DEPARTMENT

For many years the committee has been solicited to give study and attention to the boys' department by the employment of a special secretary for that work, but no provision for such a secretary accompanied the call until the biennial meeting of the North American general secretaries at Thousand Island Park, June, 1900. At that meeting a strong sentiment in favor of such an international secretary was manifested, and so much of the money needed for his employment for his first year was pledged that the balance was secured soon after the meeting, chiefly through the efforts of the committee's field secretary, William B. Millar.

The attention of the committee was called to the qualifications for the proposed secretaryship of E. M. Robinson, who, in September, 1900, accepted a call to this position on the international force. His efficient work has already demonstrated the value of the new departure.

SECRETARIAL DEPARTMENT

From January 1, 1899, to December 31, 1900, two hundred and forty-eight men were aided by the international secretaries in entering the service of the associations. Personal interviews or correspondence

were held with five hundred and fifty-five others, three hundred and twelve of whom were not fitted to undertake the work or for other reasons did not enter it; one hundred and thirty-one found places in it through their own efforts; forty-six already in the work remained in the positions which they occupied and sixty-six left it.

Four hundred and sixty applications for men were received, fourteen of which were for state secretaries and assistants, two hundred and one for general secretaries, one hundred and eleven for assistants, one hundred and thirty for physical directors and four for educational directors. Of these four hundred and sixty vacancies, the committee's secretaries assisted in filling two hundred and forty-eight and two hundred and twelve were filled by the action of others. Of the vacancies that we helped to fill, ten were in Canada, thirty-four in New England, seventy-five in New York, New Jersey and Pennsylvania, seventy-eight in states west of these and fifty-one in the South. Seven were for state secretaries, three for assistant state secretaries, fifty-seven for general secretaries of city and village associations, forty-five for assistants, fifty-five for physical directors, two for educational directors, forty-eight for railroad secretaries, seventeen for railroad assistants and fourteen for college secretaries.

The extensive correspondence from the office on these matters was conducted by John Glover, in connection with the discharge of other varied duties.

THE CENTRAL OFFICE

The multiplying work at the central office has called for careful administration. Upon it depends much of the efficiency of what is attempted by the committee on the wide association field. To aid Mr. Uhl, its veteran office secretary, in his ever increasing work, a secretarial office committee has been appointed, consisting of C. J. Hicks, W. E. Lougee, and John Glover. On this committee Mr. Glover acts as associate office secretary.

Under the management of George L. Leonard, the publication department continues to serve efficiently all departments of the association brotherhood. Fifty-nine new publications or revisions were issued during 1899 and 1900. A list of these follows:—

Year-book for 1899 and 1900.

Report of International Convention at Grand Rapids, Mich., 1899.

Revised list of paid officers, two issues.

A Course of Study, C. L. Gates.

Railroad Association Buildings.

Report of Railroad Conference at Philadelphia, 1900.

Plan of Organization for Theological Students.

Preparatory School Constitution.

Subjects and Suggestions for Devotional Meetings in Preparatory Schools, George Gleason.

Old Testament Records, Poems, and Addresses, W. W. White.

Studies in Old Testament Characters, W. W. White.

Studies in the Acts and Epistles, E. I. Bosworth.

Studies in God's Methods of Training Workers, Howard Agnew Johnston.

The Life and Works of Jesus According to St. Mark, W. D. Murray.

The Intercollegian, eighteen issues.

Army and Navy Report (Reprint from Year-book).

Army Membership Record Book.

Help for Religious Work Committee, etc., Colored Men's Department, W. A. Hunton.

Topics for 1900, Colored Men's Department, W. A. Hunton.

Colored Young Men, W. A. Hunton.

Association Prayer Cycle for 1899 and 1900.

Availing Prayer, W. W. White.

Studies in the Miracles, W. H. Sallmon.

Personal Work, S. M. Sayford.

Report Bible Study Department, 1899.
 Report Religious Work, 1900.
 Bible Study Prospectus, 1899.
 Religious Work Prospectus, 1900.
 Religious Work: Principles and Methods.
 Inductive Bible Study by Books. Questions, 1899 and 1900, W. G. Ballantine.
 Key to Inductive Bible Study—Luke and Jeremiah, W. G. Ballantine.
 Reasons for the Study of the Old Testament, W. W. White.
 Prayer: Principles and Examples, F. S. Goodman.
 Bible Truth in Hymns, Charles Cuthbert Hall.
 Main Lines in the Bible, F. S. Goodman.
 Robert R. McBurney: A Memorial, R. C. Morse.
 Studies in Matthew, W. G. Ballantine.
 Normal Lessons, J. R. Street.
 Studies in Mark. Questions (Reprint from Prospectus), Ballantine and Warburton.
 Studies in Faith and Conduct, J. W. Cook.
 Topics for Religious Meetings (Reprint from Prospectus).
 Annual Report of the Educational Department for 1899 and 1900.
 Educational Department Prospectus for 1899 and 1900.
 Educational Examination Questions for 1899 and 1900.
 Educational Clubs and Practical Talks, W. M. Wood.
 Marching for Gymnasium Use, A. T. Halsted.
 Life of Christ for Boys, W. H. Davis.
 Foreign Work Department, C. K. Ober.
 The Ideal Association, C. K. Ober.
 Association Foreign Work.
 Bible Studies in Missions, C. K. Ober.
 Foreign Mail, eight issues.

The historical library maintains its usual growth under the vigilant care of its founder and donor, J. T. Bowne.

Encouraging reports were received from the November day and week of prayer. The office and traveling force of the committee united in vigorous effort for its promotion.

FINANCIAL EFFORT

In connection with the work at the central office and the general administration, the financial department has received, as heretofore, special attention from the general secretary. With great efficiency Mr. Lougee has cared for and stimulated the wide solicitation which has been necessary. He has been ably seconded by his associates. Associations and their friends have so generously responded that the committee has closed each of the fiscal years 1900 and 1901 with a small balance in the treasury. In the reports of the committee and of Mr. Lougee further details of this important department will be found.

FOREIGN WORK

The enlargement of the foreign work is carefully reported by its secretary, Mr. Mott. Its administration has called for unusual care and labor. C. K. Ober has cooperated in this administration, and has very efficiently brought the work and workers on the field into closer touch and sympathy with their fellow workers at home. Very encouraging reports are received from all our secretaries in foreign lands.

REPORTS OF CORRESPONDING MEMBERS

The following reports of corresponding members have been received and form a part of the Year-book: Australasia, France, Germany, Great Britain, Japan, Canadian West, Maritime Provinces, Ontario, Quebec, Hawaii, Yukon District, Arkansas, California, Colorado, Connecticut, Georgia, Illinois, Indiana, Iowa, Kansas, Kentucky, Louisiana, Maine, Maryland group, Massachusetts and Rhode Island, Michigan, Minnesota, Mississippi, Missouri, Nebraska, New Jersey, New York,

North Carolina, North Dakota, Ohio, Oregon-Idaho, Pennsylvania, South Carolina, Tennessee, Texas, Utah, Vermont-New Hampshire, Virginia, Washington, Wisconsin.

RELATIONS TO STATE AND PROVINCIAL CONVENTIONS

In response to requests from state committees, arrangements were made for the representation of the committee at sixty-two state and provincial conventions during 1899 and 1900. The full list of these conventions and representatives is given on another page. The committee continues to receive strong evidence of the usefulness of these representatives in the urgency with which their presence is sought from year to year by those responsible for the conduct of the conventions.

RELIEF FOR TEXAS SUFFERERS

The terrible disaster experienced through flood by the city of Galveston wrecked the association building and work of that city and also inflicted damage upon the state work in Texas. In response to an appeal sent out by the International Committee \$2,465.28 were received and forwarded to the Galveston association and \$254.41 to the state committee. Smaller amounts designated as tokens of personal sympathy for the Galveston general secretary and physical director were also sent through the committee's office. The disaster to that city has been entirely unprecedented, and the need of the brethren there for practical sympathy in the form of contributions to maintain their work will continue for the present year and probably for a yet longer period.

THE RELATION TO THE WORLD'S CONFERENCE AND TO THE WORLD'S STUDENT CHRISTIAN FEDERATION

Important correspondence has been maintained with the committee of the World's conference at Geneva, Switzerland. A full meeting of this committee was held near Paris, at Versailles, in July, 1900, at which Mr. James Stokes, one of the American members of the committee, was present, with the general secretary, John R. Mott, and Clarence J. Hicks.

Following this meeting at Versailles, the general committee of the World's Student Christian Federation assembled and was attended by the general secretary, also by Mr. Mott, as general secretary of the federation, and by H. P. Andersen and F. P. Turner, American student secretaries.

The deliberations of both these conferences had important relation to the development of the association work in all lands.

PERSONAL VISITATION

The general secretary has attended the international secretaries' conferences and the student summer schools at Northfield. He has attended several state conventions and conferences with association officers, and has delivered anniversary and other addresses.

He has also continued to serve as chairman of the graduate committee of the Yale Young Men's Christian Association, and as trustee of the association training schools at Springfield and Chicago. He has cooperated with the National Council of Great Britain as its corresponding member for America, with the Central International Committee as its American honorary secretary, and with the World's Student Christian Federation as one of the American members of its general committee.

Wednesday Evening

A resolution of the devotional committee was read and unanimously adopted as follows:—

The members of the devotional committee of the convention have been impressed by the deep spiritual feeling expressed in the hymns sung by Mr. Sankey and the convention quartet. The committee believes that the convention will agree that many a prayer has been raised to God by devout Christians during the beautiful rendering of hymns by consecrated singers, and as it would be most inappropriate and unheard of to applaud the expression of a vocal public prayer, so it seems to the committee that the hymns of the quartet should be received without the usual applause which follows the excellent rendering of secular music. The committee therefore recommends that the convention by vote bind itself to refrain from applauding either the solo music or the quartet, that the guests be requested to conform therewith, and that proper publicity be given to the matter in the press and from the platform.

The business committee announced a special business committee of the following named gentlemen:—

F. B. Edwards
H. J. Aukerman
F. G. Banister
J. L. Woodruff
John Coldwell
F. L. Starrett

F. K. Sanders
R. G. Hooper
W. F. Waterbury
F. N. Seerley
F. W. Pearsall

J. H. Banks
John F. Moore
F. B. Shipp
W. H. Barnard
S. W. Woodward

Thursday Morning

In the absence of Mr. Dodge, by request of the business committee, Vice-president James Stokes presided. The following resolution was unanimously adopted:—

The members of the convention have just learned of the death in this city of the honored mother of Mr. George W. Mehaffey, secretary of the Boston association, and beg to express to him and to his family their deepest sympathy, praying that our Father in heaven will comfort and strengthen them, fulfilling to them all His promises in this day of sorrow.

Vice-president J. Thorburn Ross of Portland, Ore., took the chair and called for the report of the committee on the International Committee's report. This report was presented by Mr. E. W. Frost, chairman, as follows:

REPORT OF THE COMMITTEE ON THE INTERNATIONAL COMMITTEE'S REPORT

The report of the International Committee has been carefully and in detail considered by your committee, and it desires to record its earnest appreciation of the great work of the International Committee during the past two years, and to repeat the resolutions and expressions of approval which have been placed by so many conventions upon that work. In view of the widening and increased opportunities, the fol-

lowing resolutions are submitted for the consideration and approval of the convention:—

1. That the work of the International Committee throughout North America in promotion of the local, state and county organizations be pursued on the same lines as heretofore, and that the work be continued and enlarged as shall be possible and as resources and opportunities shall permit, and that the whole work of the International Committee under the supervision of the committee and resident secretaries be continued, developing state and provincial organizations and continuing the relations of comity with these organizations as declared by the Grand Rapids convention in 1899.

2. That the work for special classes of men pursued for many years with marked success, (1) in universities, schools and colleges, (2) in the railroad service, (3) among colored men, and (4) among Indian men, be maintained and developed as rapidly as possible along the lines approved by many years of growing and successful labor and that the newer and providential work for young men in the army and navy and among English speaking and native young men in Porto Rico, Cuba and the Philippines be earnestly promoted and fostered. Consultation and cooperation with state and local associations at those points where work for young men in the army and navy shall be organized is especially recommended.

3. That the International Committee is instructed to continue and to develop its work along educational, Bible study and physical lines, and the securing of a special secretary for the Bible study work is earnestly commended.

4. No resolutions can so fully show the great progress in association work or so well point the way to greater things as do the exhibits made at this convention, and delegates are earnestly requested to set apart abundant time for their careful examination. The convention gratefully thanks the associations which have sent these exhibits.

5. That the Athletic League be promoted with special care to guard against excessive competition and the evils which too often arise when a desire to win is substituted for wholesome exercise and friendly rivalry, and that physical directors be urged wisely to control the competitive spirit, recognizing the value of honorable competition, properly regulated, in the development of athletic exercise and interest.

6. That the Secretarial Department be conducted as before from the committee's office, and that the work at the central office, as well as the representation at state, provincial and other association conventions, be continued along present lines, the continued excellence and efficiency of these departments and representatives being vitally related to the best development of every department of association work.

7. That the Historical Library be maintained and developed, and the publication department be carried on with renewed effort toward making it, as rapidly as possible, self-supporting.

8. That the special religious work of the committee as already begun through E. F. See, F. B. Smith and D. O. Shelton, with the addition of F. S. Goodman, whose presence on the committee's force is heartily welcomed, be continued and promoted. That the last Sunday of September be generally observed by the associations as a Bible study rally day and that the second Sunday in November and the week following continue to be observed as a season of prayer for the blessing of God upon our work for young men in this and other lands.

9. That the convention heartily commends the work in the army and navy undertaken at the outbreak of the Spanish-American war and the continuance of this work, under the new conditions which have arisen since the close of the war, upon the lines reported to this convention.

10. That the convention welcomes the encouraging beginning of association work in the Yukon district with grateful appreciation of

the self-denying labors of W. A. Reid, and authorizes the International Committee to promote and extend work for young men in that region as rapidly as its resources in men and money will allow.

11. That while at the Grand Rapids convention a work calling for at least \$135,000 was authorized for the home field alone, the growth and extension of the association work renders necessary not less than \$160,000 annually for the home field, thus demanding more earnestly than ever before the constant and substantial cooperation of all the associations. Every effort, therefore, should be made by the associations and their friends to provide, at least, the annual sum of \$160,000 for the home field and \$65,000 for the foreign field, and such other and further amounts as may be called for by the extension of the work upon the lines already authorized.

12. That the convention records its gratitude that more than half of the Jubilee fund authorized by the Grand Rapids convention has been subscribed, and calls the attention of the associations and all friends of the work to the fact that in order to establish this fund and to hold the large subscriptions already made, the balance of the fund should be subscribed before January 1, 1902, marking, as would be possible in no other way, the gratitude of the association and all friends of the cause and opening magnificent possibilities for the extension of the work.

13. That the wonderful progress of the foreign work of the Committee and the manifest seal of God's approval of it, and the many and impressive calls which come from the great cities and student centers of the far East for secretaries make imperative the enlargement of the number of the committee's foreign workers as fast as there is satisfactory assurance of adequate support from the associations and friends of this work, and the convention authorizes such enlargement provided that this does not jeopardize the support of the international work on the home field.

14. That the reorganization of the subcommittees of the International Committee on lines adequate to the enlarged work is approved and authorized, together with the addition of a new committee on special religious work, another on the work for boys, and the placing of the work among colored men under the supervision of a separate committee, and the appointment as associate general secretaries of C. J. Hicks for the Home Department, and J. R. Mott for the Foreign Department. That the appointment of twenty secretaries in the Foreign Department for the five mission lands of Asia and South America is approved by this convention.

15. That all possible endeavors be made to foster and stimulate the work among boys in recognition of the fact that there is no more important work before the associations. The work among boys was never so strong and so promising, and the convention heartily approves the engagement of a special secretary for the boys' work.

16. That the International Committee is authorized, if it shall deem it advisable, to prepare a thorough exhibit of association work for the St. Louis exposition of 1903, provided the necessary funds can be secured for such an exhibit.

17. That the International Committee shall be and is authorized to renew the present lease of *Association Men* for a term ending on the first day of October following the next International convention, provided a purchase price for the entire property and good-will of the Young Men's Era Publishing company can be agreed upon on or before September 1, 1901. In case such purchase price can be agreed upon the International Committee shall have the option of purchasing and in case of purchase the International Committee shall take the title until the next International convention, at which time the question whether the paper shall continue to be owned and published by the International

Committee or by an independent board or corporation shall be determined by the international convention.

18. WHEREAS, At the Grand Rapids convention of 1899 the following resolution was adopted:—

“Resolved, That a special committee be appointed by the president of this convention, to be composed of one person from each of the seven districts of the International Committee’s field, to consider whether it is possible to devise a plan by which the relation of the International, state and local associations, and the functions of each supervising agency may be more clearly defined, and that if such a plan can be prepared, it be reported to the next convention,” and,

WHEREAS, Such a special committee of seven members was appointed, and now, by its chairman, Cyrus H. McCormick, suggests to the convention that it is not yet able to report upon the matters committed to it, which demand long and careful consideration and are of the utmost importance to the Association work in all its branches, it is now further resolved:—

That this convention hereby continues such committee with the full powers given to it by the resolution of the Grand Rapids convention creating such committee and recited in this resolution, and this convention directs such committee so to report at the next international convention and hereby increases the number of the members of said committee to twenty-one, the chairman of the committee being hereby directed to appoint the fourteen additional members so provided for and to fill any vacancies which shall hereafter occur in the committee.

19. That the next international convention shall be held in 1904, this year being the fiftieth anniversary of the first convention held in this country, in Buffalo, June 7 and 8, 1854. That one-third of the members of the International Committee elected in 1897, according to the terms of the charter, will continue in office until the convention in 1904.

20. That all the members of the International Committee whose terms of office expire with this convention be reelected such members for the term ending with the third convention after the present convention, namely, Alfred E. Marling, John J. McCook, D. Hunter McAlpin, Jr., W. F. McDowell, John P. Munn, William Sloane, A. S. Barker, Wilbert W. White, John E. Irvine, Henry M. Moore, H. Kirke Porter, Cyrus H. McCormick, Joshua Levering and W. Woods White, and as advisory members, whose terms expire with this convention, William E. Dodge, E. P. Bailey and John L. Wheat, and as an additional advisory member, Luther D. Wishard.

21. That the list of corresponding members of the International Committee, as printed in the Year-book for 1901, be approved with the changes indicated in the following list:—

LIST OF CORRESPONDING MEMBERS

Australasia,	John J. Virgo,	Adelaide
France,	L. P. Twyeffort,	Paris
Germany,	Andreas von Bernstorff,	Berlin
Great Britain,	W. H. Mills,	London
India,	Wm. I. Chamberlain,	Chittoor
Japan,	K. Ibuka,	Tokyo
Turkey,	W. W. Peet,	Constantinople
British Columbia,	John Prentice,	Vancouver
Canadian West,	Robert D. Richardson,	Winnipeg, Man.
Maritime Provinces,	J. C. Mackintosh,	Halifax
Ontario,	John J. Gartshore,	Toronto
Quebec,	John W. Ross,	Montreal
Hawaii,	Walter C. Weedon,	Honolulu

Yukon District,	T. S. Lippy,	Seattle, Wash.
Alabama,	Harry Hawkins,	Birmingham
Arkansas,	Fred Fox,	Pine Bluff
California,	H. J. McCoy,	San Francisco
Colorado,	J. R. Schermerhorn,	Denver
Connecticut,	W. R. Burnham,	Norwich
Florida,	O. C. Morse,	Winter Park
Georgia,	J. Frank Beck,	Atlanta
Illinois,	Franklin W. Ganse,	North Chicago
Indiana,	O. M. Gregg,	Crawfordsville
Iowa,	M. H. Smith,	Des Moines
Kansas,	E. F. Caldwell,	Lawrence
Kentucky,	J. A. Stucky,	Lexington
Louisiana,	Thomas G. Hardie,	New Orleans
Maine,	George H. Hopkins,	Bangor
Maryland Group—Md.,		
W. Va., Del., D. C.,	Theodore A. Harding,	Washington, D. C.
Mass. and R. I.,	Arthur S. Johnson,	Boston
Michigan,	James Schermerhorn,	Detroit
Minnesota,	G. W. Lewis,	St. Paul
Mississippi,	J. R. Dobyns,	Jackson
Missouri,	H. M. Beardsley,	Kansas City
Nebraska,	F. L. Willis,	Omaha
New Hampshire,	Dana W. Baker,	Exeter
New Jersey,	E. P. Holden,	Madison
New York,	W. H. Michales,	New York
North Carolina,	George B. Hanna,	Charlotte
North Dakota,	H. Amerland,	Grand Forks
Ohio,	William Christie Herron,	Cincinnati
Oregon and Idaho,	W. M. Ladd,	Portland, Ore.
Pennsylvania,	William D. Todd,	Warren
South Carolina,	James Allan, Jr.,	Charleston
South Dakota,	J. T. Morrow,	Mitchell
Tennessee,	James H. Cowan,	Knoxville
Texas,	C. F. W. Felt,	Galveston
Utah,	Frank Pierce,	Salt Lake City
Vermont,	G. F. North,	Burlington
Virginia,	James B. Gregory,	Lynchburg
Washington,	A. J. Burroughs,	Seattle
Wisconsin,	H. A. Moehlenpah,	Clinton

EDWARD W. FROST, Chairman

W. K. JENNINGS

NOAH C. ROGERS

A motion was made by L. Wilbur Messer that this report be adopted as a whole. The motion was seconded by T. S. McPheeters, and was unanimously adopted.

A report of the committee on associations was made by Judge Selden P. Spencer, chairman, who moved its adoption, seconded by I. E. Brown and C. J. Hicks. This report was adopted as follows:—

Certain questions having been brought to the attention of the committee on associations concerning the relation of the railroad work at Decatur, Ill., to the international convention, we recommend:—

1. That the delegates from the Decatur railroad department be seated at this convention as corresponding members.

2. That the entire question of the relation of international, state and local committees to the railroad work of the Young Men's Christian

Associations be referred to the special committee already authorized, with direction to report their recommendations at the next convention.

3. That in the interim, as a temporary arrangement, the Decatur railroad organization shall be continued as a provisional organization to be under the supervision of a representative from the international and a representative from the state committee until the next International convention, or until the special committee already authorized shall otherwise determine.

4. That until the next convention the said special committee shall be and is authorized to decide in such manner as they may determine any question of difference in regard to railroad work between international, state or local officers.

The committee on the International Committee's report was discharged.

Friday Morning

E. W. Frost, chairman of the committee on the International Committee's report, on behalf of that Committee, asked permission to recognize the county work by the insertion of the word "county" in the first sentence of the first resolution. On motion, this request was granted. [The report of the committee on the International Committee's report, as hereinbefore printed, includes this correction.]

Invitations for the holding of the next convention were presented as follows: Minneapolis, Minn., by President Cyrus Northrop, L.L. D., of the University of Minnesota; Portland, Ore., by J. Thorburn Ross of Portland; San Antonio, Texas, by Dr. Milton J. Bleim of San Antonio. These invitations were referred to the International Committee under the rule.

Saturday Morning

A business session was held at which the invitation from Buffalo for the holding of the next convention there was presented by A. H. Whitford, of that city.

Saturday Evening

John E. Irvine, chairman of the committee on resolutions, presented the report of that committee, as follows:—

Resolved, That the thanks of this convention are due and are hereby tendered to the citizens of Boston for the generous hospitality and hearty welcome extended to the convention and manifested on every side; to the Boston Young Men's Christian Association, its trustees, directors and other members, and especially to the president, general secretary and Jubilee committee, who, with untiring energy and unusual care and foresight have made and executed plans for the comfort and

convenience of those in attendance upon the convention; to the state executive committee and women's auxiliaries of the associations of Massachusetts and Rhode Island for their cooperation in these plans; to the churches which have thrown open their doors with catholic spirit for special services and conferences; to the trustees of the Museum of Fine Arts for opening their building for the reception of the delegates and visitors to the convention; to the management of Mechanics Hall for the excellent administration of their building so as to conduce to the easy transaction of the work of the convention, and especially for the faithful service of the efficient corp of ushers; to the press for full and appreciative reports of the proceedings; to the transportation committee for concessions in rates and special arrangements for the convenience of the delegates; to the speakers who in unusual number and with signal ability have presented the great historical facts and principles of our association work; to foreign visitors for coming, and for their tokens of sympathy and salutation; and to Sir George Williams for sending his son, deservedly beloved by him and now beloved by us, for his father's and for his own sake.

Resolved, That we place on record at this time an expression of our gratitude to Almighty God for His watchful care over these North American associations for the first half-century of their work; that from the high levels of these convention days we have been permitted to see with clearer vision the providential hand of God in the history of these associations and to trace the secret of their strength, perseverance and success to a profound faith in and loyalty to a divine, living Christ.

The report of the credential committee was presented by George H. Grone, chairman, of Philadelphia, showing that five hundred and nine associations and branches were represented at the convention; one thousand one hundred and ninety-eight delegates, one thousand two hundred and eighty-nine corresponding members, and seventy-six foreign visitors were present, a total attendance of two thousand five hundred and sixty-three.

Sunday Evening

Judge Selden P. Spencer presided. After the address by John R. Mott, a collection with pledges approximating \$15,000 was taken for the extension of the association movement in mission lands.

THE CONVENTION FAREWELLS

AN ADDRESS FOR THE FOREIGN VISITORS BY EMMANUEL SAUTTER, GENERAL SECRETARY FRENCH NATIONAL COMMITTEE

We have been asked several times during these days what is the profit coming to us from this great convention. I think one of the chief lessons is the one given to us in this farewell service. I do not speak only of the thousands of dollars which have come to the platform, but chiefly of that great view which has been given us of the work which is to be done for that part of the world which is still in the darkness of paganism. And now the time has come to say to you "good-bye." The first word which I saw on entering that hall was that word "welcome," and that has been a true reality for us. Now it is a sad word—"good-bye," but it is also in many respects a happy word. It means in English as well as in French, "I commend you to God." And let me say that it is a word of us foreign delegates for you and I hope that it is also your word for us. Yes, we want your prayers; we want your affection in our work in all the parts of the earth. We want your sympathy as well as your prayers. If we are a great brotherhood, the chief members of that brotherhood must pray and work for its feebler members, that there may be a real true brotherhood between us. That is my prayer and that is my wish.

AN ADDRESS BY CHRISTIAN PHILDIUS, GENERAL SECRETARY OF THE WORLD'S COMMITTEE, ON BEHALF OF THE MEMBERS AND SECRETARIES OF THAT COMMITTEE

When the children of Israel rebuilt the walls of Jerusalem, Nehemiah, their leader, spoke of this work in the following words: "The work is great and large, and we are separated upon the wall, one far from another. In what place, therefore, you hear the sound of the trumpet, resort ye thither unto us. Our God shall fight for us." These words have been often quoted with regard to the world-wide work of our Young Men's Christian Associations. Our work also is great and large, for although it was founded not much more than fifty years ago, it has spread over the whole world, so that we now have more than six thousand associations in forty-four different countries, with half a million young men as members.

"This was from the Lord, and it is marvelous in our eyes."

All these associations have the same work to accomplish, the same aim in view: to win young men for Christ, that they may get to know Him, Whom to know is life eternal. We want to build up Christian character in men who know in Whom they have believed and who show forth their faith by their works—for to know Christ means loving Him, and to love Him means serving Him.

We, too, like the Israelites of old, "are separated upon the wall, one far from another,"—but nevertheless we form one body, whose Head is Christ, our King,—we are members of one great world's alliance, a brotherhood whose common and only Head is Jesus, the Lord.

Nehemiah said: "In what place, therefore, ye hear the sound of the trumpet, resort ye thither unto us." We have heard the sound of the trumpet, the Jubilee trumpet, across the seas, in Japan, in Australia, in India, in South America, in Europe, and we have resorted thither unto you. We have participated in your joy, and we are going away with new zeal, new courage, new enthusiasm for our work, each of us into the field whereunto God has called him, for we believe with Nehemiah, "Our God shall fight for us."

May we follow faithfully our great Captain who leads us on from victory to victory; may we serve him with humility and give Him all the glory, for then alone shall we obtain blessing.

AN ADDRESS BY MR. S. B. CARTER, FOR THE BOSTON ASSOCIATION

Before the closing of this convention, it seems proper that there should be a word from the Boston association. For months we have thought and talked of the coming Jubilee Convention; for months we have prayed and planned for it, and from the beginning to this moment it has been a pleasant duty and a delightful privilege. If you have at all enjoyed our hospitality as we have enjoyed the honor and pleasure of your presence we are more than satisfied. This magnificent gathering in Boston has presented to our business men and citizens in a most impressive manner the power and usefulness of our work for young men. You have given blessed inspiration to the associations of Boston, of Massachusetts, and of all New England. You have impressed upon the hearts and lives of men this fact: that the object of the Young Men's Christian Association is to bring men into that vital union with Christ which enriches and ennobles both their character and their lives.

Dear brethren, as you go to your homes and varied fields of labor we invoke God's blessing upon you, praying that as you go forward in that Name which is above every name your associations may accomplish the magnificent and splendid work which is open to the young men of this new twentieth century.

And when the Diamond Jubilee shall come, I know that Boston will seek to be the city to entertain it.

A REPLY TO MR. CARTER FOR THE CONVENTION BY THE
CHAIRMAN, JUDGE SELDEN P. SPENCER

I may say on behalf of the convention to Mr. Carter and the Boston association that the courtesy and hospitality of his committee, his association, the people of this city, the state of Massachusetts, the churches, the press, and not least, the women's auxiliary of Massachusetts and Rhode Island, by whose courtesy the exercises of this evening have been rendered more fragrant, are most heartily appreciated. Every delegate upon this floor will cherish them in lasting and delightful memory.

A FAREWELL MESSAGE BY LUCIEN C. WARNER, M. D.,
CHAIRMAN OF THE INTERNATIONAL COMMITTEE

We have closed the first fifty years of our history. What lessons have we learned, and what is to be the profit to us of this great convention? The Jubilee at London in 1894 has resulted in more than doubling the membership and the number of the English associations since that time. Shall such a result follow this convention in our own land? We may not double the number of our associations, but we can do what is better than that—we can double their efficiency. Our founder, Sir George Williams, sent a message to us here. I am not sure that it has been delivered to the convention. If it has, it will do no harm to repeat it, and therefore I want to leave it with you as a fitting farewell worthy of special emphasis at this moment: "Keep first things first."

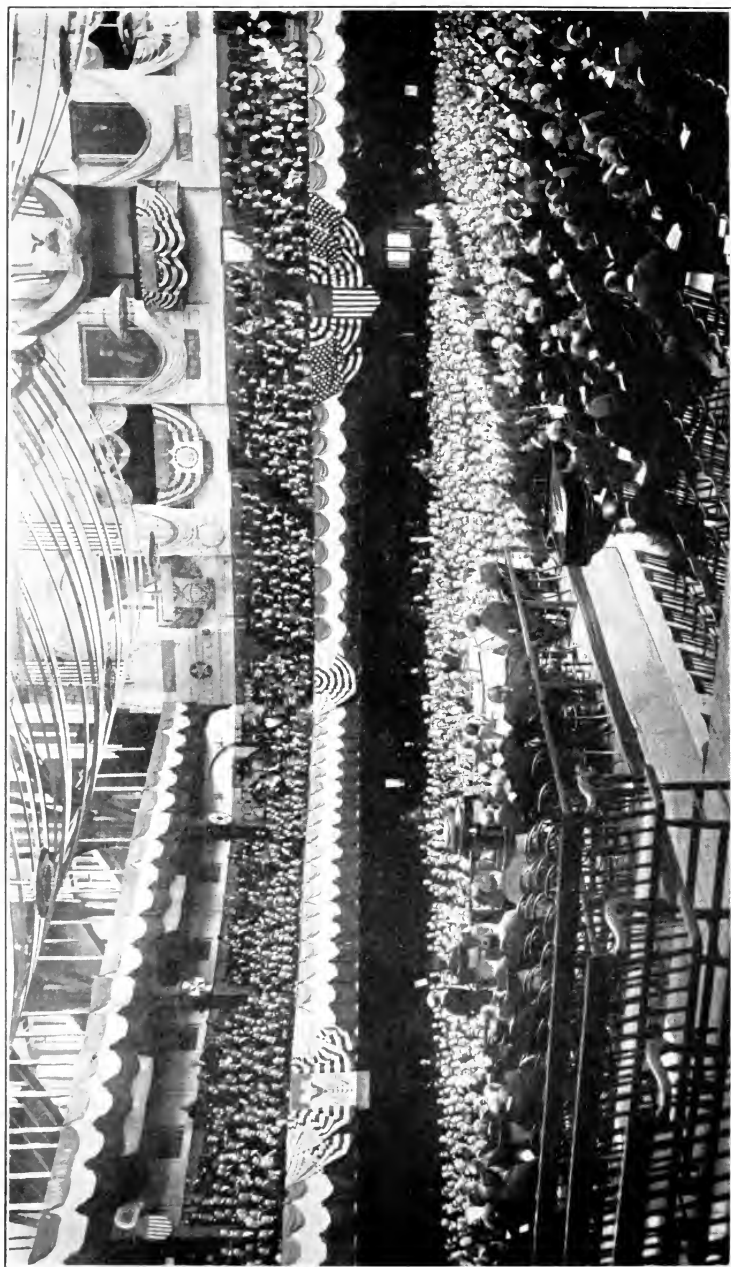
THE FAREWELL DECLARATION OF WORLD UNITY IN
CHRISTIAN BROTHERHOOD

"One is your Master, even Christ; and all ye are brethren" (Matthew 23: 8), uttered in English, French, German, Norwegian, Swedish, Finnish, Lettish, Russian, Dutch, Italian, Spanish, Portuguese, Japanese, Chinese, Hungarian, Danish, Moravian, Punjabi, and Dakota-Indian languages, by delegates and visitors representing nineteen nationalities.

THE CONVENTION BENEDICTION, PRONOUNCED BY
GEORGE A. HALL

And now may the blessing of God the Father, of God the Son, and of God the Holy Spirit, rest upon all the influences of this convention, upon every delegate, upon every home represented here, upon every visitor, in a special manner upon all the inquirers to-day after Jesus Christ, and abide with us evermore. Amen.





THE CONVENTION AUDITORIUM
Sunday Men's Meeting—Mr. Sankey at the Organ

AUXILIARY MEETINGS OF THE CONVENTION

MORNING PRAYER SERVICES

From 8 to 8:30 each morning a prayer service was held in Association Hall. It was conducted on different days by the Rev. Wilbur F. Chapman, D. D., of New York, the Rev. L. W. Munhall, D. D., of Germantown, Pa., and the Rev. John H. Elliott, D. D., of New York. The meetings were for delegates and were largely attended. They were intensely personal and of the highest spiritual tone. The prevailing themes were personal consecration and rededication to God's service in work for young men.

LORIMER HALL NOON-DAY MEETINGS

Noon-day prayer services for business men were held daily in Lorimer Hall, Boston, during the convention. The attendance was good throughout the series. The speakers were Mr. S. M. Sayford, of Boston; the Rev. J. Wilbur Chapman, D. D., of New York; the Rev. L. W. Munhall, D. D., of Philadelphia; the Rev. John H. Elliott, D. D., of New York, and Lord Kin-naird, of England.

ALUMNI REUNION OF THE SPRINGFIELD TRAINING SCHOOL

The alumni and friends of the International Young Men's Christian Association Training School at Springfield held a dinner and reception on Wednesday at the Copley Square Hotel. H. D. Dickson, secretary of the Twenty-third street branch, New York, and president of the alumni association, presided. Henry S. Lee of Springfield was a special guest, and with J. T. Bowne, the teacher longest in the school, was received with enthusiasm. After dinner Mr. Dickson acted as toastmaster, introducing L. L. Doggett, Ph. D., the first speaker. B. W. Gillett of Somerville read letters of regret from alumni unable to be present. Edwin F. See of the Brooklyn Central association discussed the influence of the school in raising the standard among the association officers. George E. Day of Syracuse spoke upon the school and boys' work. F. N. Seerley, M. D., of the school gave some stereopticon views of student life. About two hundred guests were present.

MUSEUM OF FINE ARTS RECEPTION

Several thousand delegates and friends attended the reception given in their honor Wednesday evening, June 12, in the Museum of Fine Arts by the trustees of the museum and the women's auxiliaries of the Massachusetts and Rhode Island associations. The receiving party was as follows: S. D. Warren, president of the board of trustees of the museum, with his wife; General Charles G. Loring, another trustee, with Mrs. Loring; Mrs. O. H. Durrell of Cambridge, chairman of the state executive committee of the women's auxiliary; Mrs. E. A. McAlpin, Mrs. Russell Sage and Miss Helen Gould, all of New York, representing the International Auxiliary; Major-general Joseph Wheeler, Rear-admiral Watson, Commander A. V. Wadhams and Captain Richmond Pearson Hobson.

CAMP-FIRE OF THE ARMY AND NAVY SECRETARIES

Those association secretaries who worked among the soldiers during the Spanish War held a camp-fire at the Lenox Hotel, Thursday evening. About one hundred attended. Hon. Joshua Levering of Baltimore presided. The special guests were Major-general Joseph Wheeler, Walter C. Douglas of Philadelphia and Ira D. Sankey. Captain Richmond Pearson Hobson was called away by orders. Ira D. Sankey sang "The Battle Hymn of the Republic"; W. B. Oliver of Boston talked on "In the Tents," and C. A. Glunz on "Abroad." "From an Army Officer's Standpoint" was the topic assigned to Major-general Wheeler, and "The Work at Home" was the subject of the address by Walter C. Douglas. W. B. Millar of New York made a "Prophecy," and "Reminiscences" were given by the Rev. R. A. Torrey, D. D., of Chicago, and the Rev. L. W. Munhall, D. D., of Philadelphia. This committee was elected to arrange for future reunions: Frank Mahan, F. L. Smith, J. H. Thorne, and H. P. Andersen.

ORGAN RECITAL AT TRINITY CHURCH

At Trinity Church, Friday afternoon, an organ recital was given for the delegates and friends by Horatio Parker, M. A., professor of music at Yale University, and organist of the church. The program included the following numbers: J. S. Bach, Fugue in C minor; Leon Boellmann, Prayer and Gothic Minuet; G. F. Handel, Largo, from "Xerxes"; Th. Dubois, Adoratio et Vox Angelica Hosannah (*Chorus Magnus*); Alex. Guilmant, Cradle Song; Horatio Parker, Concert Piece in A major. A large audience betokened the appreciation of the convention members.

ALUMNI BANQUET OF THE SECRETARIAL INSTITUTE AND TRAINING SCHOOL

Present and former students, officers, members of the board of directors, and teachers of the Secretarial Institute and Training School banqueted at the Nottingham Hotel at five o'clock on Friday, June 14. More than sixty persons were present. Dr. F. N. Seerley, of the Springfield Training School, was present as a guest. All of the classes of the institute were represented except that of 1896. After dinner, Mr. Arthur D. Wheeler, president of the corporation, reviewed in brief the work of the institution and introduced the toastmaster of the evening, Mr. Franklin W. Ganse. The following toasts were responded to: "The School—Its Past," Robert Weidensall, Chicago; "The School—Its Future," Frank H. Burt, St. Louis; "The Faculty," Albert B. Wegener, Rochester, N. Y., '92; "Endowment," Judge Selden P. Spencer, St. Louis; "The Alumni," Alonzo C. Fry, Chicago, 1900; "Lake Geneva," George T. Coxhead, St. Louis; "Our Sister School," Dr. F. N. Seerley, Springfield, Mass.; "The Twentieth Century Secretary," Fred S. Goodman, New York.

DINNER BY MR. HOWARD WILLIAMS

Mr. Howard Williams, son of Sir George Williams of London, gave a dinner Friday evening at the Vendome Hotel to association leaders. About sixty guests were present. After an informal reception Mr. Williams expressed in happy terms his appreciation of the many courtesies he had received. Mr. Arthur S. Johnson, as president of the Boston association, responded briefly. He entrusted to Mr. Williams the following letter to his father:—

SIR GEORGE WILLIAMS:

The undersigned delegates to the Jubilee Convention of the Young Men's Christian Associations of the United States and the Dominion of Canada and fraternal delegates from the unions of Europe, dining together to-day as the guests of your son and representative, unite in loving greeting to you, the honored and greatly beloved founder of our organization.

We thank our gracious Lord for His manifold gifts to us, and we return special thanks to Him to-day for his gift of you to this work. The presence of your son as your representative is deeply appreciated, and for his own and his beloved father's sake it has been a joy to us to greet him.

Among the most delightful and inspiring features of an altogether memorable and happy jubilee season have been his presence and his message. We congratulate the father upon the son, as all the world congratulates the son upon the father, and we send to you the expressions of our love for both and our prayers that the richest blessings that our dear Lord can give may be yours and his forever.

With love, and in the blessed fellowship of the Master, we are now and always, yours faithfully.

The letter was signed by all the American members of the party.

MR. STOKES' DINNER TO FOREIGN VISITORS

Mr. James Stokes of New York gave a dinner at the Vendome Hotel on Saturday to one hundred foreign visitors, representing twenty-three different nations.

Mr. Stokes welcomed his guests in a very happy speech. Lord Kinnaird, of London; Senator Jules Siegfried, of Paris; Pastor Klug, of Germany; Dr. Adolph Hoffman, of the World's Committee at Geneva; Emmanuel Sautter, of Paris, national secretary of the association in France, and others replied.

The appreciation of the world-wide visitation and work of Mr. Stokes which had been shown by the whole convention in more than one of its sessions here found expression throughout the exercises in well-chosen words of grateful acknowledgment. Before the banquet ended a letter of thanks for his work abroad, signed by the foreign visitors, was presented to Mr. Stokes, to which presentation he responded with much feeling.

YOUNG WOMEN'S CHRISTIAN ASSOCIATION RECEPTION

The Young Women's Christian Association members of Boston gave a reception Saturday afternoon at their building, 40 Berkeley street, to the visiting delegates. Mrs. Henry F. Durant, their president, assisted by the vice-presidents and managers, received the guests.

CONFERENCE ON RELIGIOUS WORK

The religious work conference was held Friday afternoon in the new Old South Church. Mr. E. F. See presided. Mr. W. K. Jennings of Pittsburg read an instructive and comprehensive historical paper reviewing the development of the religious work of the association. Mr. E. L. Shuey of Dayton, Ohio, spoke concerning the opportunity of the International Committee in helping associations to render larger and more effective service in their effort to meet the religious needs of men. The need of graded courses of Bible study adapted to various classes of men was clearly set forth. The scheme of Bible study arranged by the International Committee and the list of Bible study text books issued by the Publication Department were described and commended.

Mr. Augustus Nash, religious work secretary at Cleveland, spoke in reference to the work which the International Committee might do in development of the evangelistic work of the association. He suggested four ways in which the committee

should further evangelistic work: (a) investigation, (b) suggestion, (c) inspiration, (d) direction. Investigation should not be concerning past experiences or conditions of young men, but with a view to the influence to be exerted on the conditions and problems of the present. Suggestions should be made by those specially qualified and those studying the conditions as to how to do the work which would best meet the conditions of the day. Inspiration and enthusiasm for religious work should be developed by keeping associations informed concerning successes in various fields and by assistance in such work occasionally. Direction should be given the work by the special secretaries of the departments but in no case should the secretaries of the committee undertake to do the work which should be done by the local associations themselves. The concluding plea of Mr. Nash was for quality rather than quantity in ranks of association men.

Mr. A. H. Whitford of Buffalo presented the opportunity of the association in mission lands. Splendid reports were made concerning interest in securing financial assistance for the foreign work from the associations at Montreal, Que., and Warren, Pa. Each of these associations is supporting one or more association secretaries in mission lands. The associations were urged not to "sin against light" by neglecting the foreign work.

Mr. Goodman gave some statistics gathered regarding the religious work of the season just closed. He stated that more associations are reporting than ever before. In 1899, one hundred and eighty-five reported; in 1900, three hundred and thirty-nine, and in 1901, five hundred and thirty-seven. More Bible classes have been held for men and boys than ever before—a total of one thousand one hundred and eighty-one classes last year. The associations are using one thousand one hundred and sixty-seven definite courses of Bible study. Of this number seven hundred and twenty-two are courses published or recommended by the International Committee. A wider geographical range is covered in the reports, associations in Hawaii and Alaska and Cuba being included. Encouragement was found in the greater thoroughness of data given as well as in the large increase in number of men and of classes.

These addresses were followed by a frank discussion of the problems suggested. One delegate pointed out a weakness in the work as reported by one association, where one hundred and seventy-six men were reported as having professed conversion and only thirteen as having joined the church. The question as to why more of the men had not united with the church was considered by several speakers. Dr. E. E. Blakeslee, author of the Blakeslee Lesson System, paid a tribute to the value of the association scheme of Bible study.

A number of associations reported marked success in securing a single speaker for the entire season of religious meetings. The foreign work was earnestly discussed, a number of foreign visitors being present and testifying to the efficiency of the association work in mission lands. Mr. W. M. Oatts of Glasgow spoke of his tour among the associations in Asia. At the suggestion of one of the delegates a voluntary offering was made for the struggling association at Brussels, Belgium. The closing address of the conference summarizing and applying the discussions was made by Mr. L. Wilbur Messer of Chicago.

CONFERENCE ON PHYSICAL WORK

The physical work section convened in the First Baptist Church, Friday afternoon, with Mr. Frederic B. Pratt of Brooklyn in the chair. After prayer by the Rev. A. H. Plumb, D. D., and a few initial remarks by the chairman, the first paper was presented by Winfield S. Hall, M. D., Ph. D., of Chicago, on "The Necessity for Voluntary Exercise by the Modern City Young Man." The paper was a scientific treatise showing that the modern tendency of the city young man toward specialization leads to premature old age and weakness if not counteracted by judicious voluntary exercise.

Paul C. Phillips, M. D., of Amherst College read a paper on "Christian Character in Athletics." This paper was enthusiastically received and prompted some discussion in which the desire for clean sport was shown to be deep rooted in all the physical directors.

The third and last paper was presented by Mr. George M. Tibbs of Omaha on "The Physical Department as a Religious Agency." The paper and the discussion that followed clearly brought out the magnificent possibilities of the physical director for influencing men in the physical department for Christ by Bible study and personal work. Several cases were cited where men had been led to accept Jesus Christ through gymnasium Bible study classes.

Prof. D. A. Sargent of Harvard and Mr. R. J. Roberts of Boston were invited to make a few remarks which were loudly encored, showing that the lives and work of these men were held in the highest esteem by the physical directors of this country. After prayer by Dr. Luther Gulick the meeting was adjourned.

MEETING OF STUDENT ASSOCIATION DELEGATES

A reception for representations of student associations and of Christian student movements was held Friday afternoon at Phillips Brooks House, the home of the Young Men's Chris-

tian Association of Harvard University. The delegates were invited to be the guests of the Harvard association during the afternoon and the social service committee escorted them about the University buildings.

Mr. John R. Mott called the conference to order. Mr. Edward C. Carter, Harvard, 1900, general secretary of the Harvard Young Men's Christian Association, gave an address of welcome in which he described the religious life at Harvard as it centers in the Phillips Brooks House. In this building the St. Paul's Episcopal Club, the Catholic Club, the Unitarian Society and the Young Men's Christian Association have separate rooms, but the influence of the association is gradually reaching the men in all these.

Brief statements were then made by the representatives of different Christian student movements concerning the work for Christ among the students in their respective countries. Mr. Pierre Bovet spoke for Switzerland, Mr. Casimir Heck for Germany, Dr. Th. Geisendorf for France, Mr. J. D. de Stoppeelaar for Holland, Pastor K. M. Eckhoff for Norway, Professor A. Hjelt for Finland, Rev. M. Biering for Denmark, Rev. R. Meyhoffer for Belgium, Mr. Tissington Tatlow for Great Britain and Ireland, Dr. J. S. Motoda for Japan and Mr. M. L. Rallia Ram for India.

Following the conference a number of delegates were entertained at dinner by the Harvard men and thus had opportunity to see Randall and Memorial Halls, as well as the rooms of some of the students.

CONFERENCE ON RAILROAD WORK

The conference on railroad work was held at the Clarendon Street Baptist church and was presided over by Mr. B. D. Caldwell, traffic manager of the Lackawanna Railroad. A paper written by Mr. R. S. Logan, vice-president and general manager of the Central Vermont Railway, on "The Religious Life of Railroad Men," was read. The paper dealt with the problems that face a railroad man in his Christian life and the way the association helped him to solve them. A second paper on the subject was presented by Mr. William Kingston of St. Johns, N. B. Mr. George T. Coxhead of St. Louis gave an address on "Lessons from the Past and Their Application to the Future." He mentioned the following as among these: That the work of the railroad department should be on a religious basis and vigorously conducted on religious lines for men only; that it should continue to be a department of the general work of the associations and not an independent movement; that it should have specially erected and arranged buildings, the day of rooms in depots and freight houses having passed away; that it should be developed by systems wherever

possible in order to promote uniformity of work and method; that it should receive larger financial support from the members in the way of an increased membership fee; that it needs and must have for its proper development the close supervision of state committees and the International Committee. Mr. F. W. Pearsall, of New York, conducted a question drawer of such value that the time of the meeting was extended in order that this part of the program might be completed.

CONFERENCE ON BOYS' WORK

The sectional conference on boys' work convened in Association Hall Friday afternoon and was largely attended. Dr. J. H. Canfield of New York, chairman of the International Committee's subcommittee on boys' work, presided. The principal themes, "A Boy's Religion" and "The Relation of the International Committee to the Boys' Work," were presented by Dr. George E. Dawson of Springfield, Mass., and Mr. W. D. Murray of the International Committee. In the discussion which followed the following were among the many points emphasized: The work for adolescent boys is of great importance and should be coordinated in the main association scheme. Boys should be trained to work for other boys. There is need of the closest cooperation with the home and church. Elaborate equipment is desirable but much thorough work can be done without such equipment by the exercise of ingenuity and determination. It is wise to group boys according to kindred interests, "gang instinct," etc., as well as by age. Care should be taken that this work is not detrimental to other branches. The association "grave-yard" is filled with men who disregarded the experiences of others, and the fundamental principles of this work. Careful supervision is of extreme importance.

INFORMAL CONFERENCES ON BOYS' WORK

In response to an open invitation to all men interested in boys' work, nearly one hundred men met on Wednesday, Thursday, Friday and Saturday mornings at Hotel Plaza for breakfast and conference. A summary of the discussions show the following to have been the consensus of convictions of those present as to several of the important questions raised: It is essential to group boys into grades in order to hold the older boys in the associations. Such grading should be done in accord with the capacities and growth of the boys rather than by age limits. The present indications are that the future growth will be toward one association with many grades, groups, and clubs for boys and men, rather than a segregation of departments of boys from the one central association, or a sharp un-

natural division between the boys' and men's work. It is wise to do special work for employed boys. The banding together of groups of Christian boys to work for other boys is essential to a good department. It is essential to the highest success of the local work to have the boys interested in foreign missions.

THE ATHLETIC MEET

On Soldiers' Field, Cambridge, Saturday, June 15, the New England section of the Athletic League of the Young Men's Christian Association of North America, comprising Nova Scotia, New Brunswick, Maine, New Hampshire, Vermont, Massachusetts, Rhode Island and Connecticut, held an athletic championship meet for that section. There were nine events, in which sixty-seven men were entered, with a total of one hundred and thirty-eight entries. These men represented nine different associations. The championships were well contested and several hundred delegates witnessed the games. The 100-yard dash was an interesting event and was won by Darling, of the Boston association, with only a foot to spare over J. E. Sullivan, of the Springfield Training School, who was second. Boston, securing the largest number of points, was declared the winner of the championship.

MASS MEETING FOR WOMEN

In the new Old South Church on Sunday afternoon a women's meeting was held under the auspices of the women's auxiliary. It was largely attended and was presided over by Mrs. O. H. Durrell of Cambridge. Mrs. A. J. Gordon made the prayer and the Scripture reading was by Mrs. L. W. Messer. One of the attractions of the service was the gospel singing of Lewis E. Smith. Mr. J. Campbell White, international secretary at Calcutta, India, was the speaker.

MASS MEETING FOR SCANDINAVIANS

A notable meeting for Scandinavians was held Sunday afternoon at the People's Temple. The "Harmoni" choir of the Svenska Congregational Church, composed of sixteen male singers, opened the exercises, after which Bernard Peterson, who had charge of the services, gave the address of welcome. The Scandinavian convention visitors, Emil Winqvist of Stockholm, Rev. K. M. Eckhoff and Kjeld Stub of Christiania, Rev. T. Biering of Odense, Prof. Arthur Hjelt of Helsingfors and F. R. Jauhainen of Viborg were all present and expressed their greetings to the audience. Addresses were delivered by Mr. Winqvist and Prof. Hjelt. The program was in the

Swedish language except a brief address given by Dr. Lucien C. Warner of New York. He brought to them the greetings of the International Committee and spoke from the topic, "Keep First Things First." A large part of the program was given up to musical selections. Svenska Mission Church choir, composed of twelve male and twelve female voices, sang twice, and the audience joined in four Swedish hymns. Each speaker gave his countrymen a fraternal word from the Fatherland, and thus the meeting was patriotic as well as religious.

EVANGELISTIC MEETING FOR BOYS

An evangelistic meeting for boys was held in Association Hall on Sunday afternoon and was attended by nearly one thousand boys, who ranged in age from twelve to eighteen. A number of companies of the Boys' Brigade from the city and suburbs occupied the seats reserved for them. E. M. Robinson, international secretary for boys' work, presided at the meeting, and Dr. F. N. Seerley of the International Young Men's Christian Association Training School at Springfield, Mass., delivered the address, taking for his subject, "Life." Different points in the address were illustrated by a rubber plant, a camera, sensitized plates, chemicals, etc. More than one hundred boys expressed their decision to live the Christian life. These were dealt with by groups in rooms adjoining Association Hall. The orchestra of the Lynn boys' department furnished several selections, and the combined boy choirs of Wollaston and Quincy Episcopal Churches assisted in the singing.

THE SUNDAY JUBILEE MEN'S MEETING

Preparation for this meeting had begun many weeks before. A conference of secretaries of the International Committee's Religious Work Department was held in New York April 30, at which the general plan was decided upon. Mr. Fred B. Smith conferred with the Boston committee on religious meetings May 2, outlined the general plan and secured their consent to cooperate in carrying it out. A list of fifty men, recognized leaders in association work in all sections of the country, was selected. Letters sent to these men secured the consent of thirty-seven of them to act as leaders of sections in Mechanics Hall. They promised to secure and to send in the names of from six to ten personal workers to be under their direction in their several sections. The Boston committee directed by Mr. S. M. Sayford, chairman, and Mr. W. B. Oliver, secretary, formed and carried out a plan for securing upwards of one hundred and fifty additional workers from the associations and churches of Boston and vicinity. A chart of the hall with the

various sections numbered was prepared and printed on a small card. On the reverse side of this card were printed memoranda of instructions for personal workers. This also indicated the exact location of each worker in the hall and the name of his section leader. These cards were sent to upwards of five hundred names, including the leaders, with personal letters in which they were invited to a special meeting in the hall held previous to the mass meeting. During the days of the convention the secretary of the International Committee in general charge of the personal work organization had many personal interviews with leaders in which additional names of workers were secured and emphasis laid on the various details of the plan.

Promptly at 2 o'clock on Sunday afternoon workers began to assemble at the hall, admitted by a special ticket. A brief meeting was held at which remarks were made by F. B. Smith, leader of the men's meeting, and Secretary F. S. Goodman, who had general direction of the workers. Emphasis was laid on the importance of the printed instructions and urging sympathetic cooperation in prayer and effort all through the meeting. At 2.30 o'clock when the main doors were opened over four hundred workers were actually in their places through the main floor and gallery. At 3 o'clock when the meeting formally began the hall was practically filled. Two special cards were distributed, one called a report card on which workers were to report all efforts made in personal interviews; a second, an information card, to be used with men expressing in any way their desire to begin the Christian life. The workers were alert all through the service, and especially during the closing moments, cooperating most loyally with the leaders' plans. The special cards were used with care during the after-meeting as indicated by the reports subsequently received.

The attendance at the men's meeting was between four thousand three hundred and four thousand five hundred men. About one thousand of these were found to be non-church members. Advertising had been wisely and thoroughly done by the Boston committee. The exercises of the meeting itself including the address were very effective. The address was strong, direct, and yet very tender. At the opportunity for request for prayer scores of men responded. At the second more definite appeal, about three rows of seats across the hall vacated for the purpose were filled by men who desired to begin the Christian life. A majority of these were helped to take this stand by the workers who in many instances accompanied them to the front. Probably sixty of the inquirers expressed by voice their purpose to follow Christ. There were two hundred and thirty-eight names signed to the inquirers cards. Nearly all of these gave addresses, and expressed church preference. They represented principally Boston and the suburban towns. These

men were followed up carefully by the Boston association. Great personal blessing came to the workers. Of the original thirty-seven section leaders, all were present except three. Two of these were detained by sickness, and all three had substitutes. Although in several sections there were very few present except workers and delegates, three hundred and thirty-seven workers sent in the report cards indicating their interviews with four hundred and fifty-nine different men. Following the compilation of the statistics, names, etc., written reports were sent from the office of the International Committee to all the leaders of sections. Information received June 27 from the Boston committee indicated the further excellent steps which had been taken to tie inquirers to the churches and to the association. Special meetings had been held and a Jubilee Bible class had been formed.

THE PILGRIMAGE TO PLYMOUTH

More than seven hundred convention delegates and their friends made the pilgrimage to Plymouth on Monday following the convention's close. The excursion was especially popular with the foreign visitors.

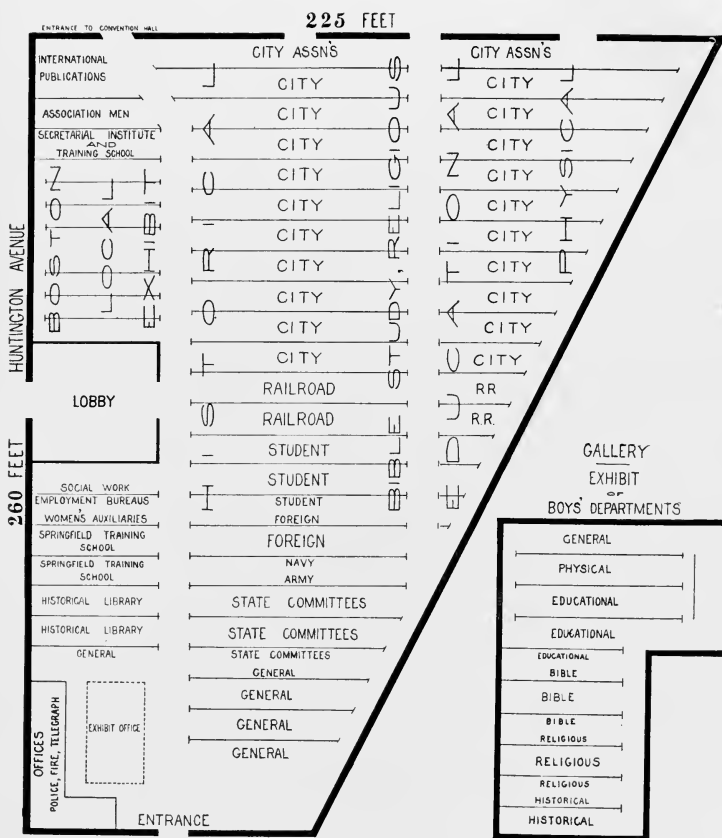
On reaching Plymouth the historic rock on the ocean front was sought out, and each visitor in turn was given an opportunity to step upon the boulder. Soon thereafter the assemblage was called to order by President Johnson of the Boston association. Prayer was offered by the Rev. D. M. James of the Church of the Pilgrimage.

The oration of the day was delivered by the Rev. Alexander McKenzie, D. D., of Cambridge, Mass., his theme being "The Spirit of the Puritans the Spirit of the Young Men of the Twentieth Century." The story of the embarkation and voyage of the Pilgrims from Holland and of their landing at Plymouth was set forth with splendid oratorical effect. The qualities of character and life exhibited by the Puritans were declared to be those qualities most needed by the young men of to-day.

After the oration came the photographing of the party of visitors. No less than thirty-eight photographers, professional and amateur, trained their cameras on the crowd.

Luncheon provided by the Boston association was served at the various churches. After lunch the clergy of Plymouth acted as guides in conducting the visitors to the various points of particular historic interest. The excursion train returned to Boston in the early evening.





FLOOR PLAN OF THE JUBILEE EXHIBIT

THE JUBILEE EXHIBIT

The first educational exhibit under the auspices of the International Committee was held at Indianapolis, Ind., in 1893, and thence was transferred to the World's Fair at Chicago. While a gratifying success, yet there were but twenty-five associations represented, and only three of these showed systematic, progressive courses of study in any subjects.

The second exhibit was held in connection with the convention at Springfield, Mass., 1895. Sixty-one associations participated, and one-third of these showed exhibits in work more or less systematic and progressively graded. At this exhibit awards of merit were granted for the first time by the International Committee upon the decision of a board of judges. Their report on this exhibit—a detailed description of the material represented, and a list of the associations participating—was published at the time in pamphlet form. This exhibit marked an epoch in the history of educational work in the associations. It registered the beginning of the movement for standard courses and international examinations. The industrial exhibit, in the form of wood and iron work, was extensive and creditable.

The third exhibit occurred at Mobile, Ala., 1897. Special emphasis was placed upon exhibits in selected subjects. The distinguishing characteristic was the progressive and graded character of the courses of study pursued. Fundamental subjects of the Prospectus, in which the standard courses and the international examinations were established, were made the basis of the exhibits. No awards of merit were given. The material contributed by each association was carefully packed and returned to its owners after the convention, the same as at previous exhibits.

The fourth educational exhibit was held in connection with the convention at Grand Rapids two years ago. It eclipsed all its predecessors in extent, quality and practical helpfulness. Careful planning led the committee to issue a twelve-page pamphlet of definite instructions for the selection, mounting, and sending of material by each local association. The response of the associations to the invitation for participation was not as general and extensive as was hoped for. Only one hundred and forty-six associations, out of a possible four hundred, responded. The Grand Rapids convention marked the introduction of exhibits other than educational. At the suggestion of the Educational Department the way began to open successfully for exhibits in Bible study, physical, boys', and army and

navy work. A space of about thirty thousand square feet, well lighted and with all conveniences, was used to good advantage for the display. Up to this time exhibits had been crowded into any available space at hand which could be secured with little or no expense. It was now realized that the exhibit part of the convention was one of the most important and had to be dealt with as such.

The Jubilee Exhibit at Boston was a graphic presentation of the history of the American association movement for the first fifty years of its existence. By means of photographs, printed matter, maps, charts, etc., it presented the various lines of association effort among all classes of men, and in all divisions of associations—city, railroad, student, colored, Indian, army, navy, and in foreign lands—the largest cartographic exhibit of this extent and character ever made.

No preceding convention had been similarly favored with a place where the headquarters, sessions, exhibit, and all other features were under one roof. This place was the Mechanics Building, used for expositions, festivals, fairs, and other large gatherings. Well situated for transportation facilities in Boston, and with its conveniences for light, ventilation and the various necessary means for public comfort at such a time, it could scarcely be excelled for the purposes of a great convention and exhibit.

In the large exhibition hall of the building, there were fifty-one thousand square feet of available floor space. In this area were erected double partitions ten and one-half feet apart, seven feet high, and a total of three-quarters of a mile in length. On this wall space were fastened the uniform sized cardboards of mounted material and graphic charts in two tiers so that the eye of the average visitor, about five feet from the floor, was on a level with the center of the double horizontal tier of mounted exhibits.

In June, 1900, a preliminary announcement was issued giving the main lines of the material desired for exhibit. The general plans and its basis of classification and arrangement were made by the International Committee in the fall of 1900, or as soon as the Mechanics Building was secured. In January, 1901, a complete thirty-two-page pamphlet of detailed instructions was issued and sent to all associations. It graphically and explicitly described the material desired to be selected, and how it should be mounted in detail. This was done for the city, railroad, student, army, navy, foreign, and boys' divisions, as well as for the exhibits of state and provincial committees. It also covered all departments of work, as historical, Bible study and religious, educational, physical, employment, social, women's auxiliaries, building plans, etc. In order not to make the exhibit unwieldy, each association, in any particular subject, was allowed a given number of cardboards of material. At least ninety-eight per

cent of the exhibits were mounted appropriately and according to instructions. The instructions asked the associations to mount their material on cardboards twenty-two by twenty-eight inches in size. Of these cards there were six thousand five hundred or their equivalent in maps and pictures. On each card was an average of ten articles, pictures, drawings, etc. In order to pass in front of all the exhibit cards as mounted on the partitions, one was obliged to cover one and one-half miles. If all the articles, exercises, drawings, etc., had been placed side by side, they would have reached eleven miles.

There were two distinct and clearly defined classifications—one by divisions and the other by departments. All the work of the railroad associations, for example, was in a division by itself, and running with the partitions across the hall. The same was true of the city, student, army, foreign, and state committee divisions. At right angles to these was the classification by departments. All the historical material from the different divisions was found in a section fifty feet wide and running through the length of the entire hall, and at the right of the main aisle, as shown in the diagram of exhibits found on another page. Similarly, the Bible study and religious work exhibits occupied a section twenty-five feet in width and extended the length of the hall. Then came the similar section fifty feet wide for educational material and another section for the physical. The social, employment, and women's auxiliary exhibits were in a special section.

The historical library, the two association training schools, the international publications and the admirable exhibit of the Boston local association all occupied spaces along the wall next to the historical exhibits. The work from all boys' departments was similarly classified and located in the gallery. Within each department the material was again further classified by subject.

The object of this form of classification was five-fold:

1. It was in keeping with all other large educational exhibits and world's fairs.
2. It permitted the student to discover the good or bad features of a particular line of effort, as the social work, or leadership in the physical department, etc.
3. This classification avoided the effort at mere exhibition effect.
4. Awards of merit for efficiency and usefulness were not granted on exhibits except those classified by subject.
5. The subject classification permitted each small association, though operating but one or two subjects or lines of work, to make its exhibit on the same platform as the large city with ten times as much work. This would not be possible if each association were to make a unit exhibit, as the small associations—and seventy-five per cent of the associations are small

ones—would not take part in any such presentation, and their insistence that the unit form of exhibit was discriminating against them would be a just one.

A four-page folder was issued to each delegate and visitor. This contained a diagram of the floor of exhibits, facts about the number, size and location of the various departments and divisions, and words of advice as how best to study them. Four or five guides or ushers were provided, and these were kept busy answering questions and otherwise aiding the students of the exhibit. Printed slips for each division were issued, stating the facts about the number of exhibitors in that division, the character of the material, and noting the information concerning the most important features of the work of the associations for that division, as the student, railroad, city, etc.

In connection with the Jubilee Convention was held the fifth international educational exhibit. The quality and even quantity of educational matter was in excess of that at Grand Rapids. The instructions for mounting and sending material were much more closely regarded than ever before. One hundred and twenty-five city and eighteen railroad associations participated in this part of the exhibit, as compared with a total of ninety-one at Grand Rapids.

The material from the boys' departments was most interesting, valuable and significant, for it revealed how extensively this work may be operated in many other local associations.

The extensive and admirable character of work in all forms of drawing was a constant remark by the visitors and delegates. The quality of this work is far above that found in the average high school. The material in these subjects alone covered three thousand square feet of wall surface. In the great majority of them, progressive courses of study of a practical and valuable character were shown to good advantage.

The first exhibit in Bible study and religious work was held at Grand Rapids in 1899. Thirty-three city and railroad associations participated, and about sixty cardboards of material were shown. At Boston one hundred and twenty-six city and nineteen railroad associations took part, sending six hundred cardboards of mounted material. The material shown comprised exercises and outlines of class work in general, devotional, training and evangelistic courses; the most helpful printed matter used in promoting the same, also in advertising the Sunday men's meetings. These exhibits and facts were classified by subject which gave them increased value. In the boys' departments it was noticed that drawing and manual training are being used to excellent advantage in Bible study.

Two years ago the first exhibit of physical work was made when forty-seven associations took part. In Boston one hundred and thirty-five city and twelve railroad associations took part, sending seven hundred cardboards of material. As far



JUBILEE EXHIBIT—HISTORICAL, BOSTON, AND BOYS' WORK

as possible with the means at hand, these exhibits were classified into leadership, equipment, use, gymnasium classes, teams, and printed matter. The material under the heads of leadership, gymnasium classes, and teams was in abundance and exceedingly interesting. As with other departments, there were here seen charts and maps, giving the growth of this work as a whole, also maps showing the organization and development of the Association Athletic League.

In the gallery was located the exhibit of the boys' department. Two years ago the first exhibit of this kind was made, when ten departments participated. In Boston fifty-five boys' departments sent a total of five hundred cardboards of material. This was classified the same as others into historical, Bible study, educational, physical, etc. The chief objects of interest were the exhibits in Bible study and educational work.

At its own request, Boston was granted the privilege of making its exhibits in all departments as a unit, rather than by classifying it with others in separate departments. In so doing its officers felt that they would be better able to present their work and claims for its support from the Boston citizens. In this arrangement and under the rules of the committee, they were obliged to forego the privilege of winning awards of merit or honorable mention, many of which they might have secured had their exhibit been classified with the others.

Adjoining the Boston exhibit was that of the Chicago Training School. This material consisted of excellent and large-sized photographs, charts and printed matter, artistically arranged. The exhibits of the two training schools served as headquarters of the alumni for each.

As the delegates entered the exhibit, the first object seen was a large picture of Sir George Williams overlooking the exhibit as a whole. At the left was the large life-size picture of Mr. Cephas Brainerd, for twenty-five years chairman of the International Committee, also a chartographic representation of the social, commercial and industrial development of civilization for the past half century. Beyond this came the valuable exhibit of the Historical Library, in which photographs, early constitutions, reports, printed matter of rare value for the association movement, were shown. Then came the artistically arranged exhibit of the Springfield Training School.

At the right of the entrance were the general graphic exhibits of the work as a whole, including all divisions, and also material showing the progress of contemporaneous history. Diagrams illustrated the facts in the development of the number of associations, the membership, the relation between active and associate members in point of numbers, the working forces, the current expenses, the popularity of membership among the various states, the building movement, property, the roll of honor of men who are now and have been for the past

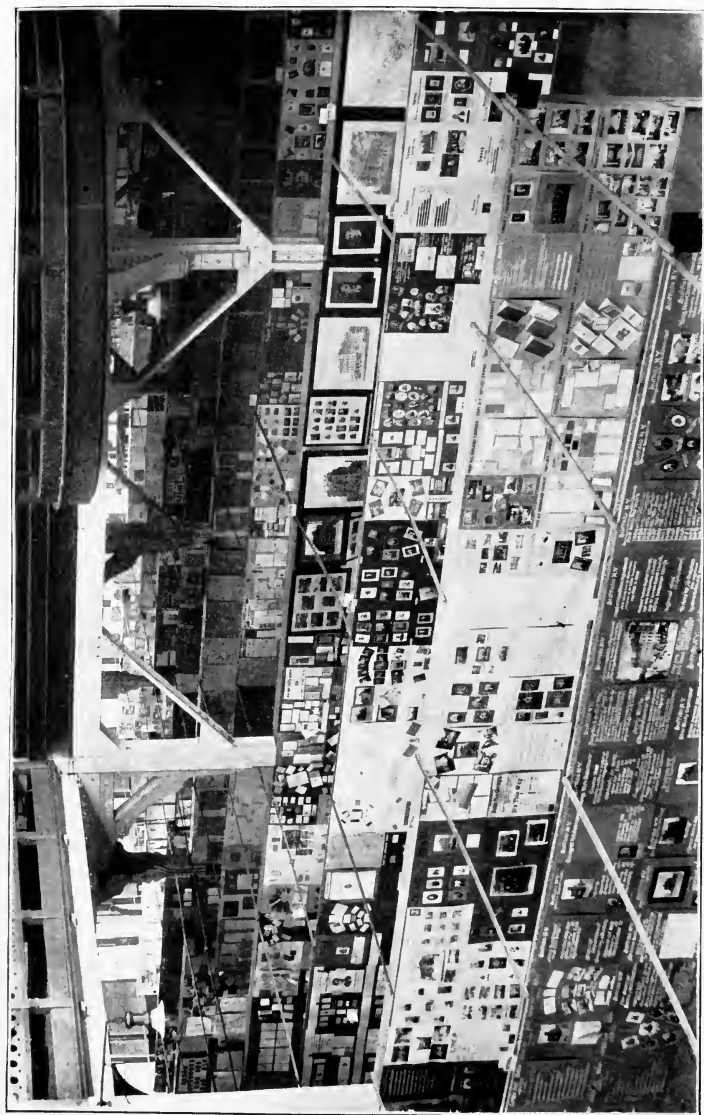
twenty-five years employed in the work, the classification of all employed officers by positions, by states, and by period of service. Also the similar development, during the past fifty years, of the population, the wealth, industry, politics, etc., of the United States. Most interesting cartoons were seen of how the association reaches all men, the development of the movement as a whole, association building movement and property.

The exhibits of the state and provincial committees showed the growth of the number of employed officers, membership, property, and expense of supervision, etc., for each state or province. Sixteen such committees participated. For the first time in association history such exhibits were made.

The exhibit of the army and navy department was almost wholly photographic, and it being the youngest department of the committee's work, comparatively few historic facts were shown. Its activities in connection with the late Spanish War were most extensive. The traveling library work in both the army and navy was seen to good advantage. The first exhibit of this department was held at Grand Rapids two years since. The work and property of the new naval branch in Brooklyn were of special interest. As a whole the exhibit comprised one hundred and eighty cards of mounted material, relating to work in more than one hundred different points during the past two years.

Charts, diagrams and graphic material of the foreign work and its possibilities were largely copied by delegates. The exhibits from Madras, Calcutta and South America were specially valuable and extensive, while those from Japan, China and Ceylon were close seconds. Twelve foreign associations participated in the exhibit and sent a total of one hundred and fifty cardboards of material. At Grand Rapids in 1899 the first attempt at an exhibit from student associations was made. It covered forty feet of wall surface and fifteen associations were represented. At the Jubilee fifty associations participated with five hundred cardboards of material filling six partitions, each seventy-five feet long. Graphic charts gave the development of the student movement as a whole. The buildings, membership, employed officers, maps showing the location of the varied interests, etc., set forth the inspiring strength and development of this work among students. Included with this were the exhibits of the World's Christian Student Federation and of the Student Volunteer Movement.

The first distinctive effort at a railroad exhibit was made two years ago, when nine associations took part. At Boston forty-five associations took part, sending over three hundred cardboards of material. The historical material largely predominated, there being but seventy cards for educational, forty for Bible study and religious work, and twenty for physical. The diagrams for the railroad work as a whole were similar to



JUBILEE EXHIBIT—VIEW FROM GALLERY

those in other departments. The picture of a very small engine represented the work as a whole in 1880; a larger engine, that of 1890; and a 100-ton express engine with all modern improvements, stood for the development of the work at present.

Special interest was drawn to the cumulative and unique exhibit of the history of this work as it has been developed along the lines of the New York Central Railroad.

By far the larger part of the exhibit hall was given over to the material from the city associations, in which one hundred and eighty-five participated, sending four thousand cardboards of exhibits. This was classified into historical, Bible study, educational, etc. The historical exhibits were especially valuable and significant. Special attention was directed to the exhibits of New York, Brooklyn, Philadelphia, Buffalo, Dayton, Cleveland, and Chicago.

To receive, unpack, classify, and put up the exhibits from the three hundred and fifty-five associations and departments, required a force of eight people fifteen days. The exhibits were opened to the public Monday, June 10, and kept open continuously day and evening till Saturday night, June 15. They were taken down June 17-20, carefully packed and returned to their various owners.

As specified in the general instructions, awards of merit and honorable mention were granted to associations for exhibits in educational and Bible study and religious work. For this purpose two boards of judges were appointed,—one for Bible study and religious work, consisting of Prof. F. K. Sanders of Yale, Messrs. E. F. See of Brooklyn and D. A. Sinclair of Dayton; and one for educational work, composed of Prof. W. A. Andrew of Brooklyn, Supt. George E. Gay of Malden and J. Frederick Hopkins of Boston. The basis of awards was the same as in all previous association exhibits, having reference to the neatness, accuracy, and order of the material shown, and the evidence that good work was being done. Judgment was made relative rather than absolute. The work of the judging was done June 10 and 11. Each member worked independently. Awards were granted on each subject as specified in the pamphlet of general instructions. In their marking, a system of points was arranged with ten as a maximum. Those associations receiving from the three judges a total of less than twenty points secured no mention. The association receiving the highest number of points above twenty-four in any particular subject was granted the award of merit or highest honor in that subject. Those associations receiving a total number of points between twenty and the highest number were granted honorable mention. The highest award in each subject was denoted by the large blue ribbon attached and the second award of honorable mention was shown by the red ribbon. There

were no awards made in any departments aside from the ones mentioned for educational and Bible study work.

The board of judges in educational exhibits recommended :—

1. That inasmuch as teachers often know of young men who would profit by the work of the association if brought personally into a knowledge of it, a special effort should be made at succeeding exhibitions to acquaint the teachers of the vicinity where such is held with the fact and a cordial invitation to visit it should be extended. A knowledge of the facts and the object lesson thus gained of the scope of association educational work must arouse the interest and command the respect of educators.

2. That in the preparation of material there be the strictest compliance with directions, as to uniform size, mounting and labeling of exhibits.

3. That in exhibits of class work each association should show on one card a brief tabulated abstract of the aims of the class and of the course of study followed. It should then exhibit work of different members at various points of advancement, designating such work as "first lesson," "fifteenth lesson," etc.

4. That the associations have local exhibits, both at the beginning as well as at the close of each season's work, using some attractive entertainment to bring out the young men, and then have able and effective speakers to explain the exhibits and to show the value of the educational work.

5. That a sample of work from the majority of students should be exhibited, rather than "show-work" done by one or two students.

6. An extension of the work of arithmetic and language in the various associations, and an effort to exhibit more of the same.

7. That association educational departments having drawing classes abandon cheap work of copying and advance to the more educative and strengthening work of drawing from the model, object or cast in freehand, mechanical and architectural drawing. The associations should send in work showing growth in students, and not limit the exhibit to work for mere show.

The judges on Bible study and religious work exhibit recommended :—

1. That more careful attention should be given by the associations to the minute and explicit instructions for exhibits.

2. Even a more liberal use of photographs in the illustration of exhibits as adding to their attractiveness and effectiveness.

3. The exhibit of copies of letters and other typewritten matter used in the development of the religious work and Bible study, either in circular or individual form.

The committee noted with commendation the display of facts



JUBILEE EXHIBIT—INDUSTRIAL EDUCATION

which illustrated the weakness as well as the strength of association work in this department, as for example, the drawings of one association which indicated the small number of those reported as having joined churches in comparison with the number of reported conversions, such facts as these being stimulative to better work.

The following is a list of associations winning awards of merit and honorable mention in the educational work exhibits at the Jubilee Convention, 1901. The names of those winning the highest award, where such was given, are marked in each case with an asterisk. The remaining names are those associations receiving honorable mention.

CITY ASSOCIATIONS

- Library. *New York City, N. Y.; Brooklyn (Central Br.), N. Y.; Chicago (Central), Ill.
- Reading Room. Brooklyn (Central Br.), N. Y.; Cleveland, Ohio; Chicago (Central), Ill.; Chester, Pa.; Honolulu, T. H.
- Literary Society. *Philadelphia (Kensington Br.), Pa.; New York City (Twenty-third St. Br.), N. Y.; St. Louis, Mo.; Newark, N. J.; Melrose, Mass.; Buffalo (Central), N. Y.
- Educational Clubs. *Youngstown, Ohio; Chicago (Central), Ill.; Buffalo (Central), N. Y.; St. Louis, Mo.
- Music Clubs. Buffalo (Central), N. Y.; Chicago (West Side), Ill.
- Orchestra. *Everett, Mass.; St. Louis, Mo.; Dayton, Ohio; Brooklyn (Central Br.), N. Y.
- Glee Club. *Ottumwa, Iowa; Philadelphia (Central Br.), Pa.; Chicago (West Side), Ill.
- Mandolin Club. Chicago (Central), Ill.
- Commercial Law. *St. Louis, Mo.
- Social Economics. *Dayton, Ohio; Brooklyn (Central Br.), N. Y.
- Practical Talks. *St. Louis, Mo.; Grand Rapids, Mich.; Chicago (Central).
- Advertising. *Philadelphia (Kensington Br.), Pa.; New York City (West Side Br.), N. Y.; New York City (East Side Br.), N. Y.; New York City (Twenty-third Street Br.), N. Y.; San Francisco, Cal.; Hartford, Conn.; St. Louis, Mo.; New Orleans, La.; Owosso, Mich.; Brooklyn (Central Br.), N. Y.; Brooklyn (E. Dist. Br.), N. Y.; Youngstown, Ohio; Philadelphia (Central Br.), Pa.; Philadelphia (West Br.), Pa.; Portland, Ore.; Chicago (Central), Ill.; Cambridge, Mass.; Washington, D. C.
- Administration. *Chicago, (Central), Ill.; St. Louis, Mo.; New York City (West Side Br.), N. Y.; Philadelphia (Central Br.), Pa.
- Educational Facts. *New York City (West Side Br.), N. Y.; San Francisco, Cal.; Springfield, Mass.; St. Louis, Mo.; Washington, D. C.; Los Angeles, Cal.; Aurora, Ill.; Philadelphia (Central Br.), Pa.; Philadelphia (Kensington Br.), Pa.; Racine, Wis.; Chicago (Central), Ill.; Omaha, Neb.; Honolulu, T. H.; Portland, Ore.; Cambridge, Mass.; Indianapolis, Ind.; Dayton, Ohio; New Orleans, La.; Baltimore (West Br.), Md.
- Class Views. *Chicago (Central), Ill.; Portland, Ore.; St. Louis, Mo.; Los Angeles, Cal.; Springfield, Mass.; Montreal, Que.; Philadelphia (Central Br.), Pa.; Youngstown, Ohio; Dallas, Texas; Minneapolis, Minn.; Springfield, Ohio; Detroit, Mich.; Washington, D. C.; Hartford, Conn.; Brooklyn (Bedford Br.), N. Y.

- Arithmetic. *Brooklyn (Central Br.), N. Y.; Montreal, Que.; Minneapolis, Minn.
- Bookkeeping. *Dayton, Ohio; St. Louis, Mo.; New Orleans, La.; Columbia, S. C.; Portland, Ore.; Springfield, Ohio; Indianapolis, Ind.; Cambridge, Mass.; Minneapolis, Minn.; Baltimore, (Central Br.), Md.; Honolulu, T. H.
- Penmanship. *Philadelphia (Central Br.), Pa.; Elizabeth, N. J.; Sharpsburg, Pa.; St. Louis, Mo.; Cincinnati, Ohio.
- Algebra. *Troy, N. Y.; St. Louis, Mo.
- Geometry. *Troy, N. Y.
- Typewriting. *Dayton, Ohio; Indianapolis, Ind.; Brooklyn (Central Br.), N. Y.; Portland, Ore.
- Stenography. *Portland, Ore.; Brooklyn (Central Br.), N. Y.; Buffalo (Central), N. Y.; San Francisco, Cal.; Louisville, Ky.; Minneapolis, Minn.; Indianapolis, Ind.; Dayton, Ohio.
- Mechanical Drawing—elementary. *Springfield, Mass.; Cambridge, Mass.; Montreal, Que.; St. Louis, Mo.; Cohoes, N. Y.; Racine, Wis.; Brooklyn (Central Br.), N. Y.; Dayton, Ohio; Philadelphia (Central Br.), Pa.; Philadelphia (Kensington Br.), Pa.; Troy, N. Y.; Memphis, Tenn.; New Haven, Conn.; Hamilton, Ohio; Buffalo (Central), N. Y.; Indianapolis, Ind.; Elizabeth, N. J.; Minneapolis, Minn.; Portland, Ore.
- Mechanical Drawing—advanced. *Dayton, Ohio; Portland, Ore.; Minneapolis, Minn.; Cambridge, Mass.; Louisville, Ky.; Peoria, Ill.; Springfield, Mass.; New York City (West Side Br.), N. Y.; New York City (Twenty-third Street Br.), N. Y.; Hartford, Conn.; Springfield, Ohio; Brooklyn (Central Br.), N. Y.; Philadelphia (Central Br.), Pa.; Philadelphia (Kensington Br.), Pa.; Pueblo, Colo.; Trenton, N. J.; Troy, N. Y.; Buffalo (Central), N. Y.; New Haven, Conn.
- Sociological. *Chicago (Central), Ill.
- English. *Dayton, Ohio; Honolulu, T. H.; St. Louis, Mo.; Minneapolis, Minn.
- French. *Montreal, Que.; Baltimore, (Central Br.), Md.
- Spanish. *Los Angeles, Cal.; Troy, N. Y.; New Orleans, La.
- German. *Indianapolis, Ind.; Brooklyn (Central Br.), N. Y.
- Architectural Drawing—advanced. *Portland, Ore.; Springfield, Mass.; New York City (West Side Br.), N. Y.; Hartford, Conn.; N. Y.; Brooklyn (Central Br.), N. Y.; New York City (Twenty-third St. Br.), N. Y.; Hartford, Conn.
- Architectural Drawing—elementary. *Montreal, Que.; Brooklyn (Central Br.), N. Y.; New York City (West Side Br.), N. Y.; Honolulu, T. H.
- Original Design. *St. Louis, Mo.; Cambridge, Mass.; Dayton, Ohio; Hartford, Conn.
- Machine Shop Practice. *Dayton, Ohio.
- Forging. *Hartford, Conn.; Dayton, Ohio.
- Chemistry. *Dayton, Ohio.
- Pattern Making. *Dayton, Ohio.
- Clay Modeling. *Brooklyn (Central Br.), N. Y.; Hartford, Conn.
- Carpentry. *Hartford, Conn.
- Plumbing. *Hartford, Conn.; Louisville, Ky.
- Mineralogy. *Pueblo, Colo.
- Textile Design. *Philadelphia (Kensington Br.), Pa.
- Industrial Design. *New York City (Twenty-third Street Br.), N. Y.; Hartford, Conn.; Cambridge, Mass.
- Furniture Design. *Jamestown, N. Y.; Grand Rapids, Mich.
- Electricity. *Atlanta, Ga.; Brooklyn, (Central Br.), N. Y.
- Freehand Drawing, Pen Work—advanced. *Hartford, Conn.; Cambridge, Mass.; Brooklyn (Central Br.), N. Y.



JUBILEE EXHIBIT—SLOYD

- Freehand Drawing, Pen Work—elementary. *Brooklyn (Central Br.), N. Y.; St. Louis, Mo.
- Freehand Drawing—elementary. *Brooklyn (Central Br.), N. Y.; Brooklyn (E. Dist. Br.), N. Y.; Portland, Ore.; Dayton, Ohio; St. Louis, Mo.; San Francisco, Cal.
- Machine Design. *Buffalo (Central), N. Y.
- Complete Designs—mechanical. *Buffalo (Central), N. Y.; Hartford, Conn.; Baltimore (West Br.), Md.
- Lettering. *New Haven, Conn.; Springfield, Mass.
- Blue Prints. Hartford, Conn.; Minneapolis, Minn.
- Engraving on Jewelry. *Hartford, Conn.
- Tailor Drafting. *Atlanta, Ga.
- Invention. *Springfield, Ohio.
- Complete Design, Architectural. *Buffalo (Central), N. Y.; Baltimore, (West Br.), Md.; Louisville, Ky.; New York City (West Side Br.), N. Y.; New York City (Twenty-third Street Br.), N. Y.
- First Aid. *Holyoke, Mass.; New York City (Twenty-third Street Br.), N. Y.
- Traveling Exhibit for Shops. Baltimore (West Br.), Md.
- Freehand Drawing, Color Work—advanced. *Cambridge, Mass.; Brooklyn, (Central Br.), N. Y.
- Freehand Drawing, Charcoal Work—elementary. *St. Louis, Mo.; New York City (Twenty-third Street Br.), N. Y.
- Freehand Drawing—advanced. *New Haven, Conn.; Brooklyn (E. Dist. Br.), N. Y.; Dayton, Ohio; Brooklyn (Central Br.), N. Y.; Louisville, Ky.; Holyoke, Mass.; Philadelphia (Kensington Br.), Pa.
- Sketch Club. *Philadelphia (Central Br.), Pa.; Brooklyn (Central Br.), N. Y.
- Camera Club. *Chester, Pa.; Baltimore (West Branch.), Md.; Portland, Ore.; Honolulu, T. H.; Montreal, Que.; Cleveland, Ohio; Newburyport, Mass.; New York City (West Side Br.), N. Y.; Philadelphia (Central Br.), Pa.; Troy, N. Y.; Springfield, Mass.; Brooklyn (Central Br.), N. Y.
- Lantern Slides. *Brooklyn (Central Br.), N. Y.; Cleveland, Ohio.

RAILROAD ASSOCIATIONS

- Stenography. Philadelphia (Pa. R. R. Dept.), Pa.
- Penmanship. *Long Island City, N. Y.; Kansas City, Mo.; Philadelphia (Pa. R. R. Dept.), Pa.
- Bookkeeping. *Philadelphia (Pa. R. R. Dept.), Pa.; Binghamton, N. Y.
- Library. *New York City (Madison Ave. R. R. Dept.), N. Y.; Philadelphia (Pa. R. R. Dept.), Pa.; New Haven, Conn.
- Reading Room. *Albany, N. Y.; Kansas City, Mo.
- Music. Philadelphia (Pa. R. R. Dept.), Pa.
- Educational Facts. Philadelphia (Pa. R. R. Dept.), Pa.
- Class Views. Kansas City, Mo.; Philadelphia (Pa. R. R. Dept.), Pa.
- Camera Club. *Two Harbors, Minn.; Ft. Scott, Kan.
- Air Brake. *Philadelphia (Pa. R. R. Dept.), Pa.
- Lantern Slides. *Two Harbors, Minn.
- Mechanical Drawing—elementary. *Concord, N. H.; Scranton, Pa.; Topeka, Kan.; Kansas City, Mo.; Oneonta, N. Y.
- Mechanical Drawing—advanced. *Buffalo, (Depew R. R. Dept.), N. Y.; Concord, N. H.
- Advertising. *New Haven, Conn.; West Albany, N. Y.; Detroit, Mich.; Albany, N. Y.; Troy, N. Y.; Atlanta, Ga.; Long Island City, N. Y.; Kansas City, Mo.
- First Aid. *Hoboken, N. J.
- Freehand Drawing. *Kansas City, Mo.

BOYS' DEPARTMENTS

- Sunday Posters. *New York City (West Side Br.), N. Y.
 Freehand Drawing—cartoons. *Milwaukee, Wis.; Cleveland, Ohio.
 Camera Club. *Cleveland, Ohio; Philadelphia, (Pa. R. R. Dept.), Pa.; Cincinnati, Ohio; Chester, Pa.
 Class Views. *Hartford, Conn.; St. Louis, Mo.; Baltimore (Central Br.), Md.; Holyoke, Mass.; Montreal, Que.; New York City (West Side Br.), N. Y.; Detroit, Mich.; North Adams, Mass.
 Literary Society. *New York City (Twenty-third Street Br.), N. Y.
 Advertising. *Cleveland, Ohio; Philadelphia, (West Branch.), Pa.; Dayton, Ohio; Lancaster, Pa.; Montreal, Que.; Nashville, Tenn.; Somerville, Mass.; Milwaukee, Wis.; New York City (Twenty-third St. Br.), N. Y.; New York City (West Side Br.), N. Y.; Springfield, Mass.; Easton, Pa.; Brooklyn (Central Br.), N. Y.; New York City (Harlem Br.), N. Y.
 Printing. *Philadelphia (Pa. R. R. Dept.), Pa.
 Reading Room. Philadelphia (Pa. R. R. Dept.), Pa.
 Penmanship. Richmond, Va.
 Arithmetic. Dayton, Ohio.
 English. Dayton, Ohio; Richmond, Va.
 Stenography. Richmond, Va.
 Freehand Drawing. *Baltimore (Central Br.), Md.; Newark, N. J.; Milwaukee, Wis.
 Freehand Drawing, Water Color. *Milwaukee, Wis.; Philadelphia (Pa. R. R. Dept.), Pa.
 Electricity. *Dayton, Ohio; New York City (West Side Br.), N. Y.; Milwaukee, Wis.
 Sloyd. *Cambridge, Mass.; Cincinnati, Ohio; New York City (West Side Br.), N. Y.; Holyoke, Mass.
 Woodwork. *Hartford, Conn.
 Cabinet Making. *Hartford, Conn.; Cambridge, Mass.
 Scroll Sawing. *New York City (West Side Br.), N. Y.; Brooklyn (Bedford Br.), N. Y.
 Original Design. *Baltimore (Central Br.), Md.
 Wood-carving. *Baltimore (Central Br.), Md.
 Clay Modeling. *Baltimore (Central Br.), Md.

The following is a list of association awards in Bible study and religious work:—

CITY ASSOCIATIONS

RELIGIOUS WORK.

- Advertising. *Philadelphia (Kensington Br.), Pa.; Philadelphia (Central Br.), Pa.; Philadelphia (West Br.), Pa.; Trenton, N. J.; Springfield, Mass.; St. Louis, Mo.; Brooklyn (Central Br.), N. Y.; Washington, D. C.; Detroit, Mich.; Lancaster, Pa.; Buffalo, (German), N. Y.; Cleveland, Ohio; Rochester, N. Y.; New York City (Twenty-third Street Br.), N. Y.; New York City (West Side Br.), N. Y.; Chicago (Central), Ill.; Chicago (West Side), Ill.; Chicago (Ravenswood), Ill.; Portland, Ore.; Dayton, Ohio; Minneapolis, Minn.; Hamilton, Ohio; Omaha, Neb.; Malden, Mass.; Lorain, Ohio; New York City (East Side Br.), N. Y.; Richmond, Va.
 Shop Meetings. *Dayton, Ohio; Elizabeth, N. J.; Cleveland, Ohio.
 Religious Work Facts. *New York City (West Side Br.), N. Y.; Cleveland, Ohio; New York City (Twenty-third Street Br.),

- N. Y.; Newark, N. J.; Washington, D. C.; Los Angeles, Cal.; New York City (East Side Br.), N. Y.; St. Louis, Mo.; Troy, N. Y.; Buffalo (Central), N. Y.; Elizabeth, N. J.; Philadelphia (Central Br.), Pa.; Philadelphia (Kensington Br.), Pa.; Indianapolis, Ind.; Chicago (Central), Ill.; Chicago (Ravenswood), Ill.; Chicago (West Side), Ill.; Chicago (Hyde Park), Ill.; Racine, Wis.; Holyoke, Mass.; Malden, Mass.; Terre Haute, Ind.; New York City (French Br.), N. Y.; Portland, Ore.; Toledo, Ohio.
- Sunday Posters. *New York City (West Side Br.), N. Y.; Morristown, N. J.
- Association Foreign Work. *New York City (West Side Br.), N. Y.; Buffalo (Central), N. Y.; Rochester, N. Y.; Dayton, Ohio; San Francisco, Cal.; Philadelphia (Central Br.), Pa.; Omaha, Neb.; Warren, Pa.

BIBLE STUDY

- Advertising. *Brooklyn (Bedford Br.), N. Y.; Brooklyn (Central Br.), N. Y.; New York City (West Side Br.), N. Y.; New York City (East Side Br.), N. Y.; Worcester, Mass.; San Francisco, Cal.; Philadelphia (Kensington Br.), Pa.
- Bible Study Facts. *Cleveland, Ohio; Newark, N. J.; St. Louis, Mo.; Buffalo (Central), N. Y.; Indianapolis, Ind.; Troy, N. Y.; New York City (Twenty-third Street Br.), N. Y.; New York City (West Side Br.), N. Y.; Springfield, Mass.; Buffalo (German), N. Y.; Jamestown, N. Y.; Melrose, Mass.; Aurora, Ill.; Brooklyn (Central Br.), N. Y.; Brooklyn, (Bedford Br.), N. Y.; Philadelphia (Central Br.), Pa.; Philadelphia (Kensington Br.), Pa.; Cambridge, Mass.; Omaha, Neb.; Chicago (Central), Ill.; Honolulu, T. H.; Terre Haute, Ind.; Chicago (Hyde Park), Ill.; Chicago (West Side), Ill.
- General Bible Classes. *Brooklyn (Bedford Br.), N. Y.; Philadelphia (Central Br.), Pa.; Buffalo (Central), N. Y.; Dayton, Ohio; Rochester, N. Y.; Newark, N. J.; Aurora, Ill.; Portland, Ore.; Southbridge, Mass.
- Devotional Bible Classes. *Dayton, Ohio; St. Louis, Mo.; Brooklyn (Central Br.), N. Y.
- Training Bible Classes. *Philadelphia (Central Br.), Pa.; St. Louis, Mo.; Brooklyn (Central Br.), N. Y.; Dayton, Ohio; Brooklyn (Bedford Br.), N. Y.
- Shop Bible Classes. *Cleveland, Ohio; Warren, Pa.
- Personal Work. Philadelphia (Central Br.), Pa.
- Evangelistic Bible Classes. *New York City (Twenty-third Street Br.), N. Y.; St. Louis, Mo.; Brooklyn (Bedford Br.), N. Y.; Dayton, Ohio.
- Bible Lectures. Chicago (Central), Ill.
- Bible Study Club. Buffalo (Central), N. Y.; Dayton, Ohio.
- Relief Map Work. *New Haven, Conn.
- Class Views. *Lynchburg, Va.; Buffalo (German), N. Y.; Southbridge, Mass.; Brooklyn (Bedford Br.), N. Y.; Jamestown, N. Y.; Cleveland, Ohio.

RAILROAD ASSOCIATIONS

- Bible Study Facts. *Albany, N. Y.; Chadron, Neb.
- Religious Work Advertising. *New Haven, Conn.; Hoboken, N. J.; Long Island City, N. Y.; Kansas City, Mo.; Topeka, Kan.; Two Harbors, Minn.; Albany, N. Y.
- Religious Work Facts. *Philadelphia (Pa. R. R. Dept.), Pa.; Bing-

hamton, N. Y.; Chadron, Neb.; East Buffalo, N. Y.; Albany, N. Y.
 Shop Meetings. *Philadelphia (Pa. R. R. Dept.), Pa.; Atlanta, Ga.;
 Topeka, Kan.
 Bible Study Library. *New York City (Madison Ave. Dept.), N. Y.

BOYS' DEPARTMENTS

RELIGIOUS WORK

Advertising. *Trenton, N. J.; Malden, Mass.; New Orleans, La.;
 Nashville, Tenn.; Troy, N. Y.; Brooklyn (Central Br.), N. Y.
 Religious Work Facts. *Newark, N. J.; Paterson, N. J.; Cleveland,
 Ohio; Melrose, Mass.
 Foreign Work. *New York City (West Side Br.), N. Y.

BIBLE STUDY

Bible Study Facts. *Newark, N. J.; Philadelphia (Pa. R. R. Dept.),
 Pa.; New York City (West Side Br.), N. Y.; Melrose, Mass.;
 Indianapolis, Ind.; Paterson, N. J.; Buffalo (German), N. Y.;
 Buffalo (Central), N. Y.
 Class Views. *New York City (Twenty-third Street Br.), N. Y.;
 New York City (Harlem Br.), N. Y.; Jacksonville, Ill.; Buffalo
 (German), N. Y.; Melrose, Mass.; Providence, R. I.; Philadel-
 phia (Central Br.), Pa.; Lancaster, Pa.; Detroit, Mich.; Cin-
 cinnati, Ohio; Cleveland, Ohio; Salem, Mass.
 General Courses. Lancaster, Pa.
 Devotional Courses. *Brooklyn (Bedford Br.), N. Y.; Philadelphia
 (Central Br.), Pa.; Dayton, Ohio.
 Relief Maps. *Naugatuck, Conn.; Brooklyn (Bedford Br.), N. Y.
 Drawing in Bible Study. *Dayton, Ohio; Philadelphia (South Br.),
 Pa.; Brooklyn (Bedford Br.), N. Y.
 Manual Training in Bible Study. *Philadelphia (South Br.), Pa.;
 Brooklyn (Bedford Br.), N. Y.; Naugatuck, Conn.; Jackson-
 ville, Ill.

SUMMARIES

The number of associations or departments participating in
 the Jubilee exhibit was as follows:

City associations,	185
Student associations,	50
Railroad associations,	45
Boys' departments,	55
Foreign associations,	12
Colored associations,	15
State and provincial committees,	16
Bible study and religious work,	145
Educational work,	140
Physical work,	147



VIEW FROM ENTRANCE



ARMY SECTION
JUBILEE EXHIBIT

JUBILEE YEAR PRESS ESTIMATES OF THE ASSOCIATION AND CONVENTION

Wherever any considerable number of young men are found seeking to ally themselves with an institution of this kind, a strong influence for the welfare of society at large may be assumed at once.—*Times-Union, Albany, N. Y.*

The unprecedented success of the organization and the great good that it has accomplished demonstrates clearly that there is no better way of reaching and developing the religious side of young men than this.—*Salt Lake City Herald.*

Its half-century of life and growth indicates long life for it. It seems to have the spirit of the age in expanding to meet new needs. It becomes of particular value and significance at a time when the cities of the world are growing with such rapidity.—*Indianapolis News.*

During the last few years the work of the association has broadened in many ways. Mistaken methods and ideas have been discarded. Physical development has been encouraged. There is little of the narrow pietism to be seen in the various associations now that in its earlier history was supposed to be dominant. But on the other hand it is no less religious than before, and it still holds to the theological system generally known as evangelical Christianity.—*New York Tribune.*

The Young Men's Christian Association long since passed the period when any thinking man, friend or foe, would attempt to set it aside as a haven fit only for the namby-pamby. It is an organization now standing in the forefront of the large powers of the century. Not only does it lead young men into the church, but it trains them into finer physical manhood, sharpens their minds, and fits them for the fight for better government, individual, municipal, state and national.—*W. S. Harwood in the Century Magazine.*

The association is the church projecting itself with practical effect upon society in its immediate vicinity, not an independent competitor of the church, but the church doing its own work through the association as an instrumentality. Considered as a whole, the Young Men's Christian Association has accom-

plished a work that has been spiritual, sane, public-spirited, and eminently practical and helpful to individual men and to society at large. Its work has tended to elevate the whole man, intellectual, moral and physical.—*New York Observer*.

The great lesson which the Young Men's Christian Association has given to the world is not that of service, excellent as that is, for Christian men are banded for service in a multitude of ways, but in its proof that denominational lines need not separate those engaged in such work. We know of no other society which so well proves this. * * * The Young Men's Christian Association has remained true to its first plan, and has proved that churchmen and dissenters, that Presbyterians, Methodists, Congregationalists, Baptists and Episcopalians, can, if they will, work together for the kingdom of God.—*The Independent*.

At one time it was supposed that the Young Men's Christian Association would develop into another denomination, and thus interfere with the work of the churches. Such was not its design, and such has not been its history. Instituted for the purpose of interesting young men, particularly those who by force of circumstances are without home influences, in the religious and moral side of life it has become a center of instruction along lines which make for good citizenship. It looks to religious, to mental and to physical development, and is practically a home center in which these phases of life are presented.—*Toronto Mail and Empire*.

If one were to sum up in two words the essential object of the Young Men's Christian Association one would find it in the phrase good citizenship. The work is essentially sociological along religious lines. The reading-rooms, gymnasiums, educational classes, lectures and athletic pastimes are planned and managed with a distinct recognition of the fact that young men must have their energies turned into beneficent channels if they are to make the most of their lives and confer the greatest possible good upon the community at large. The Young Men's Christian Association is a magnificent manifestation of the truth that the Christianity that means anything is the Christianity that does something.—*Boston Beacon*.

We realize the value of denominational life. We realize, at least under present conditions, the value of denominational lines. There is no disposition either to lower or break these lines. And yet, here is the danger point in our modern life, great multitudes of young men without Jesus Christ, and the young man without Christ becomes a very demon of destructive influence. Realizing this condition very keenly, the association is seeking to combine the tremendous power of the church and



BOYS' SECTION



PLUMBING, FORGING AND WOODWORK
JUBILEE EXHIBIT

direct it effectively toward the accomplishment of the desired result. The economy of force, the limitation in expenditure, the pressing need, the magnitude of the result are the demonstration of the wisdom of this association work.—*W. R. Harshaw, D. D., in The Evangelist.*

It is comparatively easy for governments to get together for their common defense, or to carry on exploits for their common gain. It is less easy for local churches of the same denomination in various parts of the world to cooperate in a single grand meeting. But even that is easier than it is for a multitude of independent, undenominational societies to create such an atmosphere of universal brotherhood that its in-breathing shall inspire their members to cross oceans, and span continents, and come from the archipelagoes, to the one appointed place; that they may look into each other's eyes, take one another by the hands, unite their voices in prayer and praise, and together make plans to the end that His kingdom shall come and His will be done in earth as it is in heaven.—*Boston Advertiser.*

The large success enjoyed by the Young Men's Christian Association is due mainly to the singleness of its purpose and the strength coming from the enthusiasm and activity of youth. In all its work the association relies upon certain great forces: the value of high ideals and the use of social and educational, as well as religious, agencies to occupy, interest and elevate young men. Amid the strain of living and the pressure of demoralizing influences in cities the association has been an incalculable power for good. To young men, cut loose from the restraining influences of home at a period when the desire for social life and pleasure is strongest and when the passions are most imperious, the successful mission of the society has been one of help or rescue. Its restraining and wholesome comradeship has opened new doors for successful philanthropic and Christian service by and for young men.—*New York Commercial Advertiser.*

The time is long past when persons jealous of the prerogatives of the churches can deny the value of the Young Men's Christian Association. There are communities, indeed, where it has seemed that the same efforts expended in connection with the local churches might have produced equal or greater spiritual results. But in general association workers are also church workers. In the church they reach church-goers. In the association they reach men who should, but do not, go to church. Association converts now almost universally find their way speedily into the membership of some church. The fear of some good men in the past that a new church, a new denomination, would grow out of the Young Men's Christian Asso-

ciation movement, has not been realized. Instead of drifting away from the churches, the associations are constantly doing their best to perfect the harmony of purpose and division of labor which are so desirable in Christian work.—*The Standard, Chicago.*

By its special efforts to combine the development of physical, social, mental, moral and spiritual faculties, the association has placed peculiar emphasis on the growth of the entire man. It has been at the opposite pole of Christianity from the esthetic, monkish habit, and, while not in any sense a revolt against the excessive development of the spiritual and intellectual life, has practically aided in producing a revolution in the standards of Christian manhood, and has effectively promoted the development of that full and sound and wholesome man in Jesus Christ whom it was the delight of the late Phillips Brooks to portray. It can never be known how largely the world is indebted to the Young Men's Christian Association for the strong, vigorous, practical, and sane type of Christianity which prevails to-day. The association has also had a very real and important influence in promoting true interdenominational unity. Without any special effort at Christian union, it has in its practical work brought together men of all Christian denominations, and without discussion of theological points or phases of Christian polity, it has put men into real work for Christ and for mankind, and has brought about the best and most practical union.—*The Watchman.*

The Young Men's Christian Association has undergone important modifications. Its original purpose was a unit. That purpose is still recognized, but the methods of work have been specialized. It is almost a university. It aims to provide nourishment and training for every element in symmetrical individuality. The young man is to be physically developed, intellectually instructed and trained, morally fortified and inclined; to have the opportunity of social life so as not to be lost in the great city; to be taught and disposed to work for others; to be aided, by joint experience, testimony and system to multiply his own powers by lifting what, how, and when others lift. * * * * The Young Men's Christian Association has had an honorable past, and if it maintains its evangelical spirit and practical sagacity must have a glorious future. The churches should include it among the objects of their most earnest prayers; for the young men of the land never needed more the best influences and were never more in danger than they are to-day.—*Christian Advocate, New York.*

There was a time, perhaps, when a shadow of pretext might be found to cavil against the Young Men's Christian Association because of its alleged narrow-mindedness. That time,

however, passed away long since. What purported to be "jokes" at the expense of the Young Men's Christian Association as made up of hollow-chested young men with sloping shoulders and "goody-goody" countenances could not survive the object-lessons afforded in many and many an association building of true zeal to secure that greatly to be desired desideratum expressed in the Latin proverb, *Mens sana in corpore sano*. Without any thought of depreciating in the least degree the importance of the purely religious work to which the Young Men's Christian Association gives so much of earnestness, energy and tireless devotion, we believe that no small measure of credit for the expansion and broadening appreciation of the Young Men's Christian Association in every land is due to the thoughtful care and attention which it has manifested, through many well-appointed gymnasias and training schools, for the improvement of the physical man. It would be difficult to exaggerate, indeed, the influence for lasting good as well as potency in dispelling foolish prejudice which has been exerted by our wide-awake, thoroughly progressive associations.—*Boston Daily Globe*.

The association has a mission to young men who are not Christians, and its agency of work is young men who are Christians. It seeks to employ all means that Christian ingenuity can devise to accomplish its work. It instructs the mind, strengthens the body, and warms the heart; it believes in and encourages fellowship under circumstances and surroundings that tend to uplift and strengthen character; it has, and uses, facilities for getting hold of young men which the church as an organization has not, and cannot have; its active membership is taken entirely from church membership; it seeks first to win a young man for Christ, and then urges him to work in the particular part of Christ's vineyard where his conscience calls him; it holds aloft the Bible as the Word of God, and its chief doctrine is obedience and loyalty to Jesus Christ as the Son of God, and an acknowledgment of Him as the only Redeemer of men; its most efficient workers are those who are occupying the same position in their respective denominations; it does not seek to duplicate the work of the churches, but only to supplement and do what the church cannot, or does not do; it makes no criticism of the church, but seeks to be a true auxiliary thereof; indeed, it is the church in one of its many adaptations to the needs and conditions of society, and especially of a certain class for whom the church as yet has not, in its organized capacity, made adequate provision.—*William H. Hollister, jr., in the Methodist Magazine for June*.

The organization is distinctly a nineteenth century product, embodying in its plans, aims and principles that practical and

progressive spirit, that breadth of purpose and of view, that genius for achievement, which operating along many lines of human endeavor, together made the past century the most glorious that the world has yet known. The association stands to-day, as it has stood from the beginning, as one of the strongest forces of modern Christianity making for the development of an all-round type of manhood. It stands for Christian charity in the highest and noblest sense of that term, for Christian fellowship, for toleration, for service. It stands for the gospel of Jesus Christ in its purity and entirety. It stands for the Bible as the inspired Word of God, an infallible guide in truth and holiness. But the largest and most distinct service which the Young Men's Christian Association has rendered the cause of Christianity has been in the translation of a vital religious faith into the terms of common, every-day life, in extending the influence and saving power of the gospel into every legitimate sphere of human thought and action—moral, educational, social and industrial. By these means the association has brought Christianity into touch with the lives of multitudes of men, young and old, who might otherwise have been alien if not antagonistic to it. It has shown that the religion of Christ is fitted to all the proper needs of every man, soul and body, that it is a help and not a hindrance to the attainment of every honorable ambition, that the service it requires is not inconsistent with the acquirement and the enjoyment of all rational means making for success and happiness in this life. It has dealt with realities more than it has with abstractions, and has geared religious faith, zeal and enthusiasm to the wheels of every department of the workaday world. The factory, the workshop and the counting room have been brought by means of it into auxiliary relations with the church, and both have been helped and strengthened by the contact.—*Christian Work.*

It may be doubted if the world has yet seen any better or wider exhibition of Christian socialism than in the diversified work of the Young Men's Christian Association for comradeship and culture. At the root of it is that consciousness of human brotherhood to which the Socialist appeals, coupled with a practical recognition of the Christian missionary principle—the spiritual priesthood of all disciples of Christ—each as his brother's keeper, each as an opener of ways by which men may come to God. Its direct evangelical work has been valuable; its practical philanthropic work among young men has been more valuable; but most valuable of all has been the indirect influence which it has exercised in breaking down sectarian barriers by quietly ignoring them, and in proving that the spirit of Christ is far more important than any dogmatic definitions about Christ, by showing what that spirit can do when freed from dogmatic definitions. It has furnished in our



FREEHAND DRAWING

RAILROAD SECTION
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towns and cities the best kind of substitute for a club to thousands of young men to whom formerly only doors of vice were opened, the doors to a better social fellowship being closed either by their lack of means, their lack of culture, or their lack of introductions. It has extended on the one hand, into most of our colleges, on the other into many of our railroad organizations, and it is capable of still further indefinite extension. It is getting rid of the sentimentalism which at one time threatened to be its bane, and is more and more appealing to men by methods that are wholly manly. It has long since passed the experimental stage; and though it will never pass beyond the period in which its work may be criticised and therefore improved, it has proved its right to friendly criticism by the spirit in which it has generally treated its critics, its right to the support of the churches by the support which it has given to the churches and by its tendency to take up work which the churches are not doing and cannot well do, and leaving alone the work which they are doing, and its right to the support of all intelligently philanthropic men, and especially all broad-minded employers, by the humane and philanthropic work along social and educational lines which it is doing in a dignified and self-respecting way among young men and by young men in a genuine spirit of cooperation.—*The Outlook*.

A CONVENTION ESTIMATE AND CRITIQUE

As an exhibition of successful administration and of coordinated human activity, the convention was a triumphant demonstration of up-to-date American fertility of resource and massing of power. Whether it be the program devised by the program committee, or the "exhibit," appealing to the eye and instructing visitors and delegates as no words could have and calling forth from educational experts praise without reserve, or the provision made by the local committee for the entertainment of the delegates and the carrying on of the convention from day to day, or the handling of the vast audiences by the various presiding officers as unforeseen and dramatic incidents arose—from each of these phenomena the thoughtful observer gained the impression that the American layman is a man of prevision and reserve power. So much of the internal workings of the association's government as were revealed in the legislative sessions gave the same impression, although for obvious reasons, in this as in all other large bodies, the determining issues are fought out in committees and seldom are debated on the floor.

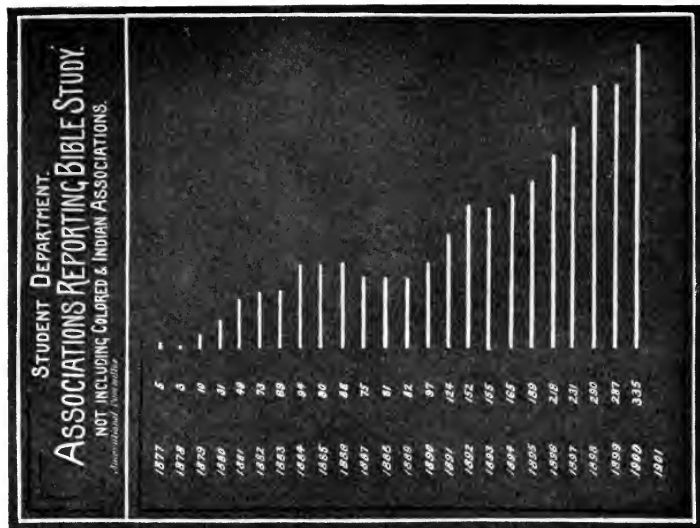
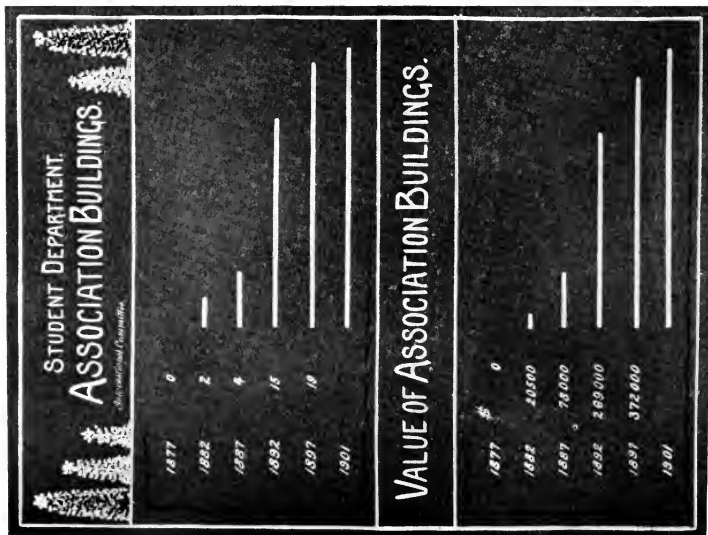
As a revelation of the patriotic fervor and hero-worship of the American people the convention was notable. Northerners and Southerners, oblivious of all sectional differences of the

past, let themselves go in an *abandon* of admiring applause for the men who fought under Lee and under Farragut or who covered themselves with imperishable glory in the Spanish war, and for the woman who with regal generosity cared for the sick and dying during the last war and with constant altruism now gives to the sailors of the United States navy a splendid Christian home when off duty. It will be a memory ever to be cherished by those who saw it—the measure of revering joy with which the thousands of spectators welcomed the rising to speak of benign, dauntless Joseph Wheeler, the former confederate cavalry leader, now a brigadier general in the regular army of the United States; Watson, the Christian admiral who went with Farragut through the Civil War; Higginson, the bluff, keen Massachusetts naval commander, and Hobson, the God-fearing, conscience-obeying, duty-exalting hero of the sinking of the *Merrimac*. As for Miss Helen Gould's reception, wherever she went, whenever she appeared, she had that adoration which instinctively goes out to a good woman, using life and property as becometh a stewardess who tries to remain obscure. Incarnate valor, gentleness and generosity still appeal to the heart of the American people. That was proved beyond peradventure.

As a demonstration of the waxing love of Americans for Britons it was a revelation. The first applause at the first session of the convention was for the sentiment that Americans and Britons might never know aught but peace, and the feeling culminated in the dramatic scene when, after Mr. Howard Williams had read the message to the convention from Edward VII., and the British delegates had sung "God save the king" lustily, and President Northrop of the University of Minnesota had with hand extended to Howard Williams pledged the two nations to abiding friendship, then at the suggestion of Judge Spencer of St. Louis the audience of six thousand people gave three ringing cheers for the king of Great Britain and emperor of India. Such a scene would not have been possible ten years ago; and be it noted the promoters of this were Western men, where anti-British sentiment is stronger than in the East.

As a revelation of international amity, of a growing sense of brotherhood among men of all races, it was impressive. Asiatic and African joined with Caucasian, Slav with Teuton, Frenchman with German, the Indian of North America and the Indian of Asia, not only in a visible unity but in audible pledges of brotherhood; and it fell to the lot of an African ex-slave to win one of the great personal ovations of the convention. Never, at any religious gathering ever held on this continent at least, has it been the privilege of delegates to have direct, sincere personal messages from the kings of Great Britain, Germany, Italy wishing the cause godspeed; and the profound signifi-





JUBILEE EXHIBIT—GRAPHIC STATISTICS, STUDENT DEPARTMENT

cance of the fact that the Young Men's Christian Association movement by its practical Christianity has won the favor of the Roman Catholic king of Italy, the Lutheran emperor of Germany, the Anglican king of Great Britain, and the authorized presence in its convention of two priests of the Orthodox Greek Church of Russia can scarcely be overemphasized, either by the Young Men's Christian Associations leaders or by the students of contemporaneous religious history. What other religious movement of the day, it may well be asked, has had any such testimony to its catholicity of spirit and universal serviceableness? Allusion has already been made to the scene when King Edward VII.'s message was read. Quite as remarkable and unforgettable was the sight of Fathers Vasillieff and Hotovitzky of the Greek church in the Trinity Church participating in worship with representative Protestant leaders; and the scene when Pastor Klug of Berlin, in sonorous German with indescribable unction and ardor, closed his reading of the emperor's ardent, evangelical-toned dispatch of sympathy and congratulation. It was a revelation of the religiousness of the emperor and the pride of a German in his king.

As proof that oratory of the descriptive, the argumentative, rhetorical, imaginative type still exists, the convention had worth. Great themes and great audiences still set men's hearts and minds on fire. Curtis Guild's depiction of the American army singing Christian hymns on the Cuban battlefield on Christmas morn, Hobson's dignified, weighty plea for the Christian care of the homeless sailor or soldier, President Faunce's chastely phrased and fervently uttered exposition of the relation of the church to the Young Men's Christian Association, Dr. W. W. White's impressive exposition of the connection between right living and faith, President Patton's clean cut, vigorous assault on those who decry a rational basis for religion and who minimize the deity of Jesus, Booker T. Washington's plea for a race judgment which will take the best and not the worst of the negroes as norms for judgment, Robert E. Speer's setting forth of the need of an overwhelming sense of Christ in Christian endeavor, were, judged merely as oratory, efforts of a high order. They thrilled and moved men.

As proof of the interest of the American business man in religion, the convention was impressive. Not only the presence of the rank and file of the delegates, largely from the ranks of business men, but the spoken words of men like William E. Dodge, James Stokes, President Tuttle of the Boston & Maine railroad, and Hon. James Eckels of Chicago, formerly United States comptroller, contributed to the impression.

As proof that the Young Men's Christian Association is respected by the educators of the country, and that in turn they are practical Christians and not recluses or devotees of a phil-

osophy of religion rather than disciples of Jesus, the convention was indicative of much. Charles Cuthbert Hall of Union and Bosworth of Oberlin brought vital messages from theological seminaries. G. Stanley Hall of Clark University, chief of American psychologists, expounded the identity of healthfulness and holiness to the convention in a way that Lord Kinnaid said he hoped would lead to the distribution of the message broadcast among men in Europe as well as in America. Faunce of Brown, Canfield of Columbia, Patton of Princeton, Northrop of Minnesota, Slocum of Colorado, and Caven of Knox College, Toronto, gave of their best in the way of advice and were unstinted in their praise of the educational and religious value of the association's work, Patton speaking for the denominational college turned university, and Northrop speaking for the non-sectarian state university, each pleading for the Young Men's Christian Association as an indispensable agent for maintaining the religious life of higher educational institutions amid conditions which make the church and other former agencies inadequate for the task.

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A study of the *personnel* of the convention conducted to a measurable degree of satisfaction with the American man. Of course all types were represented among the delegates and some of them were far from perfect in physique and cultured in speech. But if the American young business man is to be judged by the average man of the convention, then he is a wholesome looking, clean-eyed, well-informed, observant fellow, without trace of asceticism, very devoted to the business of hearing and seeing that which he was sent to hear and see—the clerks in the downtown stores testify to this with sorrowful tones—quick to see a point, and grateful for brevity and charity.

That there is deep affection one for the other among the veteran workers of the association was manifested again and again during the convention, and if it taught nothing else, it taught that mutual service for Christ breeds gratitude. Men like Cephas Brainerd, Robert Weidensall, James Stokes, William E. Dodge, Henry M. Moore, and C. T. Williams of Montreal had abundant evidence that their giving of life, means and energy was not unappreciated; and often that demonstration of regard became so intense that strong men wept and the vast audiences bowed with waves of emotion, as wind often sweeps over standing grain.

If asked to say what there was about the entire meeting, considered in all its bearings, which was of most vital import to the churches, it surely must be this: the need of imitation of the Young Men's Christian Association spirit which makes adaptation to end the cardinal principle of operation, and rigid train-

ing of workers for expert service a method by which the principle is made effective. Laymen unhampered by precedent, entirely free to act irrespective of what primitive or medieval Christians did in the premises, have developed an organization which for flexibility, mobility, adaptability is probably the finest of Protestant agencies. Its training schools are far more conversant with the implications of up-to-date psychology as it sheds light on religion than are some theological seminaries, and their graduates go forth better fitted for dealing with man—conceived as a trinity of body, mind and soul—than do many seminary graduates.

Again the Young Men's Christian Association uses printers' ink more effectively than the church. It realizes the potency of the printing press and the artist's brush or the camera to set forth good news, to call men to knowledge of the truth, to summarize and record institutional history. Every meeting of every denominational society, when it gathers in annual session to sum up its work for the year and set forth to a new community its right to be, should have an exhibit as complete in its way of what it does with the money it expends as the Young Men's Christian Association had in Mechanics' Hall last week; and scores and hundreds would be impressed by it who are untouched by the torrent of speech which now makes up our conventional religious assembly.—*Abridged from an article by George P. Morris in The Congregationalist.*







MONTREAL



BOSTON
PRESENT BUILDINGS OF THE TWO PIONEER ASSOCIATIONS

PART II

The Jubilee Commemorative Services of
the Montreal and Boston
Associations



MONTREAL COMMEMORATION

THE PROGRAM

Saturday Evening, June 8

Association Hall

Presiding Officer, L. H. PACKARD, Montreal

- Devotional Service.....Rev. J. A. Gordon, Montreal
Address of Welcome.....C. T. Williams, President Montreal
Young Men's Christian Association
Historical Sketch of the Montreal
Association.....D. A. Budge, General Secretary
Montreal Young Men's Christian
Association
Presentation of Resolutions Passed
by Montreal Ministerial Association.....Rev. James Fleck
Address of Greeting.....John Penman, for the Provincial
Committee
Address of Greeting.....Dr. Lucien C. Warner, for the
International Committee
Address of Greeting.....W. H. Mills, for the English Na-
tional Council
Presentation of Address of English
National Council.....Lord Kinnaird, for the English
National Council
Address of Greeting.....Charles Fermaud, for the World's
Committee
Address of Greeting.....George A. Miner, for the Boston
Young Men's Christian Association
Reading of Address of London
Young Men's Christian AssociationJ. H. Putterill, Secretary of the
Central Young Men's Christian
Association, London, England
Presentation of Illuminated Copy of
the London Association's Address
to the Montreal Association.....Howard Williams, London, Eng-
land
Response to the Addresses of Greet-
ing.....H. B. Ames, for the Montreal Asso-
ciation

Sunday, June 9**MORNING****1. Association Hall****PRAISE AND THANKSGIVING SERVICE**

Leader.....Richard C. Morse, General Secretary of the International Committee

2. Lecture Hall, Association Building**MEETING FOR BOYS**

Addresses.....Howard Williams, London, England
C. B. Willis, Milwaukee, Wis.
Charles Fermaud, Geneva, Switzerland

AFTERNOON**St. James Methodist Church**

Presiding Officer, C. T. WILLIAMS, President Montreal Association

Prayer....Rev. G. Osborne Troop
Reading of Scripture.....Rev. Dr. McWilliams
Address.....Lord Kinnaird, London, England
Address.....W. M. Oatts, Glasgow, Scotland
"The Achievements and Possibilities of the Association Movement of North America".....John R. Mott, New York

Monday, June 10**AFTERNOON****Gault Bros. Building, St. Helen Street****UNVEILING THE COMMEMORATIVE TABLET**

Presiding Officer, C. T. WILLIAMS

Prayer.....Rev. Dr. McWilliams
Address and Unveiling of the Tablet.....Howard Williams, London, England, representing Sir George Williams
"The Influence of the Montreal Association".....John R. Mott, New York

EVENING

At six o'clock a luncheon was tendered the visiting delegates by the board of directors, this being succeeded by an informal reception of the association members before the departure of the visitors for Boston on the night trains.

THE ADDRESS OF THE ENGLISH NATIONAL COUNCIL

The President, Vice-Presidents, and Council of the English National Union, to the Delegates and Representatives of the Young Men's Christian Associations of the Dominion of Canada, Montreal, 1901.

Esteemed and Dear Brethren:—The occasion of your assembling to commemorate the Jubilee of the founding of the Montreal Young Men's Christian Association presents an opportunity, of which we gladly avail ourselves, to convey to you, and, through you, to the entire membership of your associations, the heartiest greetings of associations in the mother country. We unite with the other organized unions of associations throughout the Empire, in congratulating you upon the good work accomplished during the past fifty years in all the more populous centers of the Dominion, while we recognize with deep thankfulness the rich and manifold blessings which God has graciously bestowed upon your labors.

Fathers and mothers in the home land greatly appreciate your loving care for their sons, who in such large numbers come to reside in your country, and who, but for the cordial welcome extended to them by your associations, would be exposed to grave peril and temptation.

Formed upon the best models, your associations have derived invaluable stimulus and support from their incorporation in the North American federation; and we esteem it highly advantageous to the home associations, also, to be thereby brought into more intimate contact with the work for young men carried on with such conspicuous success throughout your entire continent.

Increased facilities of communication, and the augmentation of business relations between different portions of the Empire have tended to knit more closely the ties of kindred and nationality; and our home associations count it a great privilege to be able now, under the auspices of the British and Colonial Union, to welcome delegates from the associations of the Dominion, as well as from those of other colonies and dependencies, at the annual British conferences, as well as at meetings of their representative councils. The world tour of Mr. and Mrs. Oatts, undertaken at the instance of the English Council in the interests of colonial work, expresses the great value we attach to the opportunities thus afforded for promoting fuller intercourse with your associations, and thereby strengthening the bonds of sympathy and mutual interest which link the whole of the associations together in a common aim and service.

We greatly rejoice in the signal honor already placed upon your labors, and pray that, in the new era upon which you are entering, God will give you to experience in even richer abundance the tokens of His favor and goodness—that He will “multiply your seed sown, increase the fruits of your righteousness,” and “stablish you in every good word and work.”

Signed on behalf of the council,

GEORGE WILLIAMS, Kt., President.

And by the following vice-presidents and members:—

KINNAIRD	ARTHUR BACKHOUSE
OVERTOUN	JAS. E. VANNER
ABERDEEN	JOHN CHARLES NEWSOM
HOWARD WILLIAMS	WM. H. STEPHENSON, Kt., J. P., D. L.
JOHN H. GLADSTONE, F. R. S.	ROBERT PULLAR, Kt.
THOS. FOWELL BUXTON, Bart., G. C. M. G.	H. E. FOX (Hon. Sec. Church Mis- sionary Society)
JOS. STORRS FRY	J. E. W. WAKEFIELD
JAS. FLEMING (Canon of York)	C. STANSFIELD WILSON
M. H. HODDER	DOUGLAS FOX, Kt.
WILLIAM SINCLAIR (Archdeacon of London and Canon of St. Paul's)	WILLIAM MCCALL
MARTIN J. SUTTON	W. H. SEAGRAM
T. F. VICTOR BUXTON, D. L.	CALEB R. KEMP
S. HOPE MORLEY	J. CHARLTON PARR, D. L.
GEORGE CADBURY	T. CHENEY GRAFIT, D. L.
EDWARD M. DENNY	JAMES CUNDY
W. T. CROSSLEY	ROBERT HEATH
SAMUEL SMITH, M. P.	ALBERT A. HEAD
JOHN CORY, D. L.	J. K. STARLEY
CHAS. J. PROCTER	HERBERT PHILIPS
C. ALBERT HINGSTON	F. F. BELSEY
JOHN VOCE MOORE (Ex-Lord Mayor of London)	WILLIAM WALKER
GEORGE WHITE, M. P.	JOHN G. R. PORTER (Chairman Irish Union of Young Men's Chris- tian Associations)
ALEXR. PECKOVER, LL. D.	R. COPE MORGAN
HY. H. BEMROSE	WM. B. MASON
GEORGE S. BARRETT, D. D. (Ex- Chairman Congregational Union)	W. A. BAKER
JOHN H. KENNAWAY, Bart. (Presi- dent Church Missionary Society)	W. H. MILLS (Sec. National Council)

THE ADDRESS OF THE LONDON, ENGLAND, ASSOCIATION TO THE MONTREAL ASSOCIATION

The President, Vice-Presidents, Committee and Members of the Central Young Men's Christian Association, London, England, to the Officers and Members of the Montreal Young Men's Christian Association.

Beloved Brethren and Fellow Workers:—On this, the occasion of the celebration of the Jubilee of the formation of your

association, we desire to tender you an expression of our hearty congratulations on the completion of fifty years' work in the interests of young men.

As the parent association, we rejoiced in the formation of the first association on the American continent, and have ever watched with sympathetic interest its growth and development. The splendid record of work accomplished for the welfare of young men during the past fifty years calls for the expression of deep gratitude to God for the abundant blessing which He has vouchsafed to the labors of His servants.

With great satisfaction we have marked the aggressive missionary spirit which has characterized the spiritual work of the association, resulting in the salvation of numbers of young men, many of whom have become honored workers in the church of Jesus Christ, while we have rejoiced in the many and varied agencies which have been employed in seeking to promote the social, mental, and physical welfare of young men.

We further desire to place on record our high appreciation and grateful acknowledgment of the kindness and attention which has been shown by your association to many young men from Great Britain on their entrance upon life in the Dominion, thus knitting together in bonds of brotherhood the young manhood of two continents.

And we pray that the new period of service now opening to the association may witness its yet more extended operations and its more abundant success.

(Signed)

GEORGE WILLIAMS, Kt., President.

COMMEMORATION ADDRESS AT THE UNVEILING OF THE TABLET

HOWARD WILLIAMS, LONDON, ENGLAND

I consider it a high honor to be invited to take part in this memorial gathering to-day, and to help unveil the tablet to commemorate the introduction, or the formation, of the Young Men's Christian Association on the American continent. Your beautiful city enjoys the proud distinction of being the birthplace of the first association in the New World, and it is a source of great satisfaction to all of us that the association started here first, under the grand old flag we all love and honor.

In England, we have a society to mark the birthplace of our famous men; I do not know whether that society has a counterpart in this country, but I know of no better way to teach the rising generation the great facts of national and social import than by placing a tablet in some conspicuous position where all who run may read.

It is impossible to recall the history of this Young Men's Christian Association without paying tribute to the memory of Her Gracious Majesty Queen Victoria, for it was one of the grand institutions (and their name was legion) inaugurated in her reign. Her warm sympathy for the young men of the Empire was an example of her devotion to the best interests of her people. The great Queen Mother showed special interest in the Young Men's Christian Association on the occasion of our Jubilee in London a few years ago. She was truly a noble woman. She reigned in our hearts and helped make the Empire the envy, as she was the admiration, of the whole world. And while we mourn her loss, we thank God for the King, so well able to reign over us. His life has been spent in the midst of the people, sharing their happiness and prosperity, in ameliorating the condition of the lowly, and in doing what he has been able to do to comfort the sick and suffering. We in England owe him a debt of gratitude for the help he has given to the association in the past, and we believe that should the occasion occur again when we require his help, we are sure to have it.

It is a little difficult to realize to-day the great change that has taken place in the conditions of service required by merchants fifty years ago. In those days the mercantile interests of our own country were paramount. The greed of money-making tempted the employer to show little consideration for the happiness, the safety or the health of the employee. Young men worked early and late, and had hardly any opportunity of improving their minds, or their bodies. Then came the formation of the Young Men's Christian Association in London. I do not claim everything for the association, but who could have foretold that a dozen young men working in a London warehouse would have formed an organization which, within half a century, would have girdled the world with seven thousand associations; would have numbered its members by hundreds of thousands, and owned property to the value of millions of dollars. They were not particularly clever young men, but they shared an enthusiasm for the work they had undertaken. They banded themselves together to promote the religious welfare of the young men in similar positions in life. Their work was of a distinctly missionary character. It was a mission of young men to young men. Their motto was, "Christ for young men, and young men for Christ." They taught this, that religion is a personal matter between a young man and his God, it is a vital principle which does not expend itself in going to church on Sunday, but it is a power which must be applied to the daily life, and be the mainspring of every thought and action.

In 1851 a unique opportunity presented itself to the association in London to bring the claims of a Young Men's Christian

Association, and its advantages, before the young men of the world. We had in that year the opening of the first great international exhibition, and thousands of people came from all parts of the world to visit it. The association had written for it a large number of tracts and pamphlets, the bottom of each one of which contained an invitation to the receiver to come to the rooms of the association. A gentleman from Montreal visiting the Old Country, received one of these leaflets, went to the association, and as a result of his visit, on his return to Montreal, a similar association was formed on the site where we stand to-day. It is to commemorate the organization of this first Young Men's Christian Association on the American Continent that I have the honor, as my father's representative, to unveil the tablet.

The names of the original founders do not appear on the tablet, and I will tell you why. It is no secret. It is typical of association membership. Self-forgetfulness is one of its virtues, but although their names are not recorded here, we know that they were good men, true men, patriotic men, men with great hearts and strong faith. They knew the value of a godly life, and the moral influence of Christian character, and they organized not merely to benefit the young fellows around them, but to help the stranger coming to your city. They were imbued with the true imperial instinct. They realized the great future ahead for Canada and they foresaw that Montreal would be the gate through which tens of thousands, and hundreds of thousands of young men would pass to people your splendid country beyond, and knowing as they did that the future of the Dominion, for weal or for woe, depended on the character of those young men, they instituted meetings and Bible classes to teach the young fellows how to live. They formed educational classes to enable the young man whose education had been neglected to meet the commercial requirements of the day. They played the role of guardian angel to the youngster from across the sea, and provided a home away from home. They gave him wholesome amusement, and healthy recreation. They believed in Christian manliness, and built a gymnasium where he could develop the muscles God had given him, and build up a strong constitution to aid him in the battle of life. If he was ill, they visited him in the hospital. If he was called home, they followed him to the cemetery. All honor, I say, to those men. Their record is a fine example of Christianity in action.

But these men did more: they promoted similar institutions in Toronto, Kingston, Brockville, and other cities and towns, and rendered valuable services in many ways to the city, and throughout these long fifty years, through evil report and good report, in sunshine and in troublous times, the committee and officers of your association have worked unceasingly. The building in Dominion Square is as much a monument to their

energy and labor as this tablet is to the formation of the association on this site, and I feel sure that so long as the work of the association is carried on to the glory of God and for the benefit of young men the committee will never lack the support of the citizens of Montreal.

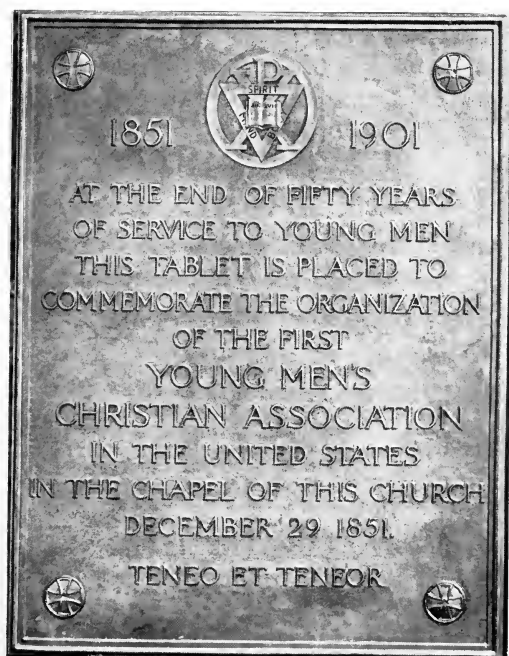
THE INFLUENCE OF THE MONTREAL ASSOCIATION

JOHN R. MOTT

We would at this time concentrate attention upon the work and influence of the Montreal association, which is, as we have heard, the parent association of the North American movement.

The Montreal association has helped to mold the young manhood of this great city for well-nigh two generations. In doing so it has, in a marked way, helped to promote the welfare and to determine the destiny of the city. The Montreal association has combined the forces of young men of all the churches of the city, and has brought their united influence to bear against a united opposition of the forces of temptation, a united indifference, a united skepticism, a united worldliness, and is therefore achieving, and has achieved, what could not have been accomplished by these young men working as individuals or as detachments not related to each other.

The Montreal association, moreover, has commanded and kept the confidence of the churches throughout the city through all these years, and that in itself is a testimony of which the association may well be proud. It has inspired increasingly the backing and cooperation in money and time, of the business and professional men of the city. During these fifty years, they have counted it a privilege to place at the disposal of this association not less than half a million of dollars, and it is interesting to notice that they seem to have the disposition to increase the amount from year to year. While wisely conservative, the Montreal association has been truly progressive, and step by step has incorporated the best ideas wrought out and evolved in the rich and varied experience of the entire association brotherhood. They have been trying all things, and holding fast at the same time to that which is good. While the progress in things external and material has been nothing less than remarkable, the Montreal association has preserved an ever-spreading spiritual life. This is not an easy thing to do. Moreover, the Montreal association has been unswervingly loyal to the central points of the Christian faith. There has never been the slightest suspicion, or the least question with reference to the position of this organization upon the things



COMMEMORATIVE TABLETS: MONTREAL—BOSTON

essential, and which we believe. The leaders of this work have insisted by example and by word, on the supremacy of the religious work of the Young Men's Christian Association. Thank God for their example, and for their influence in this respect. One unbroken line of conversions is the answer which God has afforded them for their loyalty in these essential things. They have constantly emphasized the study of the Word of God, and have not lost sight of the true objective of all Bible study, namely, character and service. The Montreal association has stood for developing and sending out young men of reality. These young men as they go into athletics and other sports, stand for that which is honorable and clean and wholesome. As they go into society they stand for good comradeship, for Christian friendship, and for purity. They go into business, not to become tricksters, but men of integrity and of sterling honor. They devote themselves to the legal and medical professions, not to become pettifoggers and quacks, but to honor the best traditions of these great professions. They enter the service of their country not to become merely politicians, but statesmen. They participate in the activities of the Church, not as hypocrites, but as men of reality. This spirit of genuineness, of sincerity, is one of the deep secrets of the achievements of the Montreal association.

The Montreal association has been, and is, a great training school. It has sent out into the Christian ministry of different denominations, into the foreign mission field, and into the secretaryship of the associations not less than forty young men. This is a mighty work in itself. But besides this, it has trained and inspired hundreds, I think I may say thousands, of men who have scattered themselves among the scores of churches in the city, and are to-day true pillars of the church and more efficient workmen as a result of the training and inspiration afforded by the association. While intent upon building up the young manhood of Montreal, this association has been a formative factor in the association movement throughout the Dominion of Canada, and has helped greatly to hold the associations of the States to the true purpose of the Young Men's Christian Association.

The Montreal association, moreover, has included within the range of its sympathy and helpfulness, the young men of the whole world. This association has esteemed it an honor to recognize itself as a part of the world-wide association movement. The Christian association, like the Christian individual, cannot live unto itself. This association early recognized, and it has never ceased to emphasize, that it has a mission to the young men of less favored lands. Therefore, I am able to say now what it gives me great pleasure to say, that the Montreal association is doing more, and has done more, than any other association on this continent, or any other continent, to extend

the helpful influence of the association brotherhood to the non-Christian world. I might almost say that the sun never sets on the activities of the Montreal Young Men's Christian Association, because I am reminded that in the Punjab is one man, in Bengal another, in the Madras Presidency a third, traveling among the cities of India a fourth, among the universities of India a fifth, in the great city of Tientsin, in China, a sixth, and there is still a seventh in Japan. All these seven men are the representatives of this association. I call attention to this record as an example and stimulus to other associations and to inspire us all to larger achievements, because, believe me, brothers, if we are to do the fair thing by the world for which Jesus Christ died, the Montreal association must not be satisfied with what it is doing, and the other cities of the world must rise in their might and do much more.

In a word, the Montreal association may be termed as nearly as we can term any association, a model Young Men's Christian Association. Without flattery to Montreal, and without apologizing to any other association, because I am willing that they shall know what I say, but in recognition of what God hath wrought I simply state this as a fact. When the Foreign Department of the International Committee wishes to send out a new secretary to a non-Christian nation, and wishes to have him receive further training and instruction, and to study some model or type which he can reproduce in the non-Christian world, where do you think we send that man? We send him to Montreal.

Now in view of what I have stated, it is not necessary that I should speak of what the Montreal association ought to be in the next fifty years. This association has to be congratulated upon the leadership it has had in its secretaries and laymen. Keep up the high standard of the personnel in these two respects and continue the work on these lines which have been opened up by the Spirit of God, and there is no reason why the next fifty years of the association should not be richer and yield a more abundant fruitage than the half century which we commemorate to-day. To this end, and this is the special message I would bring to-day, let us keep Jesus Christ at the center of this work. We bear His name and sign. We go to Him to learn those methods which in the true sense of the word succeed. He furnishes us the ideal that moves men. We go to Him to catch that spirit that literally overcomes the world. We draw from Him our life. Anchored to Christ the work of the Montreal association will abide, and only so. I congratulate the men and women of this city who give time and money, and energy, and influence, and active thought to the work of the Young Men's Christian Association, because, believe me, you expend your time, and money and energy, and influence, and thought upon that which will abide. After the association

building on Victoria Square, and after the one on Dominion Square, have crumbled to the dust; after this tablet has been obliterated by the sure and tireless and never-ending work of time; after the prophecies of these three days have been fulfilled, so far as they have been in harmony with the will of God; after tongues have ceased; after knowledge has been done away by larger restatements of knowledge; after yon mountain has gone to the plain,—for your own honored Sir William Dawson maintained it was but the type of evanescence; after the beautiful St. Lawrence has ceased to run to the sea; yes, after this fair city gives way to that holy city, the new Jerusalem let down from God out of heaven, these influences, all anchored to Christ, will abide, for the simple reason that the world passeth away, and the fashion thereof, but he that doeth the will of God abideth forever, and for the deeper reason that Christ Himself is the same yesterday, to-day, yea, and forever.

BOSTON COMMEMORATION

THE PROGRAM

Thursday, June 13

State House

1:30 P. M. RECEPTION BY GOVERNOR W. MURRAY CRANE

Old South Meeting House

2:30 P. M. COMMEMORATIVE SERVICE

Presiding Officer, HON. FRANKLIN W. SMITH, Washington, D. C.

Music.....	Apollo Male Quartet of Boston Association
Scripture Reading	E. M. McPherson, President of Boston Association in 1890
Prayer	Joseph Story, President of Boston Association in 1862
Presentation of Address of Congratulation to the Boston Association from the London Central Association.....	Howard Williams (representing Sir George Williams) Lord Kinnaird Hon. Granville Waldegrave Messrs. J. H. Putterill, William H. Mills, and others
Hymn....	Written by Mrs. Lydia H. Sigourney
Historical Address.....	Rev. Alexander McKenzie, D. D., Cambridge
Unveiling Commemorative Tablet..	Arthur S. Johnson, President Boston Association
Music.....	Apollo Quartet
Benediction.....	Bishop Willard F. Mallalieu

Faneuil Hall

4:30 P. M. SPECIAL SERVICE

Presiding Officer, HON. JOSIAH H. QUINCY

Addresses.....	Lieutenant-Governor John L. Bates Mayor Thomas N. Hart Lord Kinnaird, London, England Judge A. von Szilassy, Budapest, Hungary Rev. Adolf Hoffman, Geneva, Switzerland Charles Fermaud, Geneva, Switzerland M. L. Rallia Ram, Amritsar, India Herbert B. Ames, Montreal
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OFFICERS OF MONTREAL AND BOSTON ASSOCIATIONS

Vendome Hotel

5:30 P. M. BANQUET AND REUNION OF SIXTY-ONE PIONEER MEMBERS
OF THE BOSTON ASSOCIATION

Presiding Officer, GEORGE A. MINER

Addresses.....Hon. Alden Speare
Joseph Story, Ex-President Boston
Association
William H. Lincoln, Ex-President
Boston Association
W. W. Doherty, Ex-President Bos-
ton Association
Franklin W. Smith, Ex-President
Boston Association
R. C. Morse, New York
John L. Wheat, Louisville, Ky.
L. P. Rowland, First General Sec-
retary Boston Association
Original Poem by C. B. Botsford...Read by Rev. M. K. Deming

THE ADDRESS OF THE LONDON, ENGLAND,
ASSOCIATION TO THE BOSTON
ASSOCIATION

The President, Vice-Presidents, Committee and Members of the Central Young Men's Christian Association, London, England, to the Officers and Members of the Boston Young Men's Christian Association.

Beloved Brethren and Fellow Workers:—The celebration of the Jubilee of your association presents to us the welcome opportunity of expressing our brotherly greetings and warmest congratulations on the completion of fifty years' work in the interests of young men.

The formation of the first association in the United States of America was an occasion of great joy to the parent association, which it is our privilege to represent, while the continual growth and development of the work, not only in Boston, but throughout your great country, has been to us a constant source of gratification and encouragement.

Ever loyal to the great purpose of the association, your efforts have been directed to the uplifting of the young manhood of your city by the employment of many and varied agencies for their spiritual, social, mental, and physical welfare.

The success resulting from this work has deservedly received the recognition of all classes of the community. In this we rejoice, and with heartfelt gratitude unite with you in grateful acknowledgment of the blessing which God has given to the labors of His servants.

We pray that in the coming years your association may be

increasingly fruitful in the salvation of young men, and that its elevating and purifying power may be extended in your city, renowned throughout the world for its intellectual pre-eminence.

GEORGE WILLIAMS, Kt., President.

ADDRESS COMMEMORATIVE OF THE FOUNDING
OF THE BOSTON YOUNG MEN'S
CHRISTIAN ASSOCIATION*

ALEXANDER MCKENZIE, D. D., LL. D.

These fifty years of history make an important period in our national life. The Republic has come forth among the nations, a Republic indeed. The country is not complete, but there is given to this generation the superb opportunity of advancing the national strength and honor, the national liberty and usefulness. Among the agencies committed to this unexampled work stand these associations. They came when they were needed and have waxed strong as the necessity has increased. It was inevitable that they should come. The young men of the land are sure to learn their calling and to answer to it. It seems natural that this should be so; it was natural fifty years ago. One source of constant encouragement is in the fact that the laws of life were fulfilled when the associations came into being. It had to be. It was meant to be. It had been declared twenty-seven hundred years before by one who with inspired hope looked over the centuries and foretold the day when young men should see visions and proclaim them to a responding world. Eight hundred years later the promise was repeated. But only in our time has it been fulfilled. Not till now have young men assumed the place clearly pointed out and become a united force within the kingdom of God. The interest in young men did not begin with the associations. Long before there had been local unions of young men for religious training and influence. They had the thought and care of eminent men, who were wiser than their day. Cotton Mather and Jonathan Edwards saw the good results which might come through the influence of the young, especially upon those of their own age. The young who were in the churches were instructed in doctrine and conduct and much was hoped from their efforts on their own plane.

But more was to come. The small societies were to be enlarged. Organizations were to be multiplied and perfected.

* Before Dr. McKenzie delivered this oration, Mr. Franklin W. Smith, who was presiding, in a brief address mentioned in fitting terms Francis O. Watts, Charles Theodore Russell, William H. Jameson, Charles Demand, Russell Sturgis, Jr., Edward S. Tobey, Jacob Sleeper, Richard Gridler, Edward G. Tilestin, and Henry D. Hyde, founders of the Boston association who have gone to their reward.

The work was to be more general and systematic. This result was predetermined. It was fitting that the first large movement should be made by a merchant. When George Williams in 1844, hard by St. Paul's Cathedral in London, caused the Young Men's Christian Association to be established, he acted like a wise merchant who knew young men, their powers and needs, and who had their confidence. The start was in the right place and the succeeding years are in keeping with it. The new society crossed the sea, and naturally to an English colony, where its work has been most honorable. But it must get a firmer hold on young life, and in the same year it came to this city for a new beginning. The story is familiar to you. A young American, a student in a Scotch university, sent across the sea an account of that which had been done in London. The word was timely and was well directed. It fell upon the right ears. An Irishman and a sailor heard the news and repeated it. He drew about him Christian business men who shared his enthusiasm, and soon the first American Young Men's Christian Association stood in its place and entered upon its enterprise. Mark the combination, an English merchant, an American youth, student in a Scotch university, and a man of Irish descent with American associates, here is the parentage of this world-wide work. I must make one more claim. Thomas Sullivan was a sailor and engaged here in a work for sailors, into which this new adventure entered. Sailors brought from England the letter which proved a word of power. Here, as so often, the sailor proved himself the indispensable man. Upon him largely rests the extension of this work to the lands which are beyond the sea. It has been thought of in these fifty years, but he deserves more thought to-day and here, far more, than is given to him. I improve this opportunity to ask that the sailor and his interests be vastly more regarded by the Christian associations of the land, and by all who intelligently recognize the constant indebtedness on which, at least, the interest should be promptly paid.

It was a marvelous gathering in the upper room at Jerusalem from whose low door issued the inspired men who were to be the apostles and ministers of the world. I make no comparison. This work of ours is but one of the details of that limitless mission. But kindred to that small gathering was one in December fifty years ago, at the Central Congregational Church in Boston, when thirty-two young men, from some twenty churches, conferred one with another over this new thought, and made a beginning in this new world. I have not to trace the events which followed that earliest meeting. But there are some general features of the enterprise which belong here.

The purpose was plain, to connect the associations vitally with the evangelical churches. There was much discussion,

but the decision was fixed. The associations were to stand with the churches,—of them, for them, and to be their hand and voice; with the evangelical churches as embodying the principles by which the associations were to live. With much consultation and firm purposes the association was formed. Of the methods of the organization I need not speak. There was little in the way of precedent. An advance upon the London methods was read, adapting the association to its own place and work. The alliance with the churches was made permanent and close. The plans were rich in enterprise and earnestness. Young men coming to the city were to be sought out and offered the hospitality, assistance, friendship of the association. Whatever could be done for them was to be done by those who were near them, and able to know them and to be known by them. The principles which were carefully adopted and earnestly fulfilled are a tribute to the wisdom of those who thus ventured upon a new work. The best testimony to their discretion is in the continuance of their design. How greatly the work has widened need not be told. It was sure to be extended if it proved its right to live. The work of young men for young men could not be confined. In the nature of things, in the nature of young men, it would reach out wherever a helping hand was needed. The whole man,—the body fearfully and wonderfully made; the mind, noble in reason and infinite in faculties; the spirit, born of the divine, and immortal, would be liberally regarded. Always the religious influence and motive and inspiration would be chief; but these would find the whole man in all the relations and possibilities of life, and equip him for this world and any world he might inhabit.

It is impossible for any one less than fifty years of age to understand how novel and fresh this enterprise was. The life of the churches did not begin with it. There were wise men and great men before this. Young men were regarded with frequent counsel and constant hope. The way was prepared for this advance by men whose service cannot be overestimated. But this was new. It was the newness of grain springing up where it had been sown; the newness of fruit upon the stately and ancient trees. It was the reward of the admirable teaching in the churches and their excellent work for the world. The name which came easily to its place was a happy one, as a definition and description. This was of men, in their strength and hope; of young men with time and liberty in their hands; bearing the name of a Young Man whose knights they were; and banded for His service. A stranger combination of words it would be hard to invent, and one may be pardoned the regret that the name is so often dismantled and stripped to its meaningless initials. The name, distinctly spoken, with deliberation, is itself a means of grace.

There was much room in the term "young men"; years were of small account in bestowing it. The heart chiefly was regarded. A man willing to do a new thing, or an old thing in a new way, was rightfully considered young. A man who had energy enough to claim it deserved it. By the calendar Francis O. Watts and Charles Theodore Russell were not young men, but they were entitled to their place at the head of the association. The long list of committees holds the names of men who were in the affairs of the world, in places of trust and who lived in the life of the churches which honored them. It was a grand beginning, coming from a useful and laborious past, and without break or strain reaching into the more abundant labors of the coming years.

I do not propose to relate the history of the association which stands at the beginning of this enterprise in this country. That story is already in your hands. Yet that history is, in a general way, illustrative of the movement elsewhere.

The start was modest. I think it has usually been so. There are advantages in this, however sorely patience may be tried. It is best for a society, as for a man, that good fortune should come slowly, to the end that each gain can be set in its place and judiciously assimilated, while the mind is not overcome by its dimensions or startled by its suddenness. We need to get used to success, and to have success get used to us, and this takes time.

I like to read the artless description of the first rooms of this association. They were in the fourth story of a new granite building; they were brilliantly lighted by gas and presented "an air of comfort and neatness,"—inexpensive luxuries. The rooms could not fail to be "a pleasant place of resort." There was a library of two or three hundred books, and through its alcoves, I suppose, studious youths could wander, under the usual regulations. If we smile at the simplicity of the picture, it is a kindly smile, for all this was real, and there was a real purpose in it, dignified and honorable. It was the best, and the best is always good. One admires the innocence with which mention is made of the discovery "that rooms on the fourth floor are not a favorable place for a resort for young men." Then came the moving to other quarters nearer the ground; and still another moving to a building which was bought and owned; and at last to the imposing house where its seat now is and long will be. Is not something like this the story of other associations? A thoroughly good history it is. Every step has been forward.

Thus has it been with the life, here and everywhere; a steady enlargement, new departments for new opportunities, new classes, new books, the reaching out to young men with a generous and helpful word; seeking the stranger and befriending the solitary; ministering to the sick; going to the wharves with

books and papers; providing lectures by prominent clergymen who work at low wages; pitching a tent on the common and telling the good news of God,—is not something like this the commonplace of the daily, advancing life of these communities of young men for young men? Special efforts for special conditions there have been, but similarity has abounded more than peculiarity. This is well. Better be wise than singular, when you have your choice.

The first workers were volunteers. Soon came the need of men to give all their time, of men trained, of a profession and calling. Schools for their training were founded, or, better, came into their place. From seeking young men who were strangers in the cities came a more definite effort for clerks and mechanics in all trades, for men engaged in railroad work, for soldiers and sailors, for all classes within the common humanity. The work for railroad men has been of special value and has had the liberal cooperation of the officials in charge of these vast interests, until now there are a hundred and fifty central associations for this class of intelligent men, many of whom are separated from the ordinary influences of the churches.

The associations were not left to work alone. Other societies were formed on a similar design, addressing themselves to the youth of the land. Prominent among kindred societies here is the Young Men's Christian Union, where work is reached by great energy and crowned with large results. To-day the principle of young men for young men is an essential part of the philanthropic and religious effort of the world.

In all this, extensive, abiding and dominating, has been the original purpose, religious and spiritual, which could never be changed. This might at times seem to those without to be obscured by subordinate aims; but at the heart it was always constant and strong. There have been years of national peace where all things move serenely. There have been years of war, when the association rooms became a recruiting station and members became soldiers. There was the organizing under these auspices of the Christian Commission, which rendered effectual service in the camp and on the field. It is in this adaptability to all conditions which might arise that the associations have shown their marvelous skill and force. There is nothing they cannot touch, as the touch is always good. They are held by no precedents. They illustrate the word of the Master, that in youth a man guides himself and goes whithersoever he pleases. There is a charm and potency in this flexibility, ingenious and economical.

Naturally, in view of this wide work, the associations of a state have bound themselves into one. The states have come together under an inclusive name and a national intent. The nations have united in the federation of the world, under one

King and in one life. This is history. The principle went into colleges and compacted the religious life. It joined college to college through the land. It effected a union of colleges through the world, and made a class of Christian scholars whom no other thought could have united. It touched the springs of the world's life, until there is nothing more full of promise for the world than this fellowship of young men, in their own lands and the one world, to bring in the one kingdom for which we pray and wait. In the wide work they are in alliance with the heroes of the church; the men have worked patiently towards this larger hope, looking for the workmen who are now coming. It is no longer a surprising purpose, nor beyond even a hesitating faith, that the whole world can hear the name of the Redeemer while this generation moves upon the earth.

In ancient Rome, at the foot of the Capitol, stood a group of statues, one for each province of the Empire, and on each a bell. When any event of moment occurred anywhere the bell of that province rang and the statue turned and looked towards the place whose name it bore. In like manner stands this group of associations at the center of the world, and the events anywhere are known to the watchers here. It is unity, force, vigilance, with the common energy running through the whole body, in "the power of an endless life."

Among the greater accompaniments of these associations stand the kindred associations of young women for young women. There is no place for comparison. The importance of the work for young men but emphasizes the allied purposes, and the strength to which the older associations have attained gives assurance of a like growth for the quiet, modest enterprise which rejoices to stand at their side. Each name is the reinforcement of the other which is like it. The years have held to the original design. But changes of form and way have come and will continue to come. Enlargement is certain and will be welcomed. This is the result of life. Living men, living women are in the work and this means life for the work. No one can foretell in limits the achievements which are to be wrought out. New men, new times, will bring new methods. It will be difficult for these to exceed those which have been in adaptation to their time. The past is honorable; steady, progressive, effective. So will the future be. The law of necessity must be fulfilled.

The One Leader, whose name is above every name, and is written in this name, rules the years. His word is truth and His commandant duty. This we believe and confess. It is a fine thing in His service to work for men. But above all incentive is that which lies in the promise and is regenerate in our life, that He shall see of the travail of His soul and shall be satisfied. In His content is the recompense of life.

I read that a Scotch minister entered the tomb of Christ and lay upon the stone where the body of Jesus had been. It was interesting and impressive. But the Lord is not there; was not there. Better to stand where He is standing, in His immortal youth, with the world in heart and all men in His redeeming sympathies, while He breathes upon us the benediction of His "Even so send I you," and we go forth to do the greater works appointed for us. "Arise," He said, "Arise, let us be going."

THE ADDRESS IN FANEUIL HALL, BOSTON

HON. JOHN L. BATES, LIEUTENANT-GOVERNOR OF MASSACHUSETTS

"Let the sounds of traffic die;
Shut the mill-gate, leave the store,
Fling the axe and hammer by,
And up to Faneuil Hall!"

Such was a part of the injunction of that Quaker patriot-poet of New England, Whittier. It came at a crisis in the nation's history, but the people of Boston and the people of the Commonwealth of Massachusetts for a century and a half, whenever they had been disturbed by any local question, whenever they had any problem of government to solve, had been wont to throw aside the implements of trade and "up to Faneuil Hall"!

This building, the original Faneuil Hall, was a gift to the citizens of Boston by Peter Faneuil. He was of French Huguenot descent, and was perhaps the wealthiest citizen of Boston in his time. There had been for years a discussion among the people of the town as to whether or not it was advisable to establish a public market. They were prone to divide on such questions, and it was a matter that was debated at town meetings with a great deal of warmth. Finally they succeeded in putting through a town meeting a provision for the establishing of three markets in Boston. These market houses were built, one of them on this very spot. The other two were soon abandoned. This one lasted three years, and then some of the citizens tore down the old market hall, and it was some years before there was any attempt to establish another one. But in 1740, when the matter was under discussion, this rich merchant of Boston, whose ships went over all the seas, said: "I will give to the citizens of Boston a market at my own expense." They debated that matter in town meeting, and decided to accept the offer, by a narrow majority of seven votes. And so it was that Peter Faneuil built upon this spot, some of the original wall remaining there, the first Faneuil Hall. It was the original intention to have it for a market only, but his

ideas grew, and when the plan was finally made, it provided for a hall on the second floor for the use of the town, and in 1742 the town moved into that hall, taking possession of it for town purposes. They passed a unanimous vote of thanks to the donor. He in replying to their courtesy said that he hoped that what he had done might be for the service of his whole country. His wish has indeed been gratified. Almost the first public function that took place within this room, the old Faneuil Hall, was the service in memory of the one who had given it. When Master Lovell delivered the oration, he prayed that the spirit of liberty might ever settle over this building. All the building but the walls was destroyed by fire about twenty years after it was built. It was rebuilt by the town in 1762, and rededicated in 1763, that firebrand in whom the embers of the Revolution were beginning to burn, James Otis, being the moderator of the town meeting on that occasion. He delivered the address, and he dedicated the hall to the cause of Liberty.

There have been many and strange and diverse scenes that have taken place within the walls of Faneuil Hall. It has been the scene of receptions to nearly all the distinguished guests who have visited the town or the city of Boston. There has been hardly a president of this nation who has not been heard within these walls, or received here by the people of the town. Among others who have come from abroad, I may mention that he who in the minds of the American people took the place second to Washington after the Revolution—Lafayette—was here entertained by the citizens in 1784. Three years before that, Admiral D'Estaing with his French officers sat down here to a banquet, five hundred being seated at the tables. Subsequently there were others who came representing the French nation, and who were entertained here. Here was entertained Lord Ashburton, whose name attaches to the great treaty. Here also was entertained the governor-general of Canada at the time of the jubilee over the completion of the Grand Trunk Railroad; and other governor-generals of Canada have also been received here. Here in 1852 the citizens received the exile-patriot of Hungary, Louis Kossuth. So from time to time these walls have witnessed the receptions that Boston has been pleased to give to those who have come from all nations bringing their greetings to us.

The scenes have not all, however, been of that character. It was not very many years ago when four hundred survivors of the wreck of the steamship *Atlantic* found a shelter within these walls. Go back further in history, and you find stranger scenes. One has said that the scene which took place in this building on the 6th of March, 1770, was the most dramatic scene in all history, when the people of Boston gathered here to demand the withdrawal of the troops whose presence they claimed had led to the slaughter of some of their citizens. The

next day the funeral took place from this hall, and it was said that there was a larger concourse of people gathered then than had ever before been gathered at any one time upon this continent.

But we come down to other scenes, not merely those which preceded war, but to scenes which followed; and while the people gathered here in 1812 to celebrate the victory of "Old Ironsides," they came here in 1815 with much lighter hearts, because the sound of peace was in the air, a peace that for nearly a century has been unbroken with the mother country, and which we hope may be unbroken for all time to come.

Here on many occasions has been heard the voice of Daniel Webster and the other noted statesmen who have brought so much of service to this land.

There are two things for which this hall stands out particularly, and it is to those that I must very briefly direct your attention. One is to the times preceding the American Revolution. Here was where they arose and resisted the acts of Parliament and of the King. This was the place where they objected to the Stamp Act, and when it was repealed here was the place where they held their jubilee. This was the place where they began the famous tea parties of which you have heard—at least the parties which led up to the famous Tea Party, the last one adjourning from this place to meet in the Old South Church, where you met this afternoon, and the party really starting from that point.

This building became during the Revolution, as it had been for some time before, the quarters of the British troops. It also was used afterwards, before the evacuation of the city, as a theater for the British officers.

Coming down to more recent times we find that there was another great outburst of spirit of the people which began really within these walls. I have referred to scenes preceding the Revolution very briefly, but here were enunciated those doctrines and principles which in the words of Sam Adams and of James Otis, "stirred the hearts of the thirteen colonies." But if you come down to 1837 you find a new era and a different turn. Rev. Mr. Lovejoy had been killed in one of those states which we now call "the central states." The people of Boston gathered to denounce the action. The attorney-general of the commonwealth, with all the shrewdness which his great ability could command, took the platform after one or two addresses, and began to turn the spirit of the meeting in the opposite direction from what its promoters had planned. He denounced Lovejoy and he upheld those who had engaged in the outrage that had resulted in his death. Hardly had he taken the seat when a man of whom up to that time the world had never heard, a young man, sprang upon the platform and said that he should have looked for these pictured lips upon

the walls to have broken their silence in denunciation of the recreant American who had spoken. That man, as you know, was Wendell Phillips, the greatest, the most eloquent of the abolition orators. For nearly a generation from that time there was carried on within these walls the discussion of the abolition movement. Garrison and all the others who were joined with him here aroused the conscience of the nation to its duty, and for these two epochs, the epoch when it was demonstrated that it was a duty to resist oppression, and the epoch when it was demonstrated that a man was "a man for a' that"—because of its relation to those two epochs this hall is dear to the people of this old commonwealth, and dear to the people of the world. Here have been men who by their talents and their virtues have commanded the respect and the admiration of mankind. Here they have spoken words that have burned deep in the human heart, as when the great Webster rallied the nation around the cry of "Liberty and Union, Now and Forever"! This hall that prior to the Revolution was dedicated to liberty, and prior to the Rebellion was dedicated to humanity, has received, delegates from all nations, a new baptism by your presence here to-day, representing as you do one great cause, coming from all parts, all interested as brothers, and knowing no national boundaries. May we not see in this assembly a broadening of the motto; may we not see that the time is approaching when the liberty and the union shall be confined not to these United States alone, but when there shall be liberty and union, one humanity and one God, throughout all the earth?



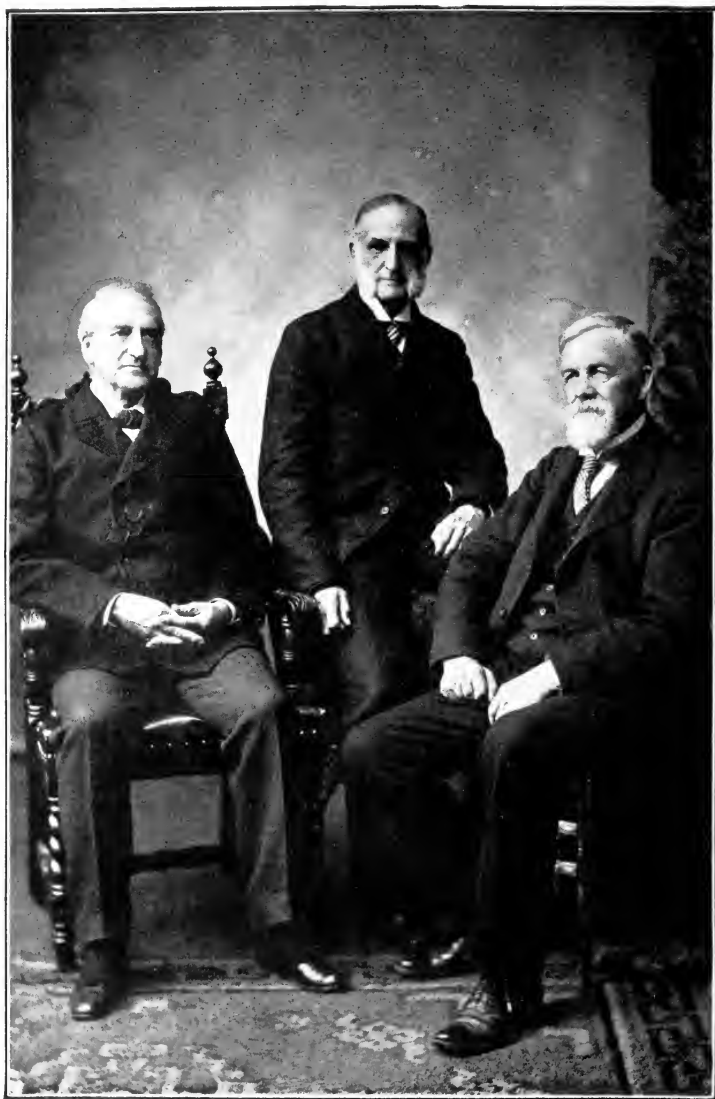


JEAN EDOUARD BARDE

PART III

A World Survey by Countries of the
Association Movement





Cephas Brainerd Richard C. Morse Robert Weidensall
A TRIO OF VETERANS

NORTH AMERICA

INTRODUCTORY

In 1894 at the Jubilee Convention in London the story of the North American associations and of their development during the first forty-three years of their history was carefully narrated in the American contribution to the Jubilee book and in the American paper read upon the floor of the Jubilee conference and fully given in the report of that conference.

This story of the American associations will not be repeated in this volume concerning the North American Jubilee and its convention. An attempt will be made, however, to treat of the development of these associations from the standpoint of the American international convention and its work of supervision, the administration of which has from the beginning been committed by that convention to its international executive committee. The fundamental idea of this work has been well defined as "the fostering and forming of association organizations and of their work by and for young men."

With this end in view, the various departments of the international work have been briefly treated by the secretaries in charge of those departments.

In all this supervision special attention has been given to the internal development of the individual associations by the careful study and nurture of the social, educational, physical and religious features of the work, placing first emphasis on the religious spirit pervading and energizing all departments.

In the beginning the city association as a unit occupied almost the entire attention of the agency of supervision. Then as student, railroad, colored, Indian, army and navy organizations were formed, composed of young men of these different classes, specialist secretaries were employed by the International Committee to give attention to the development of these organizations, many of which have become integral parts and branches or departments of the larger city organizations. Each one of these departments will be treated carefully in the following pages.

As early as the fifteenth year of the American association movement it was discovered that the single agency of supervision then existing in the International Committee was insufficient adequately to supervise the widely scattered associations. State and provincial organizations began to be

formed through the agency of the International Committee, and to become an object of vigilant care by this committee and its secretaries. Gradually such state and provincial organizations have been formed, with conventions and committees and supervising secretaries of their own. Within the states need had also been felt of the smaller county organization, for the close supervision of the work in small towns and country neighborhoods. Within the bounds of the greater cities branches of the associations have multiplied so as to call for a supervisory agency of still smaller area, and metropolitan organizations have been formed in these greater cities, exercising not only supervision but administrative authority and control over all branches within the city limits. These younger agencies of supervision, state, provincial, county, and metropolitan, are not as directly related to the international convention and its committee as are the individual associations. They have been, however, part of the field which it has cared for, and for their development it has to an extent been responsible. For timely counsel and cooperation these agencies have always had a legitimate claim upon the attention of the international organization—a claim which has been consistently recognized.

THE FIELD DEPARTMENT

What is now called the Field Department was in the beginning the entire work of the International Committee. The first two employed officers, Robert Weidensall in 1868 and Richard C. Morse in 1869, were at the outset wholly occupied with it and, during their long terms of service have witnessed the organization, and helped to pioneer the development of the various departments of the international work, as well as the state, provincial and county organizations.

The Field Department has as its permanent objective and responsibility, the city and state work, or defining its field more exactly, the city and town, the state, provincial, and county organizations. This department, therefore, like the Publication, the Office and the Secretarial, is a central, and by a relation to the state, provincial and county organizations, a unifying department of the work of the International Committee.

The thirty-three years of the Field Department's history may properly be distributed into three periods, namely, the pioneer, the emergency, and the constructive periods.

1. The pioneer period, of twenty-two years, from 1868 to 1890, during which associations were firmly planted in the cities, the state and provincial organizations established, and the departments for work among special classes of young men inaugurated. In this work there were associated with

Mr. Weidensall, in his efficient leadership and organization of the work at the West and South, Messrs. Thomas K. Cree, E. W. Watkins, Henry E. Brown, and John R. Hague. Strong, deep, and permanent foundations were laid, promising fields were explored, and permanent and effective association agencies were organized. Special mention should be made of the work of Mr. Cree, particularly in the raising of money for the employing of local secretaries, the securing of men for these positions, and in effecting the reorganization of associations in cities where they had become financially or otherwise involved. As a monument to his efficiency stand to-day the associations in Nashville, San Francisco, Philadelphia, and in many other important cities throughout the continent.

2. The emergency period of about eight years, from 1887 to 1895, and overlapping the first and third periods. The phenomenal increase in the number of city and town associations and association buildings, and the premature undertaking of the state and provincial work with employed secretaries, particularly in the West and South, during a period of great business prosperity, resulted in a reaction, intensified by the subsequent business depression of 1892 to 1895. During this period the field secretaries were occupied chiefly in relief expeditions to city associations and state organizations in distress, and while many associations in the towns and smaller cities disbanded, these in the main were such as neither employed secretaries nor held property. The associations and association property in the larger cities were saved, with very few exceptions, and most of the state and provincial organizations were strengthened and conserved, some of them on the basis of a more restricted and economical plan of work. In some instances, field secretaries were compelled to act practically as receivers of state work, working with and through state committees, securing at the earliest possible date the means and the men for the reestablishment of the state work on a more secure basis.

3. The constructive period, from 1890 to the present time. Up to 1890 the field secretaries sustained each a direct relation to the International Committee through its chairman and general secretary, but had no recognized relation to each other, and no clearly defined work or policy, except by general understanding. Since 1890, under the able leadership of Charles K. Ober as chief field secretary, the Field Department has taken a more definitely organized form, and by the assignment of each field secretary to the service of a division of the territory, with his residence in the portion of the field served, has gradually extended its work towards the ultimate covering of the entire continent with effective, adequate, and continuous field supervision.

The present force of the Field Department consists of five

field secretaries, and two department secretaries: C. K. Ober, field secretary for general supervision in the home field, and special relation to the city problems and the home department of the foreign work; C. L. Gates, field secretary for the Southern division; C. C. Michener, field secretary for the Eastern division; C. S. Ward, field secretary for the Central West; W. M. Parsons, field secretary for the Northwestern division; Robert Weidensall, secretary for county work; Arthur T. Tibbetts, secretary for Sioux Indian work.

The fourfold object of the Field Department is:

1. To organize in every city and town of North America the best type of a Young Men's Christian Association, and to secure for each one of these associations effective leadership, adequate equipment, and abounding vitality.

2. To group these associations by commonwealths and by counties for closer supervision, and to build up these state and provincial and county organizations, supplementing and strengthening them to the highest possible efficiency.

3. To promote the symmetrical development of the city and town associations in all departments of their work, working with and through all other departments of the international administration.

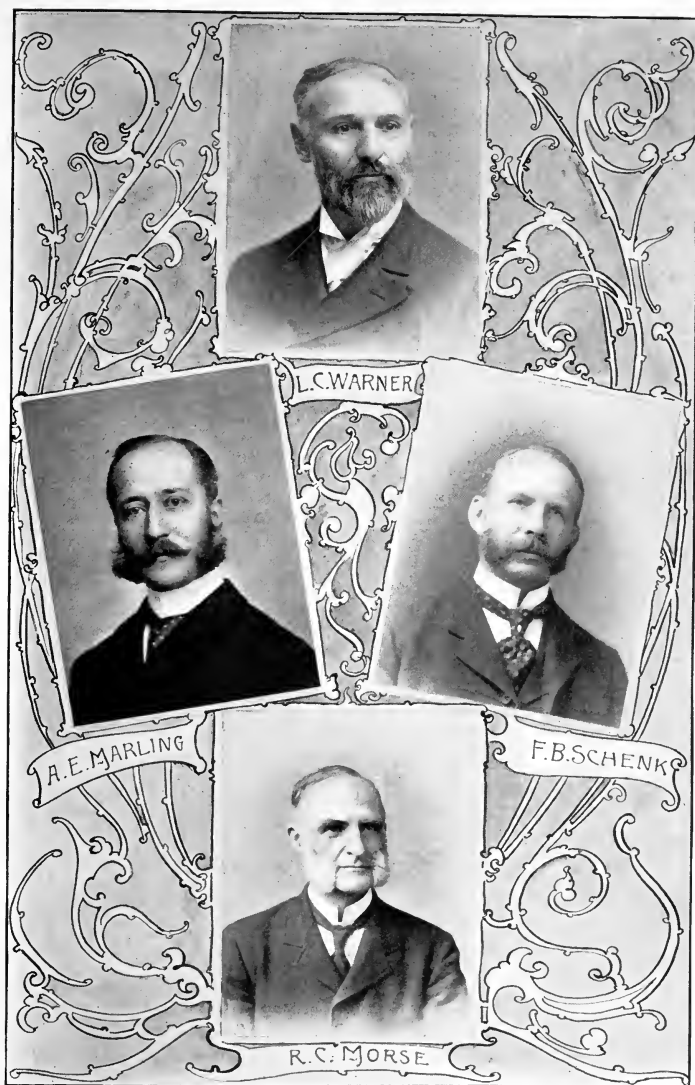
4. To extend the city association work (working with and through the Foreign Department) into the great cities of the non-Christian world, and to cultivate the missionary spirit among the membership of the city and town associations in the home field.

[For latest report of Field Department see page 272. Also see addresses of James H. Eckels, page 110, and W. F. Slocum, page 119.]

THE RAILROAD DEPARTMENT

The first association organization for definite work among railway men was formed at Cleveland, Ohio, in 1872, but for a number of years prior to that date, railroad officials in various portions of the continent had endeavored to promote the welfare of their employees by establishing reading rooms and libraries, and sometimes bath rooms, for their benefit. Without definite organization, and lacking the vital element of Christianity, these efforts failed permanently to influence the men, and were gradually abandoned.

Robert Weidensall, the first paid representative of the International Committee, was formerly a railroad man and went out in 1868 to work among the young men engaged in the construction and operation of the Union Pacific Railway. This special effort, known as the "Pacific Railway Mission," had a strong evangelistic basis but did not result in any perma-



OFFICERS OF THE INTERNATIONAL COMMITTEE

nent organizations. Mr. Weidensall was soon led into other lines of association activity. In this connection it is worthy of record that there are at present five railroad associations on that railway, and that the first endowment of association work among railroad employees, amounting to \$25,000, the gift of the heirs of the late Sidney Dillon, who was president of the Union Pacific Railway, is held by the International Committee for the benefit of associations on that line.

During the winter of 1870-71, through the conversion of one railroad man, a prayer meeting was started in a small room in the depot at Cleveland, which grew in size until it was transferred to the waiting room, and in 1872 the movement was organized as a department of the Young Men's Christian Association of that city. This beginning of organized work by the association among railway men, aroused so great an interest that delegations were sent to other terminals, resulting in organizations at eighteen other places in different states during the next five years.

In 1875 the international convention authorized and the International Committee employed for a few months a railroad secretary. In 1877 the committee engaged E. D. Ingersoll as a permanent railroad secretary, devoting his whole time to that department. The work has grown steadily since that date.

To the religious meetings and reading rooms of the early organizations there have gradually been added social rooms, gymnasiums, bath rooms, bowling alleys, temporary hospitals, sleeping rooms, restaurants, circulating libraries and educational classes, affording opportunity for the all-round work as it exists to-day. Each department is under the control of a committee of Christian railway men and has a secretary in charge who has been trained for his work.

Mr. Ingersoll continued as railroad secretary for ten years, being succeeded in 1887 by H. F. Williams, and in 1890 by C. J. Hicks. The rapid expansion of the work now made necessary the regular employment of other secretaries, and in 1893, E. L. Hamilton was secured; H. O. Williams in 1895; J. F. Moore in 1897, and G. D. McDill and F. B. Shipp in 1898. This enlarged force made possible a thorough organization of the department with Mr. Hicks in general charge, with headquarters at New York; Mr. Hamilton in the Central states, with headquarters at Chicago; Mr. Williams in the East and Southeast, with headquarters at Richmond, Va.; Mr. Moore in New England and Canada, with headquarters at New York; Mr. McDill on the Santa Fe system and in the Western States, with headquarters at Omaha; and Mr. Shipp in the Southwest, with headquarters at St. Louis; each of these secretaries working in cooperation with the state and provincial secretaries in their respective fields.

Owing to the religious character of the organization, many

railroad officials were slow at first to give it official recognition on their lines, but the late Cornelius Vanderbilt was quick to appreciate its value, both to the men and to the corporations, and his example did much to remove this prejudice from the minds of others. From 1875, the date of its organization in New York, up to the time of his death, Mr. Vanderbilt continued a firm friend and generous supporter, and was for many years a member of the railroad committee of the International Committee.

Instead of the opportunity to organize, as in the early days, at isolated points, requests now come to the International Committee from railroad corporations for the investigation of entire systems, after which reports are submitted, definite plans are adopted and special sums appropriated for organizing at the principal division points along the line.

With this growing interest among the officials and employees, and under the guidance and blessing of God from the beginning, the railroad work has advanced steadily until to-day the management of eighty railroads, operating more than seventy per cent of the entire mileage of North America, are giving it official recognition at one hundred and seventy-one division points, with annual appropriations aggregating \$195,000 in addition to large sums given for new buildings and other equipment.

The 171 railroad departments now (Dec. 1901) have 43,500 members; own fifty-five buildings, ranging in cost from \$750 to \$175,000; and occupy twenty-seven others, rent free, that are owned by railroad officials or corporations. They conduct an average of 168 religious meetings each week throughout the year, with an average attendance of eight.

International conferences are held about every two years, and the last one at Philadelphia, in October, 1900, was attended by 155 engineers, 122 clerks, eighty-three conductors, and seventy-two trainmen, as a portion of its total attendance of 1,170 delegates from all branches of railway service and all sections of the United States and Canada. Many prominent officials and friends of the department were present, and twenty-five railway companies granted free transportation for delegates upon request of the International Committee. It was the largest and most influential gathering of Christian railway men ever assembled.

The influence of this work in America has extended to other lands. At the special request of Prince Hilkoﬀ, Minister of Railways, Mr. Hicks spent three months in Russia in 1899, making a careful investigation of railway conditions with relation to the introduction of similar work in that country and presented a report on the subject to the government, which was favorably received. Mr. and Mrs. Theodore Schidlowsky of Moscow, and Mr. Nicholas Reitlinger of St. Petersburg

were sent as official delegates from Russia to attend the Philadelphia conference and to submit a report on the work of the Railroad Department in North America. Mr. Paul Glasenapp was also present, with a similar commission from the Prussian government.

Requests having frequently come from officials of some of the roads of Mexico, an investigation of four points, including the City of Mexico, has recently been made by international railroad secretaries with good prospects of the extension of the railroad work into that country.

Experience has clearly taught that permanency and efficiency are secured only when four essentials are fully recognized: (1) A Christian basis; (2) Corporate support; (3) Cooperation of the men; (4) a trained secretary.

Upon this foundation and under the continued guidance and blessing of our Lord, a wide extension of the railroad work is confidently expected within the next few years.

[See addresses by John J. McCook, Lucius Tuttle, and R. S. Logan, pages 142-155.]

THE STUDENT DEPARTMENT

The North American Student Young Men's Christian Association movement constitutes the student section of the general association movement of North America. As an intercollegiate movement it was formed in 1877, although prior to that time there were Young Men's Christian Associations in colleges. In the student year 1857-58 such associations were organized at the University of Virginia and at the University of Michigan. Similar associations were formed during the twenty years following; some of them spontaneously by students or professors, but more were organized by Robert Weidensall, the first visiting secretary of the International Committee.

In 1877 there were between twenty and thirty such isolated student associations, having practically no means of coming into touch with each other. Their work, therefore, was narrow in scope, feeble in execution, and restricted in influence.

In the year 1877, as a result of a conversation with Mr. William E. Dodge, a group of Princeton students conceived the idea of uniting the various Christian associations of students into an intercollegiate movement. The Princeton association obtained permission of the International Committee to invite the colleges throughout North America to send delegates to the international convention to be held in Louisville in the month of June that year. Twenty-one colleges responded favorably and sent delegates. As a result of their discussions and of the favorable action of the convention, the

intercollegiate movement was formed on June 6, just thirty-three years to a day after the organization in London of the first English-speaking Young Men's Christian Association. This date marks the beginning of a new epoch in the religious life of the colleges of North America—in fact of the world.

The following table shows the numerical growth of this student movement in North America during five periods of five years each (save the last which is four years):

In 1877 there were	26	student associations with	1,300	members.
In 1882	“	174	“	8,500
In 1887	“	258	“	13,500
In 1892	“	410	“	27,000
In 1897	“	523	“	28,000
In 1901 there are	648	“	“	38,000

Of the 648 student associations now in existence, thirty-six are in theological colleges, three in law, sixty-five in medical and dental, 290 in other university colleges, 120 in normal, technological, military and naval colleges, six are in metropolitan intercollegiate organizations, and the remaining 128 are in academies and other preparatory schools. The field before the movement includes all American and Canadian institutions of higher learning which have in them young men. Great as is the present extent of the movement there are still hundreds of institutions without associations. It would be difficult to overstate the importance of this part of the association field, embracing as it does the most strategic class in society—the students—from whose ranks are to come increasingly the leaders in church, in state, in the professions, and in other realms of thought and action.

The International Committee employs three principal agencies for the extension, supervision, and cultivation of the student field. In the first place, there are secretaries set apart to devote themselves exclusively to this work. Mr. Luther D. Wishard was the first secretary of the student department, and during his eleven years of service, 1877-1888, as college secretary of the International Committee the progress of the movement was indeed remarkable. To him as its pioneer secretary the movement is more indebted than to any other man. Special attention should be called also to the invaluable work accomplished by Mr. Charles K. Ober, the committee's second college secretary (1885-1890), who greatly promoted the internal development of the movement. Mr. John R. Mott is the third student secretary of the International Committee, and since 1890 has been the senior and leading secretary of the North American student movement, and also has served the World's Student Christian Federation since its organization in 1895 as its general secretary. The committee has found it necessary gradually to increase the number of its student secretaries until at present there are ten, of whom two are employed

for general administration, one for work in theological seminaries, one for preparatory schools, one for colleges in the East and Canada, one for colleges in the West, one for colleges in the South, one for work among negro students, one for the promotion of Bible study, and one for work in the office. This does not include the secretaries of the Student Volunteer Movement.

Training conferences are a second agency used by the committee. An annual conference of international student secretaries is held for the thorough study of the problems of the movement as a whole. A deputation conference is held annually to prepare student leaders to visit associations. Several presidential conferences are held each year for the training of newly-elected presidents of associations. Four large annual conferences of ten days' duration each are held at Northfield, Mass., Lake Geneva, Wis., Asheville, N. C., and Pacific Grove, Cal., to train leaders of Bible classes, of mission study classes and of other departments of the associations. These training conferences develop the leaders of departments and classes in the associations, the leaders of the associations themselves, and the voluntary and secretarial or salaried workers of the individual associations. They stimulate the scientific study of the problems of the work. They are also centers of inspiration and of spiritual energy.

In a movement the territory of which covers a continent reaching four thousand miles from sea to sea, and the constituency of which is constantly shifting, it is necessary to make large use of the printed page. A literature bearing on all departments of student association life and work has been developed. It already includes scores of books and pamphlets which have been prepared by experts and which reflect the best experience of all parts of the brotherhood. *The Inter-collegian*, the official organ of the movement, helps to bind together the associations as well as to guide and to quicken them.

The wise and generous employment of these three principal agencies—secretaries, conferences, and literature—by the International Committee, and, to an increasing extent, by state and provincial committees, explains in large measure why the Christian student movement of North America early acquired and still holds a position of leadership.

What have been the achievements of the movement? It should be emphasized again that a great result has been the planting of Christian organizations in hundreds of institutions where before there was no voluntary organized Christian effort. Involved in this has been the adaptation of the work to special classes of students, for example, medical, normal, theological, preparatory.

Before this movement was formed most of the student re-

ligious societies were very feeble. Their plan seldom included work for the students themselves. Now the main burden of the association is the cultivation of the student field; and the lines of its endeavor are many and comprehensive, namely, to lead students to become intelligent and loyal disciples of Jesus Christ as their Saviour and Lord; to help students in the battle with the temptations of college life; to build up strong faith and symmetrical Christian character; to train students in the various forms of individual and organized Christian work in order that they may be more useful in the church; to cultivate in students a sense of responsibility for the extension and upbuilding of the kingdom of Christ throughout the world, and to influence them to place their lives where they can best serve their generation.

In order to make possible a work of larger scope and influence it has been found desirable to secure association buildings. During the first twelve years of the movement six buildings were erected at a cost of about \$150,000; during the last twelve years twenty-one buildings have been added at a cost of nearly \$375,000; and successful building canvasses are being conducted in several other colleges.

With the growth of the associations there was experienced the need of secretaries who would devote all or a large portion of their time to the direction of the association activities. As early as 1886 the Yale association employed the first student general secretary. The number has steadily grown until during the year 1901 there have been in colleges, universities, and metropolitan student fields forty-seven general secretaries. This means virtually the creation of a new calling.

Under the influence of this movement the number of students entering the Christian life has increased year by year. During the past year alone between three thousand and four thousand students accepted Christ as the direct and indirect result of association work. Wonderful spiritual awakenings have been carried on by the associations within the last five years. When all the difficulties are considered the revivals which have taken place in a number of the state universities and other undenominational institutions seem even more striking than those in institutions directly under church control. Many conversions among students are owing to the work of Christian workers invited in to help the association. But a still greater number are traceable to the individual work of the Christian students themselves, for the association movement has developed widely the evangelistic spirit among students. This has been accomplished largely by giving prominence to individual effort for Christ in conferences, in association literature, and in the appeals of secretaries.

The Bible occupies a larger place than ever in the life of the students of North America, chiefly as a result of the Bible

study department of the associations. When the movement was organized there was very little thorough voluntary Bible study among students. Twelve years ago there were only about two thousand young men in student association Bible classes. Last year the number had increased to as many as fourteen thousand, of whom about ten thousand were following the courses of the cycle of Bible study which requires systematic, progressive, daily study. In each of twenty leading undenominational universities, where a few years ago there was not a single Bible class, there are now from fifty to two hundred young men enlisted in voluntary Bible study. With the growth in the volume of this work there has been a most gratifying improvement in its quality. At the student training conferences, in thirteen normal Bible classes taught by eminent Bible study leaders, hundreds of students are prepared each year for teaching student Bible classes. Moreover, correspondence is conducted from the central office by the Bible study secretary of the movement with leaders of over one thousand Bible classes, and special suggestions are furnished them to assist them in their work. Two cycles of Bible studies covering three and four years respectively have been prepared for student association classes by some of the foremost biblical teachers of the time. Through this and other means the standard of this work is such that it has called forth wide commendation from professors of biblical literature in colleges and theological seminaries.

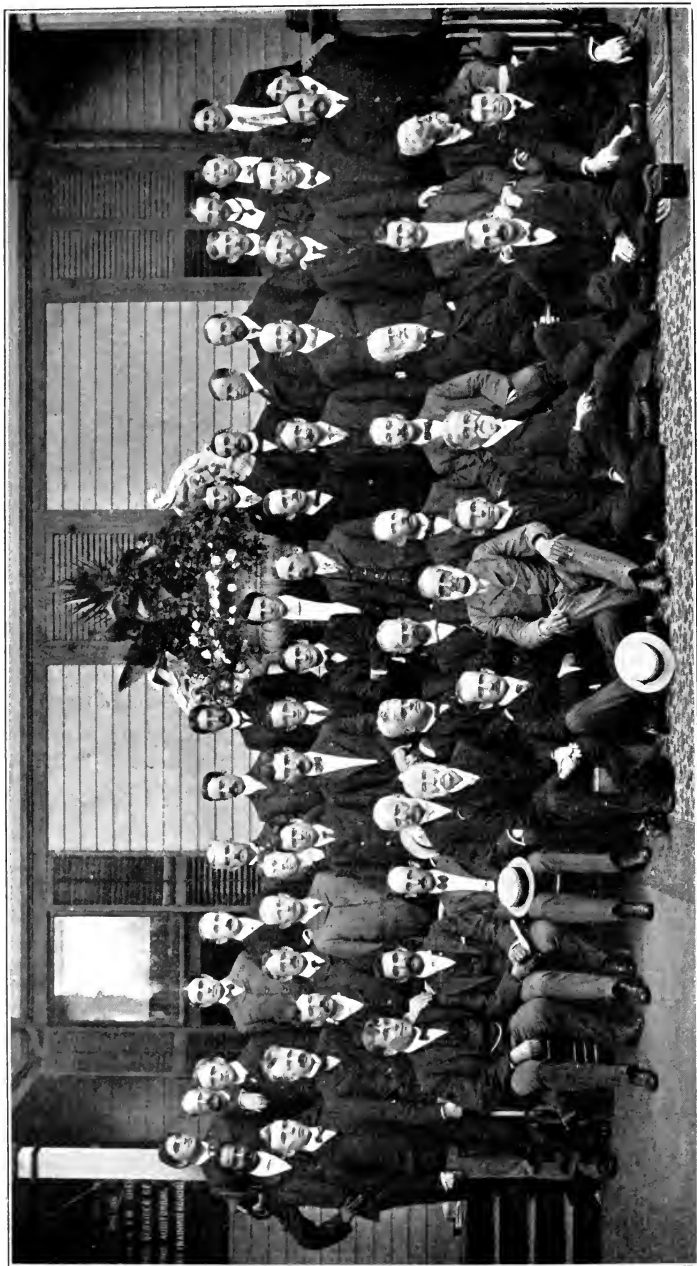
Probably not less than five thousand young men have been influenced by the association work and by association addresses on different callings to devote their lives to the Christian ministry. They are scattered through over forty branches of the church of Christ. Those who are in a position to know testify that the Young Men's Christian Association has gradually become the principal factor in turning the steps of young men into this most influential calling. Many have been led to give themselves to mission work in cities and in rural districts. An increasing number of college men are entering the secretarial ranks of the associations in our cities, and are destined to become a directing and molding influence in this brotherhood of young men.

Many regard the foreign missionary influence of the student associations as their most fruitful result. From the inception of the movement this feature has received special attention. This led to the formation of the Student Volunteer Movement for Foreign Missions, which had its origin at the first summer conference of the student associations in 1886. It was organized in 1888, so far as men students are concerned, as a department of the association movement. The Volunteer Movement has recruited literally thousands of volunteers for foreign missions among men and women students. Already nearly

two thousand of them have completed their preparation and have gone out to the mission fields under the auspices of the various church mission boards. This has been well characterized as the greatest offering of young men and young women for the evangelization of the world since Pentecost. The great increase in the number of volunteers has enabled the mission boards to raise the standard of qualification of missionary candidates. The study of missions has been greatly stimulated. Last year about five thousand students—men and women—were in mission study classes; ten years ago the number was less than five hundred. This means for the future a more intelligent leadership of the missionary enterprise. The gifts of students to foreign missions have become larger than to any other religious object. Over one hundred institutions now support their own missionary either entirely or in part. Students are throwing themselves as never before into the great work of developing the missionary spirit in the churches and young people's societies. Many Christian young men who expect to spend their lives on the home field, either as ministers or as laymen, have been led by this movement to recognize that their responsibility to promote the world's evangelization is just as real and urgent as that of their fellow students who go to the front.

Any account of this student movement would be incomplete which did not call attention to its influence on the formation and development of other student movements. Not only the Student Volunteer Movement for Foreign Missions is a direct outgrowth of it. It suggested also the Inter-Seminary Missionary Alliance, which for many years did a valuable work among American theological students, and which has recently been merged into the association movement as its theological section. The intercollegiate Young Women's Christian Association also owes its origin to this student movement. This is also true of the Young Men's Christian Association movements of Japan, China, India, Ceylon, and other mission lands. All the other student Christian movements of the world have borne repeated and appreciative testimony to the fact of their indebtedness to the North American organization for many of their ideas and much of their inspiration. Above all the North American movement exerted a marked influence on the formation of the World's Student Christian Federation (1895), which now unites all the Christian student societies of the world.

[See addresses on association work among students by L. D. Wishard, F. L. Patton and C. L. Northrop, pages 125-137.]



MEMBERS AND SECRETARIES OF THE INTERNATIONAL COMMITTEE—OCEAN GROVE, 1901

THE ARMY AND NAVY DEPARTMENT

The breaking out of the Civil War in April, 1861, made it impracticable for the Central Committee of the associations to call that summer the usual convention, and in many cases the same absorbing and agitating event suspended the home activity of the associations. But within a month after the beginning of the war, the association in New York city appointed an army committee, under whose direction work was begun at once among the soldiers gathered in the numerous camps in the neighborhood of that city. Devotional meetings were held in camp and tent. A pocket edition of an admirable Soldier's Hymn Book was published and widely circulated. Every regiment passing through the city was visited, and if their stay was protracted, effort was made to associate and organize the Christian men for mutual help in resisting temptation and in seeking the best welfare of their comrades. Of twenty-two camps visited at the outset, only four were found with chaplains. The Christian public were aroused to the magnitude and importance of the enterprise. News of the first battle drew at once two members of the New York committee to the scene of suffering.

The need of Christian cooperation on the largest scale was felt, and at the suggestion and by the urgency of the army committee of the New York association, the Central Committee, then located at Philadelphia, called a convention of delegates from the Young Men's Christian Associations, to meet at the rooms in New York. Forty-two delegates from fifteen associations came together in response to this call. It was resolved to take active measures to promote the temporal and spiritual welfare of soldiers in the army and of sailors in the navy. To this end the United States Christian Commission, consisting of twelve Christian men, from eight leading cities, was appointed to be the organ and executive agent of the Young Men's Christian Associations and of the Christian public, and to communicate with the societies through their various army committees. This commission proved to be one of the most beneficent agencies ever devised to alleviate the miseries and horrors of war. The willing Christian enthusiasm of the country was given to its support. It cooperated with and supplemented the Sanitary Commission, which was a purely secular agency. It served as the medium by which the Christian homes, churches, and communities of the country sent spiritual and material comfort to soldiers in the field and in hospitals. During the four years of the war the commission received and distributed in the shape of stores voluntary contributions worth nearly three millions of dollars. Two and a half million dollars was received in money, and ex-

pended for the beneficent purposes of the commission. An admirable feature in the scheme of the work was the sending out as helpers, both in the hospital and the gospel work, of a multitude of competent Christian men and women for such periods of time as they could volunteer their services. Very many of these volunteers were members of the associations. As has been intimated, this work belonged distinctively to the Young Men's Christian Associations only in its origin. The associations rendered every assistance in their power through their army committees. But the commission, in the magnitude and extent of its work, commanded the practical sympathy and support of the entire Christian public. The following table gives a summary view of the work of the commission:

Delegates commissioned and sent out.....	4859
Cash expended.....	\$2,513,741.63
Value of stores donated and distributed.....	\$2,839,445.20
Value of Bible and reading matter donated and distributed.....	\$299,576.26
Number of Bibles, and parts of the Bible, distributed....	1,446,748
Number of bound books distributed.....	296,816
Number of hymn-books distributed.....	1,370,953
Number of papers, magazines, etc., distributed.....	19,621,103
Number of knapsack books, in flexible covers, distributed.	8,308,052
Number of pages of tracts distributed.....	39,104,243
Number of sermons preached by delegates.....	58,308
Number of prayer meetings held by delegates.....	77,744

During this period two conventions were held besides the one organizing the commission. They are reckoned as eighth and ninth in the list of the annual conventions. The first met at Chicago, June 4-7, 1863, George H. Stuart, of Philadelphia, chairman of the commission, presiding. Thirty associations were represented. The second (the ninth in general order) was held in Boston, Mass., June 1-5, 1864, Joseph A. Pond, of Boston, presiding. Twenty-eight associations were represented by one hundred and thirty-six delegates. These meetings were full of Christian enthusiasm, and from all the reports given it appeared that the main activity of the societies was absorbed in the army and commission work.

During these years of war, some of the associations in the South, notably the society at Richmond, were individually active in similar work among the soldiers of the Confederate army, but no general organization existed, and nothing on a large scale was attempted.

Although the associations were able to inaugurate this vast movement they were not as yet in a position of strength and leadership sufficient for the continued management of so great a work. The local associations had very few and the International Committee had no employed officers. The state committees had not been organized.

It was more than two decades after the close of the Civil War before the associations undertook any definite military work. Some of the state and provincial committees then inaugurated special work for the national guard of their respective states at their summer encampments. This effort proving successful has been continued and is being projected in an increasing number of states. Meanwhile no systematic plan for work in the regular army or in the navy had been made, although associations were formed at a few regular army posts through the efforts of Christian officers who were interested in the welfare of their men.

It was not until the outbreak of another war that attention was called to the great opportunity for this work and sufficient interest was aroused to obtain the support necessary for its inauguration on a proper basis. On April 25, 1898, three days after President McKinley's first call for volunteers for the Spanish-American War, the International Committee met and decided to undertake a work among the soldiers and sailors in camp and field and on battleship. A subcommittee was formed to organize and supervise this work. During the war months the official title of this committee was "The Army and Navy Christian Commission of the International Committee of Young Men's Christian Associations."

Perhaps the vast growth and development of the Young Men's Christian Association is in no way more clearly marked than in the fact that while in 1861, although organizing the Christian Commission, its management passed out of the association's hands and it adopted its own plans and methods; in 1898 the commission remained a part of the association organization, and association plans and methods were followed throughout the entire war period, the leadership being very largely the employed officers of the association.

A wide correspondence was immediately carried on with local and state committees, and as the volunteers were temporarily gathered in the state encampments, work among them was instituted by the state committees, encouraged and supported by the local associations. In the national encampments, where the volunteers as well as regulars were rapidly moved, the work came under the direction and supervision of the Christian Commission of the International Committee. During the summer and autumn of 1898 in twenty-four national camps the commission placed and maintained with the different regiments and brigades ninety large tents, each a complete Young Men's Christian Association, fully equipped with every facility for the comfort and welfare of the men. In charge of these tents and in the general supervision of the movement were employed by the commission a total of one hundred and seventy-three trained secretaries. In addition to the above, state and local committees placed forty-three

tents and employed fifty secretaries. That the soldiers appreciated the privileges offered in these tents and that the work was a practical one is seen from the fact that at least fifty per cent of the men who had access to the tents visited them daily. In the evangelistic effort maintained, a careful and conservative estimate shows over eight thousand soldiers who publicly professed to accept Christ in all the meetings during the summer of 1898. Tents, equipment and secretaries were also sent by the commission with the armies of invasion to Cuba, Porto Rico and the Philippines. A similarly helpful work was carried on for the sailors from the headquarters of the navy at Key West, reaching to the vessels on blockade duty and along the coast of Cuba. The entire cost of this widespread work from its inception in April to December 31, 1898, was \$80,946.25; this in addition to the \$54,279 expended by twenty-eight state committees.

At the close of the war there came to the International Committee an almost universal request for the continuance of the work so auspiciously begun. The President, officials at Washington, officers in the army and navy, and more convincing than all, the soldiers and sailors themselves, joined in this request. It was a call not to be lightly considered, and in September, 1898, the committee decided to make the work a permanent feature of its plan and effort, and at that time formed the Army and Navy Department with the appointment of an army and navy subcommittee and secretary. A comprehensive plan of effort for both army and navy in time of peace was adopted. Portable houses and quarters in barracks in Cuba; a rented building in San Juan; buildings provided by the government, besides rented quarters and large tents in the Philippines; an association building and rented rooms in China; rooms and buildings assigned by commanding officers at home posts, have been the habitat of the work in the army. In October, 1900, there was dedicated the first building erected especially for association work at an army post. This was given by Mr. William E. Dodge to the New York City association for the work on Governor's Island. In the spring of 1901 Miss Helen Miller Gould gave the money necessary for the erection of an association building at Fort Monroe, Va., and Mr. Thomas S. Gladding for one at Fort Hancock, N. J. The value of these three buildings with equipment will be over \$35,000.

Thus early in the history of this department there has begun the acquiring of the permanent equipment necessary to the proper development of the work. There are nearly one hundred of these army posts in the home land needing similar provision.

In response to a request from the War Department in October, 1899, representatives have been sent by the Interna-

tional Committee upon the transports to the Philippines for work among the soldiers en route and after arrival in the islands.

Army Young Men's Christian Associations have been organized at posts at home and abroad, and as far as possible the regular departments of association effort—physical, social, educational and religious—have been pushed. Two features, the Soldiers' Bible and Prayer League and the Army Temperance Union, have lately been added; the former exacts a promise of daily prayer and Bible reading, and the latter a pledge to total abstinence; a special calendar is issued containing references for daily Bible readings and cycle of prayer topics. Both organizations already have a large and rapidly increasing membership and promise much for the future.

A few statistics of the past year's work in the army will give some idea of its rapid growth. During the year over 300 army stations were reached, including those in the home land, Cuba, Porto Rico, China, the Philippines and Alaska. This has called for a large quantity of supplies and more than 150,000 pounds of books, magazines, papers, writing material, Testaments, song books, games, etc., and 3,000,000 pieces of stationery were gratuitously distributed. Eighty-nine rooms or buildings were used by permission of the military authorities, 408 entertainments were arranged, and 108 sessions of literary societies were held. The Bible classes had a total attendance of 7,340, and the evangelistic and other religious meetings aggregated an attendance of 387,134 men. Nearly 43,700 books for permanent libraries were loaned to soldiers to be read in quarters, and eighty traveling libraries have been in constant circulation among the different military stations.

It should also be stated that the Provincial Committee, with some aid from the International Committee, sent secretaries and equipment with the Canadian contingents to South Africa, and the testimonies and reports show that this effort was highly successful and greatly appreciated.

In the navy the work has developed on three lines. First, the twenty or more associations in the cities on the eastern and western coasts where the vessels of the navy touch have agreed to extend special courtesies to all the men-of-war's-men and to give full privileges to the sailors that hold sustaining membership tickets in the naval association. Some associations in other lands have done similarly. Many of the men have availed themselves of this opportunity when in port, and this has proved especially helpful in extending the idea of brotherhood among them, as it has thus been made clear that they are an integral part of a great movement of young men encircling the globe.

Second, branches of this one general naval association have been formed on board a number of the warships and the

various association features introduced. Thirty stereopticon lectures illustrated by over six hundred slides have been prepared and placed on a number of the ships, the major part of the expense for these being borne by the Navy Department. The plan is followed of sending out to several of the principal vessels weekly bulletins of clippings from the news, scientific and service papers, and supplemental bulletins, consisting of selections of the best articles from the current magazines. Vessels are systematically visited at various points and large quantities of magazines, illustrated papers and other reading matter distributed among the crews. A Naval Temperance League now numbering nearly five thousand has been organized.

Third, on March 1, 1899, a house was rented in the vicinity of the New York navy yard and fitted up for the use of the enlisted men when on liberty from their vessels. The quarters have since been enlarged by the addition of a second house. In these cramped quarters for the year ending August 31, 1901, 51,618 visits were made to the building by sailors and marines; beds occupied, 12,441; meals served, 25,228; and \$110,653 deposited by the men for safe keeping. So important has this development of the work in the navy proved that through the Women's Auxiliary of the International Committee (see page 400), Miss Helen Miller Gould has given the money for the erection of a splendid building now nearing completion. This building covers a ground space of seventy-five by one hundred feet, is seven stories and two basements, and will be fitted up with all the modern appliances of a first-class association. The total cost of site, building and equipment will reach nearly \$450,000.

At Cavite, Philippine Islands, a building has been provided by the government and fitted up by the International Committee for the use of the sailors and marines of the Asiatic squadron. These men also have the use of the Army and Navy association building at Manila, and also of the one at San Juan, Porto Rico. It is the hope of the committee that it may be possible to make similar provision for the men of the navy at each of the home navy yard ports.

THE COLORED MEN'S DEPARTMENT

Previous to 1875 a few scattered associations of colored young men were formed in several cities and educational institutions. But at the international convention in 1875, the colored ministers of Richmond, Va., appreciating the needs of the young men of their race, requested the convention to pray that God would open the way for the extension of the association work among freedmen of the Southern states. Deeply touched by this petition, the assembly engaged in earnest prayer which

was led by the president of the convention, Major Joseph Hardie of Alabama. The answer to this prayer came a year later, when at the Toronto convention, among the delegates from the South the Rev. Dr. Stuart Robinson and Major Hardie pressed the importance of beginning the work among the colored men of their section and made the first contribution toward a fund raised for the support of a secretary who should enter this new field. General Johnston, a confederate veteran was for the first year the secretary of the International Committee entrusted with this work among colored men. He made a tour of the schools and principal cities of the South and reported the field ready for occupation. He was succeeded by Mr. Henry Edwards Brown of Oberlin, who gave twelve years (1877-1889) of earnest effort to this department, laying a splendid foundation in the leading educational institutions of the South for the work that is now becoming so effective among both students and other young men of the larger cities. He was succeeded by the committee's present colored secretary, Mr. W. A. Hunton, with whom has been associated since 1899 Mr. J. E. Moorland.

The work of the Colored Men's Department has been carried on in two branches, namely, student and city associations. But unlike the other departments of the North American movement it had the great advantage of having its beginning among the student class—the citadel of strategic importance in every race.

Student associations are now organized in sixty-two educational institutions, and this number includes over ninety per cent of all the larger and more important schools in the South attended by colored young men. The principal schools of all evangelical denominations operating in the South, also the larger private schools, and all but one of the state industrial colleges have successful Young Men's Christian Associations. Their work among colored students is the same in character as that of the organizations reported elsewhere, its chief phases being work for new students, religious meetings, Bible study classes, organized personal work, college neighborhood work, monthly missionary meetings, and occasional social receptions. Ten associations occupy furnished rooms, while the association of the Tuskegee Industrial Institute is raising funds to erect a building of its own.

Statements made recently by presidents of some of the leading educational institutions in the Southern states, from which the following testimonies are taken, show the widespread influence of the work:

"Of two hundred students in our school, all but twelve are professing Christians. This fact is due largely to the Young Men's Christian Association as an instrument in the Master's hands."

"It has bound the young men together as no other organization of the school has done."

"We have abundant evidence that the association, in fitting young men for wise and active Christian work after leaving the university, is bearing most excellent fruit in the fields where our graduates are laboring."

"Our largest revivals have had their beginning in the association Sunday meetings."

"The association promotes Bible study on the part of our students."

"The work of this organization has taken hold of our students to such an extent that matters of discipline are largely given over to it."

For twelve years association work among colored men was exclusively confined to students. At the end of that period, and in God's own time, the first regularly organized city association requiring the employment of a general secretary was started at Norfolk, Va., January 20, 1888. The extension of this work to other cities has been necessarily slow, and yet the progress made in thirteen years has been both substantial and encouraging. Twenty-one city associations are now in existence. Six of these associations own real estate valued at \$30,000.

Besides their religious meetings and Bible classes and their healthy social influence, twelve of these associations have reading rooms and libraries, several carry on night schools, five have bath rooms and other facilities for physical culture. Ten colored men are devoting their entire time to association work—two as secretaries of the International Committee and eight as local general secretaries.

Special mention should be made of one fact which with God's blessing has been the source of much inspiration and help during the past ten years. In the earlier years there was little or no communication between the associations of this department. No conferences were held, and there was but little of the spirit of fellowship among the men of the different associations. But in 1890 the first conference of colored associations was held at Nashville, Tenn., when the members of three student associations of that city met together two days for a careful study of the work. Since then, from one to five interstate annual conferences have been held under the call of the International Committee. Last year, more than one hundred leaders of forty-two associations in eleven states were brought together in four conferences. They represented nearly five thousand of the most active Christian young men of the race now banded together in one fellowship for the extension of the kingdom of Christ among young men.

Begun twenty-five years ago among a people but a few years removed from slavery and still overshadowed by dense ignor-

ance, this work has grown and prospered until it is now a recognized factor in the Christian development of the negro race.

[See address of Principal Booker T. Washington, page 137.]

NORTH AMERICAN INDIAN DEPARTMENT

Of the somewhat more than 300,000 Indians in North America, nearly 30,000 are of the Sioux, or Dakota, tribe.

This once strong and warlike tribe is now settled upon the reservations of South and North Dakota, Nebraska, Montana and Manitoba. Christian young men of this tribe spontaneously organized what were practically Young Men's Christian Associations as early as 1881, and by 1885 there were as many as eleven associations on the various Dakota reservations with a membership of one hundred and forty-one. Without waiting for an association constitution, they had organized on "the rules of Jesus," being guided chiefly by the first chapter of the Gospel of John where they found that "one man who had the light went and found his brother who was in darkness."

Beginning in 1885, these associations were represented by delegates in the annual conventions of the Minnesota and Dakota associations and in 1894, the International Committee, in response to the urgent requests of the Indian young men and the missionaries at work among them, appointed Charles A. Eastman, M. D., a Sioux Indian graduate at Dartmouth college and a practicing physician, as Indian secretary of the International Committee, to develop and extend this work.

In 1898 Dr. Eastman was succeeded by Arthur T. Tibbetts who is still employed in this work and with very encouraging success. Mr. Tibbetts is a full-blooded Sioux Indian, is a graduate of the Santee Normal Training School and of the Association Training School at Springfield, Mass.

Resulting from the work of Dr. Eastman and of Mr. Tibbetts these associations have increased in number, in membership and in efficiency until there are now forty-four associations on the Sioux reservations with a total membership exceeding 1,300 young men.

Each of these associations conducts a weekly gospel meeting for young men, some young men coming from a distance of twelve or fifteen miles to attend. A monthly business meeting of each association is also held, at which each committee of the association renders a report of its work in writing. Each of these forty-four associations also conducts two Bible classes, one by the president of the association for the active members, another by the secretary for the associate members. Fully 1,000 Indian young men attended these Bible classes regularly during the season 1900-1901. A uniform course of Bible study

was followed by all, lessons for which were prepared by Mr. Tibbetts in a pamphlet of forty pages, in the Dakota language. These lessons were also published in *Iapi Daye* (Word Carrier), the missionary paper issued monthly in the Dakota language, a portion of which is regularly edited in the interests of the Indian association work.

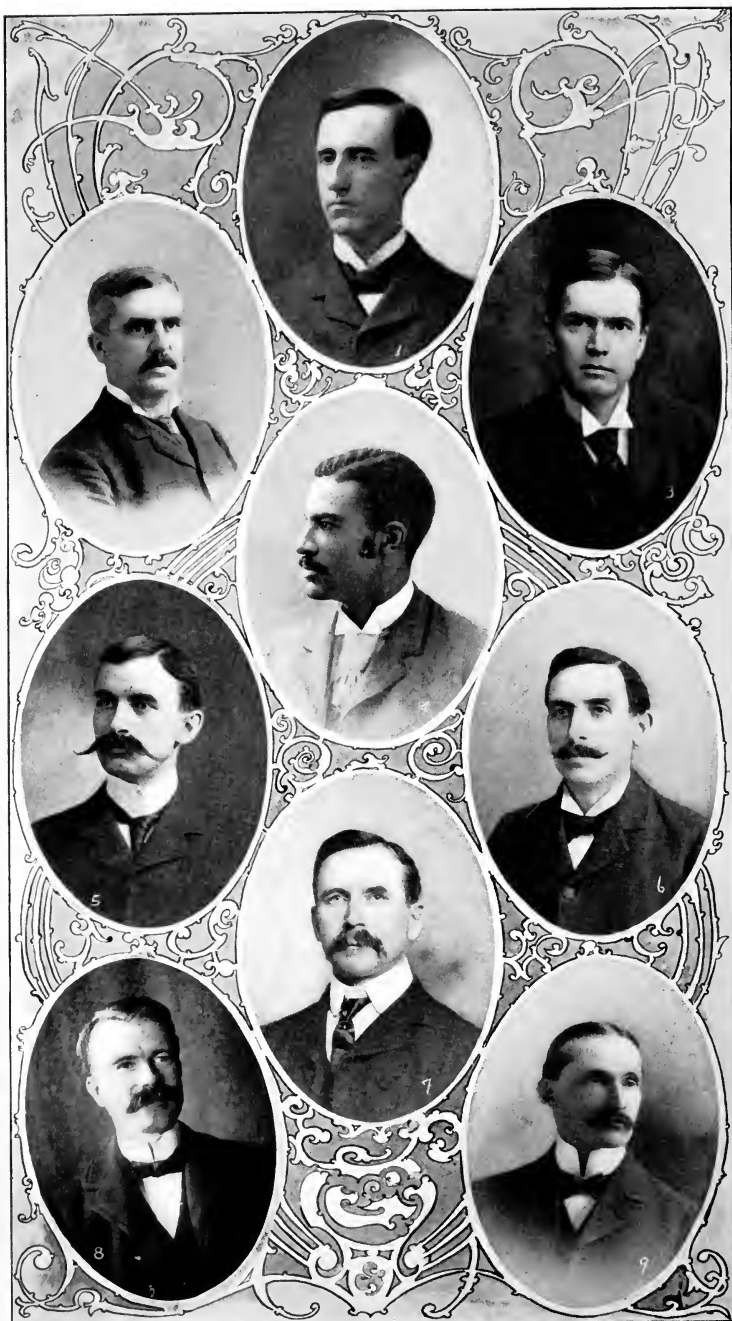
Through the work of these associations over fifty conversions of Indian young men have been reported during the season of 1900-1901. Six reservation conferences were held in the spring and early summer of 1900, attended by over 1,000 Indian young men, and these conferences will be continued yearly.

An important result of the work of the Indian associations is the developing of young men in the Christian life and their training for leadership in Christian service both in association and in church work. Reading rooms have been opened and some educational and athletic work undertaken. Twelve association buildings have been erected on the different reservations, ten of these during the season of 1900-1901. These are small buildings constructed by the labor of the association members themselves, the total cost for the material of each building being about \$25 contributed by the association members. The buildings are supplied with papers, magazines and games and are kept open evenings. What is being done among the young men of the Sioux tribe can be extended to other tribes. The key to the situation is in the trained leadership of native Indian young men who, like Mr. Tibbetts, may be found, trained and set apart to this work among their own people.

[See address of A. T. Tibbetts, page 166.]

THE OFFICE DEPARTMENT

The headquarters of the International Committee, after having been temporarily located in various cities, were established permanently at New York in 1866. For the first few years thereafter the members of the committee carried on the correspondence and the work from their own business offices. Later the general secretary practically combined in himself the functions that have since been assigned to traveling and office secretaries, as the enlargement of the work from time to time has called for specialization. In 1870 the New York City association set apart in its new building a small room for the use of the committee, and in 1875 an office secretary was obtained in the present head of the office force, Mr. Erskine Uhl. In 1888 the work had so enlarged that more office room was required and the committee removed its headquarters to 40 East Twenty-third street. In April, 1898, a long needed opportunity to systematize the important work of the office was afforded by removal from crowded quarters that had



(1) C. J. Hicks (2) C. K. Ober (3) J. R. Mott (4) W. A. Hunton (5) W. B. Millar (6) G. B. Hodge (7) F. S. Goodman (8) L. Gulick (9) E. M. Robinson
SOME HEADS OF INTERNATIONAL DEPARTMENTS

been occupied for ten years to a more convenient location, the tenth floor of the Bancroft Building at 3 West Twenty-ninth street. At first the floor was shared by the New York state executive committee, but in May, 1901, this committee found quarters elsewhere.

This floor is subdivided into a large number of offices occupied by secretaries of various departments such as Publication, Business, Field, Railroad, Army and Navy, Educational, Physical, Special Religious Work, and Boys'. Here also is the editorial office of *Association Men*. The resident office force comprises fifty persons engaged in fifteen departments. Of these fifty, thirty-four are classified as stenographers and clerks.

The supervision of the office is one of the functions of the Office Department. Included also in its work is the keeping of records, such as the minutes of the International Committee and of all its subcommittees, files of association publications and financial records. The office department also corresponds with secretaries of the committee who are traveling, with local associations and state committees with reference to visits by international secretaries, and with workers everywhere who are seeking advice regarding organization, methods or equipment of association work. The preparation and handling of the committee's publications is done at 3 West Twenty-ninth street and traveling libraries for the army and navy and for many railway associations are purchased and catalogued there.

A few minutes are set aside each day for an office prayer service. A specially prepared cycle of topics is followed. This cycle is also used in many associations.

THE PUBLICATION DEPARTMENT

The early conventions first instructed the International Committee to engage in correspondence with the various local associations and with friends at points where associations might be wisely formed. This correspondence was accompanied by as much visitation as was practicable. As a necessary supplement to this correspondence and visitation, the committee at the outset began to publish and circulate the reports of the conventions. Needed pamphlets describing the best methods in use by the best associations were added. These constitute a class of publications by themselves, technical in character and of interest more especially to those engaged in the administration of association activity.

Later a periodical was deemed desirable and successive attempts have been made during these first fifty years to put such a paper into circulation upon a self-supporting basis. Useful periodicals have been circulated, but the self-support-

ing basis has not been attained during the first half century. Issued during that time in different forms, it is, in the Jubilee year, being published monthly in magazine form with the name *Association Men*, and with a circulation of 20,000, the Jubilee issue itself numbering 55,000.

In addition to this general organ in the interest of the whole movement, the Student Department has been represented by a monthly magazine, *The Intercollegian*, which became in 1898 the joint organ of the Student Department and the Student Volunteer Movement for Foreign Missions. *The Foreign Mail*, issued quarterly for five years, has carried to American association friends information regarding the association cause in foreign mission lands.

Steadily from decade to decade, the publications of the committee have increased in numbers and circulation until they have attained the proportion indicated in the report of the International Committee to the Jubilee Convention. The number of different titles is two hundred and fifty. They treat of every department of the work conducted for special classes of young men, the mercantile and mechanic classes in cities, students, railroad employees, and deal with points of policy and conduct of each phase of activity in these respective departments, business administration, educational, physical, social, and religious work.

The development has been most marked in the literature issued for the promotion of association and personal Bible study and individual Christian effort. In addition to leaflets upon the subject of organization and conduct of classes, and the enrolment of students, practical courses for historical, book, and topical study have been issued.

Provision has been made for scholarly and progressive work in both city and student associations, one of the cycles of the latter department being especially successful. The course for the freshmen year is on the Life of Christ, for the sophomore, in the Acts and Epistles, for the junior, Studies in Old Testament Characters, and for the senior, Studies in the Teachings of Jesus and His Apostles. The adoption of these courses in a large number of the student associations has greatly increased the class enrolment and promoted a higher type of voluntary Bible study. These courses with those of the other cycle, and the pamphlets on the different lines of association work among students, make the literature of this department very complete and comprehensive.

In addition to its own literature, the committee has been asked to furnish to its constituency books for collateral use with its Bible study courses, and other standard devotional works.

In the year 1900 the receipts from sales were \$32,000. The time of two secretaries with several associates is devoted to the interests of this department.

ASSOCIATION EMPLOYED OFFICERS

The demand for competent employed officers of the North American associations began to be pressed upon the attention of the International Committee about the year 1870. As association buildings increased and the fourfold all-round work for young men was developed this demand grew more urgent.

In 1871 these employed officers began to meet annually and at their first meeting adopted the name of general secretary which at that time was borne by only one of their number. These annual meetings were for many years the best existing training institute accessible to candidates for the secretaryship. The preparation of their program and the publication from time to time of their thorough discussions were carefully supervised in the International Committee's office. Every international secretary was enlisted in the work of seeking how best to secure and train promising candidates for the general secretaryship.

As early as 1879 the inquiries for general secretaries had so multiplied that part of the time of one of the international force was set apart to seek men suitable for such positions. During that year an arrangement was made with the association in Harrisburg, Pa., for applicants for secretaryships to spend there from two to four weeks as students of its work. In three years, twenty-six men visited Harrisburg for this purpose. In 1880 a similar arrangement was made with the association in Newburg, N. Y., where sixty-eight men became students during the three years that this association continued to be a training station. Others studied in Poughkeepsie, N. Y., and Peoria, Ill.

In the fall of 1883, Jacob T. Bowne, secretary of the Newburg association, entered the office of the International Committee to give part of his time to correspondence and interviews with men available for the general secretaryship and with associations inquiring for men. In 1885, when he became an instructor in the Association Training School, Springfield, Mass., which was opened that year, he had during two years of service in the office, received 206 applications for men, had suggested 107 who were accepted, and had dealt with 325 others.

From 1885 to 1889, Erskine Uhl, in addition to the work of office secretary, continued the work of Mr. Bowne. During this period 438 applications for men were received, 229 men were accepted by applicants and 1,038 others dealt with.

In 1888 Luther Gulick came upon the international force to lead for many years in the training of Christian physical directors.

In 1889, John Glover was given charge of this work and continues to devote the greater part of his time to it. Since 1889,

1,514 applications for men have been received, 792 men secured positions, and 2,415 others were dealt with. The whole number of applications for men received during 1879-1900 have been 2,305. Of these vacancies secretaries of the committee have helped to fill 1,263 and have interviewed or corresponded with 5,377 men with reference to their qualifications for association work. Almost every secretary of the Committee has had some share in this work, and many of them have given it careful and protracted attention.

A training school similar to the one in Springfield was opened in Chicago in 1890. One-seventh of the secretaries and one-fourth of the physical directors now employed have been students in these schools. At the close of 1896 a careful investigation showed that fifty per cent more of the men trained in the schools had remained in association work than of men who during the same period entered it without such training; and the average length of service of the training school men was nearly twice as great as that of untrained men.

Executive officers were employed by the Boston and New York associations as early as 1852 and 1853, but it was not until 1871, when the number had increased to twenty, that the name of general secretary was adopted. There are now 826 general secretaries, 265 physical directors and 431 other association paid officers, making the entire number in international, state, county and local work, including instructors in the training school, 1,522.

BOYS' DEPARTMENT

Although at the beginning of association history in America the purpose of the organization was work for young men, the associations soon engaged in general evangelistic and philanthropic enterprises. In the early sixties, considerable attention was given to mission schools for children, Sabbath-schools, boys' meetings, newsboys' homes, ragged schools, juvenile temperance societies, etc. At the eleventh international convention at Albany in 1866, however, there was a strong sentiment in favor of swinging back to the distinctive work for young men. From that time the number of outside enterprises conducted for boys by the association rapidly decreased, but on the other hand associations encouraged the attendance of boys in their rooms. The international convention in 1869 decided that the effect of admitting boys had been good for the boys but had not been good for the associations. The tendency from this time was to deal with boys in separate departments rather than to mix them indiscriminately with men. The first separate boys' department was organized at Salem, Mass., in 1869. The decade from 1870 to 1880 records the steady increase of religious

meetings for "boys" and "youths." The decade from 1880 to 1890 is characterized by the broadening out of the purpose in the boys' work, for, in addition to the spiritual, the social, educational and physical needs of the boy were considered. As the work of prevention and training increased, the distinctly rescue and mission features decreased and the constituency gradually changed from street boys to school boys of better homes. The first salaried boys' secretary was employed in Buffalo in 1885. In the decade from 1890 to 1900 the system of careful tabulation of the reports of association boys' work was undertaken by the International Committee. This annual inquiry in reference to the quantity and quality of work done served as a constant reminder of what might be done. This decade is characterized by the rapidly growing popularity and consequent extensive and intensive development of the department. In some cities departments began to be in many respects like junior associations. Separate rooms, separate entrances, special equipment, special supervision and special activities multiplied rapidly. At the West Side branch, New York, in 1897, complete and separate accommodations for boys were arranged for and connected with the main building. The need of closer supervision for this rapidly developing work became more and more evident and the demands upon the International Committee more urgent and insistent. It was not until June, 1900, that the International Committee was able to employ a special secretary for the general supervision of this work. The present status of the work is presented in the addresses on boys' work delivered at the Jubilee Convention and reported elsewhere in this volume. It is probable that in the future work for early adolescents will be coordinated in a general scheme of work for men and not considered as an outside department bearing only a preparatory relation to the association. The work will be so graded that boys of every class and occupation will receive attention according to their needs. This may involve in the larger cities not only separate buildings but a system of separate buildings. Because of the range of age in the association it is unlikely that there ever will be in the membership more members between the ages of twelve and eighteen than above that age, yet it is not unreasonable to believe that the time is not far distant when there will be more members between the ages of twelve and eighteen than in any other period of the same number of years. It is also not unreasonable to believe that the work for early adolescents will be as complete and thorough in every respect as the work for older men.

[See addresses by W. D. Murray and James H. Canfield, pages 182-187.]

THE PHYSICAL DEPARTMENT

The place of the physical work in the American associations of to-day is indicated by the fact that of the total number, 609 of city and town associations, 455 have equipped gymnasiums for the use of their members. There are in the American city associations 714 general secretaries employed. The number of men employed giving their whole time to the physical work is 313. The number of men definitely using the physical department privileges during the past year is 80,373, or nearly one-third of the total association membership. It thus appears that the development of physical training has been one of the distinctive characteristics of these associations.

Early in the American movement there arose, in different quarters, a recognition of the importance of physical exercise for the wholesome development of young men. It was also seen that the city offered to young men limited opportunities for wholesome recreation and exercise in good moral surroundings. In the annual reports of the Brooklyn Young Men's Christian Association for 1854 and 1855 urgent attention is called to the importance of physical exercise, both from the standpoint of health and from that of keeping young men from the influence of the saloon. The importance of securing the attendance of young men at the association building is also discussed. This association definitely planned to establish a gymnasium in 1860, but because of the opening of the Civil War this movement was not successful. In many ways, other than the establishing of gymnasiums, however, the associations did provide for the necessities of men's bodies. The Christian Commission that performed such noble service during the Civil War was an outgrowth of the association movement. While it looked after men's spiritual needs, it also provided for their physical wants and comforts. Its aims were those of the modern physical department. The differences were due to the different conditions that the means were designed to meet. Many associations also had lectures upon health and upon temperance. In 1869 the first well-equipped gymnasium under association control was opened in New York City. The first physical director was also employed for this gymnasium. The objects sought in this physical work were to provide innocent means of amusement and recreation for young men, to give opportunity for physical exercise to those who needed it, and to bring young men under the influence of the association, with the hope and expectation that they would be drawn into the more distinctive religious life of the organization. The consciousness of the association world in regard to the importance of health from the standpoint of the moral and Christian life has been constantly increasing. At present the ideals generally

held are that the Christian life must include the best development of one's whole self, and that it is a function of the association to uphold this standard.

Owing to the development of machinery young men have, in less and less measure, vigorous muscular work to do, and less and less opportunity for outdoor exercise. Thus the same conditions which have brought into being the Young Men's Christian Association, namely, the development of city life, have been the means of rendering increasingly necessary the artificial physical training represented by the gymnasium.

During the early days of the physical training movement in the association, one of the great difficulties encountered was the dearth of men who were competent to give physical training, and whose personal character also warranted their being placed before young men in a position of such influence as that of a physical director. Not merely was it impossible to find Christian men equipped for this work, but it was difficult to find even men of high ideals and good strong personal influence. It was not expected in the early days that the physical director would be closely identified with the religious life of the association, but that his influence should not be contrary to the things for which the associations stood. Young men of earnestness, of high Christian purpose, were not then attracted to the physical directorship as a field offering large opportunities for Christian influence and service. With the development of the physical work it gradually appeared that the physical director bore a peculiarly close relation to the young men, and that his counsel and advice carried great weight. It was seen that until men could be secured who should have a good education, both general and technical, and who should, at the same time, go into this field of Christian activity with the same motives which lead men to enter the ministry or the general secretaryship, the best results could not be secured. The need of earnest Christian men in the physical directorship was discussed in conferences, with the result that there arose gradually a group of men of high purpose who devoted themselves to this branch of Christian service. There arose also two institutions offering such training, the Young Men's Christian Association Training Schools at Springfield in 1885 and at Chicago in 1890, which became centers for the propagation of ideals related both to the advancement of scientific physical training and the development of the physical director into an earnest, personal worker and organizer of Christian work in the physical department. This development on the lines of distinctive religious work and influence is the most important single change that has occurred. The men now entering the physical work are recognized as needing the same training in Bible study, methods of Christian work and the like, as those who are looking forward to the general secretaryship. This

feature in the training or character of the physical director has resulted in making the physical department a vital factor in the directly religious life of the associations, there being, for instance, numerous Bible classes of physical department members conducted by the physical directors. In connection with these classes men are coming out constantly into the full Christian life. This is the most favorable opportunity in spiritual work for the physical director at present.

The schools for the training of physical directors began early in their history to hold summer sessions that have affected the whole physical department profoundly. During the first three years (1887-1889 the sessions at Springfield were attended by the majority of all the physical directors in the country. It is difficult to overestimate the importance of this yearly meeting of so large a proportion of these workers. Owing to the nature of the subject, it was impossible to have such work done successfully in connection with the usual association conferences and conventions. The conference of these men with each other for several weeks during the summer was the greatest single factor in raising the character and conduct of the work. The school at Chicago has maintained a strong work each year. In 1892 the school at Springfield discontinued its summer sessions and called a conference of physical directors. In 1895 these conferences passed under the direction of the International Committee through the Athletic League of the North American associations, which was at that time formed by instruction of the International Committee. These conferences have, each year, taken up and discussed thoroughly some special phase of the work, not for the beginner but for those who wished to do advanced work. The result has been a marked step forward each year in certain special phases of work, such as the following:—development of the rules for basket ball, unification of plans for the conduct of gymnasium classes, and grading of the gymnasium work.

Not only in connection with the gymnastic indoor work is the physical department active, for many associations conduct physical work outside of their buildings by means of regularly-equipped grounds, also by summer camps for both boys and young men. At these camps, naturally, the physical department and its work are prominent. When boys and young men leave the city during a part of the summer season for the wholesome influence of such camps, there is naturally an opportunity both for increase in their health and power, and for that personal association and those religious meetings which in so many cases have resulted either in the new birth or in the stimulation of a higher Christian life already existing.

There has been inaugurated and conducted during recent years the so-called "clean sport campaign." This is an endeavor to make the athletics of the associations more courteous

and gentlemanly, and to avoid that spirit of unfriendly rivalry that so frequently obtains in such relations. This campaign has been conducted by means of printed documents, public addresses and personal appeals to the players and officials, as well as to association men generally, to uphold a high standard of Christian character in the games.

The characteristics of the gymnastic work are as follows: First, it aims to meet the needs of the average man in the community who is not a gymnast or an athlete, and who is unable to devote much time to it. The object is to improve the health of the men rather than merely to increase their ability as gymnasts and athletes. To this end the gymnastics are usually simple in character and vigorous in conduct. Second, it consists of a large number of moderately difficult movements rather than a few great efforts. Third, the apparatus used is largely of the German type. In the conduct of the work, however, the influence of the Swedish gymnastics in their emphasis upon the importance of the correct carriage of the trunk and of the physiological sequence of movements is generally observed.

The organization of the physical department is not alike in all the associations, but usually there is a committee of the board of directors entitled the physical department committee. This committee, under general instructions from the board, has full control of physical department affairs. To this committee the physical director reports either directly or through the general secretary, and from it receives instructions. Much of the work in the gymnasium is done, as in other departments of the association, by volunteers. The securing and training of these volunteers is a definite part of the physical director's work. They assist in leading the classes when they become sufficiently proficient, and in the initiation of new men into the first use of the gymnasium, seeing that they become acquainted with others on the gymnasium floor. The training of these men is usually carried on in special classes by the physical director himself. In most associations there is a special fee for the use of the physical department privileges. This fee in the main is sufficient to maintain the current physical department work, but does not suffice to pay for the plant nor its original equipment. Accurate record of the number using the physical department is usually kept.

An important feature of the work is the examining room. In a large number of associations before a man is allowed to use the gymnasium he must take a more or less elaborate examination in regard to the state of his health, the condition of his vital organs, and the size and strength of his muscles. This is in order that each member may be advised how he can get the most benefit from his physical work, that there may be established a personal relation between him and the physical director, and that the associations may be protected from having

those come into it that are not in condition to take active exercise. These men are usually examined periodically and all improvements and the reverse are noted and fresh counsel given.

There arose early in connection with the physical department elementary classes in first aid to the injured. These are now usually regarded as parts of the educational work. They have been attended largely by physical department members, and frequently have been taught by the physical director.

One of the interesting and important present developments of the physical department work is the work of extension. It is gradually being recognized that the mission of the association is to the young men of the community, not merely to the membership of the association. Accordingly there have been more or less successful efforts to extend to young men not in the association the benefits of physical training. Classes have been organized sometimes in social settlements, sometimes in church gymnasia and elsewhere, which have been managed without expense by volunteer leaders from the association.

In 1887 the International Committee established a department of supervision of the physical work and secured the partial services of Luther Gulick, M. D., the present senior secretary of the committee's physical department. In 1898, owing to the development of the work, the whole time of another secretary, George T. Hepbron, was secured. The physical department of the committee has been active in bringing about the results already described, particularly in emphasizing the necessity for, and methods of, religious work in the physical department. It has counseled in regard to the building and equipment of gymnasia and in the employment of physical directors, the conduct of the daily work of the association, exhibitions, field days, and the like, and has recommended lines of instruction and reading to those looking forward to the work as well as to those already in it who desire still better equipment.

Recently its most extensive and formal work has been in the organization and conduct of the Athletic League. This organization was effected after extended favorable discussion at several secretarial conferences and two international conventions. It aims to be the medium for cooperation between the associations that desire it in physical department affairs such as the holding of games or the establishment of athletic records, and in lines of scientific work. It includes in its membership over one hundred associations, which are, in the main, those in the larger cities.

THE EDUCATIONAL DEPARTMENT.

From the very inception of the Young Men's Christian Association educational features have been connected with its development, but to better understand its introduction it is necessary to look back to the seventeenth century. In the historical library of the American associations are found very interesting data concerning the mutual improvement societies in which some of our present general types of educational work were carried on in both America and England as early as 1694. Of the numerous so-called mechanics' institutes, with strong organizations, sufficient funds, and with most laudable objects—"To diffuse knowledge and information throughout the mechanic classes, found lectures on mechanical, chemical and science subjects, to create libraries and museums and establish schools for their growth"—societies which flourished on both sides of the ocean from 1825 to 1850, hardly a trace is left.

Myriads of societies of young men for mutual development have flourished and almost as speedily have died. The experience of the last two hundred years in these directions seems to indicate that "voluntary efforts to promote the moral and intellectual life of young men by organizations or societies which set aside the spiritual have greatly disappointed their promoters." Amid a network of such organizations, the Young Men's Christian Association was born. It was but natural that some of the educational aims and facilities of the coexisting societies should at once be introduced into association efforts.

In the parent association in London the first educational feature recorded in 1845 is that commonly known to-day as the literary society. In 1846, lectures—the Exeter Hall lecture course—constituted the second educational feature organized. Two years later library, reading room and evening class facilities began to be provided. The recorded sentiment of the committee in starting the work is as true to-day as then:—"We desire to provide for the members and their friends all that could tend to the enlargement of the mind, the cultivation of the judgment and the consecration of the heart."

In August, 1855, the report of the world's conference at Paris states that educational facilities were offered to some extent in a few of the associations of America, as well as in those of England, and that they comprised the libraries, literary societies, reading rooms, lectures and a few evening classes in Greek, music and arithmetic. It was but natural that as far as convenient the educational facilities of the London association should be imitated in the early work of Montreal, Boston, New York and the other American associations of the first decade.

In 1860 at the New Orleans convention there were reported forty-eight libraries, thirty-eight reading rooms, eighteen literary societies, language and music classes, evening and mission schools. It is interesting to note that there appear to have been many more classes in music and languages than in all other subjects combined. Then there were more classes in Greek than in any other subject; now, less than one-twentieth of one per cent of our classes are in Greek. Then great importance was rightly attached to the literary society, there being half as many such societies as associations. To-day educational endeavor seems to be spending itself in other directions so there is but one literary society or its equivalent for every four associations. In 1866, four associations reported fifty students in class-work.

From its beginning in America, there has gradually developed the idea that the most efficient association educational work was all-round, that it should include reading room, library, literary society, lecture and class-work facilities. During the first thirty or forty years of this work in America, it had little or no encouragement; small reference was made to its importance at conventions; like many other things it simply grew, till its value began to be appreciated and steps taken to develop and systematically to encourage it. Not till the conventions of 1887-1891 did there begin to be much emphasis placed upon the definite and dignified conduct of this work by associations generally. By this time the majority of the associations had libraries and reading rooms, small as these were; a number conducted literary societies and lectures, and two hundred or more carried on evening classes with from ten thousand to twelve thousand different men as students.

From 1887 to 1892 the agitation of this work was so vigorous that all the different facilities were strengthened, the number of men in educational classes was increased to sixteen thousand, and the International Committee had organized its educational department and secured its first educational secretary. From this time on the educational work was to be encouraged and systematically developed just as were other departments of association work under the supervision of the International Committee, and as fast as the ability of the committee and the funds given for this purpose permitted.

Much visitation of the associations, a study of the situation and the problems involved, and also a study of the best evening school work, both inside and outside of the association, were made. Thus the successful features and fundamental principles for good work were gradually selected and brought to the attention of the associations generally by means of printed annual reports, and through addresses, correspondence, and conferences. Similarly,

the unsuccessful features began to be eliminated, and all that concerned the efficiency of association educational work was given attention.

In promoting this work the International Committee has used exhibits with much profit to the work. The first educational exhibits were recommended by the International Committee in connection with the state conventions of Connecticut and New York in February, 1893. In New York the educational secretary, in cooperation with Mr. W. H. Coughlin, who had just been made the educational director of Brooklyn, arranged the small amount of material that came from the associations. The exhibit comprised a few drawings and exercises in arithmetic and bookkeeping from six or eight associations, and was arranged on the settees in one of the small parlors in the basement of the church. It was such a modest affair that it was not deemed wise publicly to call the attention of the delegates to it. One by one, however, many of the delegates saw it.

At the international convention of May, 1893, the first international educational exhibit was held. This was transferred at the close of the convention to the World's Columbian Exposition in Chicago. Exhibits were also made in 1895, 1897 and 1899, culminating with the Jubilee exhibit in Boston in 1901. Traveling exhibits were used to great advantage from 1893 to 1897.

With the increased appreciation of the work, and its gradual development, educational directors slowly began to be secured. Brooklyn, in 1892, was the first association to recognize and to meet this need officially by securing such an employed officer. There are now eighteen such employed men. There is need for forty others in the larger cities which are as yet without such officers.

During the first eight years chief attention has been given to unifying and placing the class work upon a solid and systematic basis, not because the other facilities were held in any less regard, but because there seemed to be greater need in that direction. While the interests of the library and reading room, the literary society and congress, the lecture, practical talk, and educational club all have been constantly and gradually strengthened, the most signal development has been in the class work. From a spasmodic and disorganized work has grown a regular educational system of definite courses of study, with experienced, salaried teachers, who are conducting a work the high standard of which is maintained by annual international examinations. In 1896 the first of such examinations was held. In those of 1900, 1,566 young men successfully passed the examinations and won international certificates. The colleges and universities of the United States to the

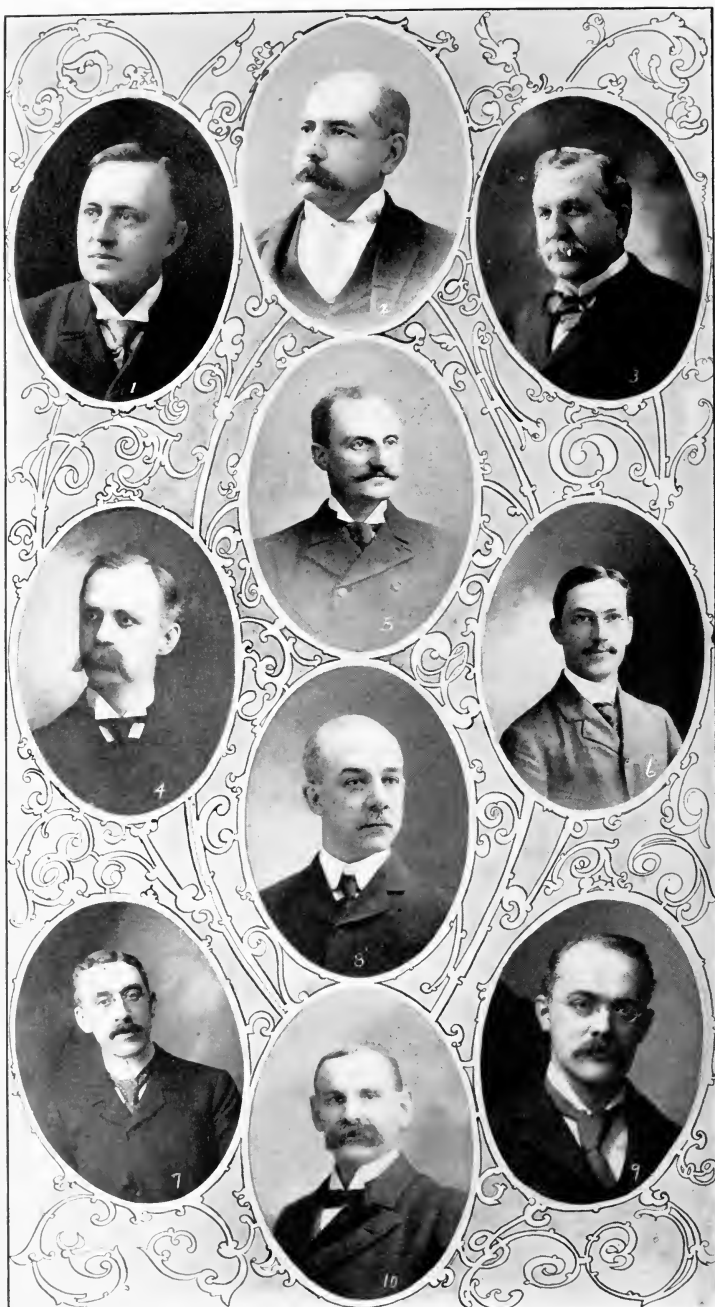
number of 108 have officially decided to recognize these certificates at their face value in lieu of further examination.

Thus has the work developed. The following table gives some items of growth:—

DEVELOPMENT OF ASSOCIATION EDUCATIONAL WORK

	1883	1884	1885	1886	1887	1888	1889	1900
Associations reporting educational work.....	316	304	349	355	374	350	324	380
Different students.....	18,000	20,253	22,500	25,000	25,200	25,130	24,080	25,900
Educational directors.....	1	8	5	6	7	9	14	15
Average number of recitation hours per subject per season.....	25	30	35	39	41	44	45	46
Per cent of attendance.....	70	72	73	75	78	80	81	81
Extra tuition fees, above membership dues.....	\$ 2,000	\$ 3,000	\$ 6,000	\$ 12,000	\$ 18,000	\$ 24,000	\$ 30,000	\$ 38,000
Total receipts in membership and tuition fees from students (estimate from reports).....	90,000	105,000	123,000	131,000	140,000	145,000	146,000	154,000
Total expenses <i>reported</i> for teachers, supervision and advertising.....	35,000	40,000	51,000	63,000	72,000	77,000	79,500	92,000
Associations participating in international examinations.....	.....	.....	.....	25	84	102	100	134
Subjects in international examinations.....	.....	.....	.....	2	10	15	18	24
Sets of questions ordered.....	.....	.....	.....	200	3,400	3,000	3,385	5,000
Associations winning certificates.....	.....	.....	.....	5	61	81	85	118
Number of papers, 75 per cent or above, returned.....	.....	.....	.....	25	711	916	1,144	1,821
Number of certificates.....	.....	.....	.....	11	566	750	972	1,498
Number of colleges recognizing certificates.....	.....	.....	.....	2	15	60	106	108





(1) G. T. Coxhead (2) W. C. Douglas (3) H. J. McCoy (4) L. W. Messer
 (5) W. H. Morriss (6) H. M. Orne (7) F. M. Pratt (8) E. F. See
 (9) G. K. Shurtleff (10) A. H. Whitford
 METROPOLITAN SECRETARIES

THE RELIGIOUS WORK OF NORTH AMERICAN ASSOCIATIONS

The entire work of the associations of North America from the beginning has been pervaded by the religious spirit and indeed in the earlier years the distinctly religious work comprised most if not all of the association's activity. The history of this religious activity is quite fully set forth in the paper which Mr. W. K. Jennings of Pittsburg read at the Jubilee Convention. This paper is to be found on page 199 of this volume. The movement towards specialization which began during the decade from 1890 to 1900 illustrates in a striking manner a principle discovered in the history of other departments of association effort. There was first a long period of general experimentation in religious meetings and Bible classes. The contact of leaders with each other in conventions, correspondence and the interchange of printed matter, the visits of traveling secretaries, and the publication of a few pamphlets by the International Committee resulted in some degree of uniformity. In 1896 the suggestion was made that there should be a secretary of the International Committee for Bible study who might bring to pass a desirable measure of uniformity in methods and Bible courses. The discussion culminated in a resolution at the Mobile convention in 1897, recommending the employment of a secretary who should "devote his time exclusively to developing Bible study and personal Christian effort among the associations." The committee endeavored for two years to carry out these instructions, but were unable to secure a suitable man. In July, 1897, there was held an informal conference composed of twenty-one association leaders, local, state and international; at which for several days with earnestness and thoroughness the religious work of the American associations was studied. The conclusions reached by this conference were influential in the development of subsequent plans. They seemed to embody the best thought of the association movement. Largely influenced by these conclusions, the New York state committee called a conference in the spring of 1898 at which there was prepared the material for "The First Prospectus of the Bible Study Department." This material was subsequently adopted and issued by the International Committee. Its purpose was declared to be "an attempt to crystallize the growing sentiment among the Young Men's Christian Associations in favor of progressive and uniform Bible study on a broad and intelligent basis."

The publication of this pamphlet marked the beginning of a new era. In it were gathered the best of existing methods and Bible courses. In 1899 the general plan was modified and the number of courses increased. In 1900 its scope was

enlarged to include the entire religious work of the association, although Bible study continued to have the most prominent place. Much of the material previously gathered seemed to be of permanent value, and a pamphlet of seventy-five pages was issued entitled, "Principles and Methods of Religious Work." This pamphlet presents what is practically a composite picture of the best methods in vogue among the associations of North America. It has secured the approval of association leaders in all parts of the country. In it there is suggested for the first time a plan of organization for the entire religious work, broad, comprehensive, practical and elastic enough to suit the needs of the smallest as well as of the largest association. In addition to the publication of this significant pamphlet, and the Prospectus of over one hundred and sixty pages, upwards of thirty graded Bible courses for men and boys had been adapted or prepared. Provision had been made for international examinations in Bible study, and the foundations laid for gathering, compiling, tabulating and interpreting the statistics touching the religious conditions in the American associations. What had been accomplished so far had been made possible by the voluntary services of a group of local, state and international secretaries.

In 1899 a secretary with pronounced evangelistic gifts was employed by the International Committee for special work among soldiers and subsequently among young men in city associations. Late in that year he began a campaign of education among the associations in the direction of the plan of religious work outlined in "Principles and Methods." In the summer of 1900 another secretary was added to the force of the committee to stimulate Bible study. The work of these secretaries began to produce the results desired. At first they worked under the general direction of the Field Department, but the rapid increase of office details, correspondence with leaders, preparation and publication of Bible courses, and the gathering of statistics, work which had been hitherto done by other secretaries, combined to make necessary the formal organization of the department of Special Religious Work. This was accomplished early in 1901, and an experienced secretary who had been in touch with the new movement from its inception, was called to become executive secretary of the department.

With the beginning of the work of this department in its organized capacity, it may be well to ask what has been the results of the three years of effort towards uniformity and co-operation in religious work. In 1897, there was no generally accepted basis of comparison, no clearly indicated point of departure for future growth. Now there is a fairly well-defined standard touching fundamental details of organization and methods and results. Then there was no uniform system of

records and reports, essential to a careful study of conditions. Now such a study is possible by the use of the carefully gathered and graphically presented statistics of religious work in the city and railroad associations. Then there was no general plan of campaign. Now such a plan is available to all the associations, and it provides a rallying standard for the American movement. Then there were but seven Bible courses in general use among the city and railroad associations. Now there are thirty-four graded courses besides those of the Student Department. These courses were used last year by upwards of 13,000 young men. Then there were no special courses or methods for railroad men. Now there are several courses in successful use adapted to this important group of associations. Then no provision had been made for members of boys' branches. Now there are several valuable courses and other in preparation. Then there was but one experienced specialist devoting his entire time to the study of the conditions of religious work and its improvement. Now there are not only the three men on the international staff, but in at least nine leading cities, religious work secretaries are employed by local associations. The new movement has already effected marked changes in the conditions in many associations. It has come into being at a time when the associations are facing a unique opportunity for religious usefulness to men.

What are some of the fundamental principles of religious work of the American associations? First, the supreme mission of the association is to help men to know and serve Jesus Christ. In the pamphlet already referred to, the pervading religious spirit is described in the following language:

"The Young Men's Christian Association is differentiated from merely recreative, educational, or ethical movements, by its pervading spiritual intent, and its aggressive religious activity. The establishment of righteousness through complete self-surrender to faith in Jesus Christ as Saviour and Master is its fundamental and controlling purpose. In pursuance of this supreme aim through an evolutionary process covering half a century, the association has been led to consider the complete nature of young men—body, mind, and spirit, and to seek their harmonious development toward the ideal manhood as revealed in Jesus Christ, who 'advanced in wisdom, and stature, and in favor with God and man.' The association thus seeks the adjustment of the individual's personal relation to God through all his faculties—the promotion of love to God with all the heart, with all the soul, with all the mind, and with all the strength, and thus the redeemed and purified man, created anew in the image of his Maker, is led to keep the second great commandment by loving his neighbor as himself."

Second, this purpose cannot be thoroughly carried out without a well laid and earnestly prosecuted plan. This involves both methods and organization. The religious work of the association is now generally understood to be fourfold: (1) Bible study for saving men and for developing Christian

character; (2) aggressive religious meetings of an evangelistic type; (3) organized personal Christian effort wisely and continuously prosecuted "in the sphere of the daily calling"; (4) a definitely organized and helpful relation to the young men in non-Christian lands. With the many thousands of young men at present active members of the associations who are available for service, an organization carefully developed means a large increase in the volume of service. Some associations have upwards of one hundred and fifty men serving on committees but in the majority of associations the number could easily be increased several fold.

With such a field, the material resources, the band of 1,500 trained leaders, with a glorious history and its accompanying volume of wide and varied experience, with a plan of campaign as broad as the world based upon the word of God, prosecuted with generosity, enterprise and zeal, and blessed by the Spirit of God, what may the church not expect from this her loyal servant in the mighty work of helping to redeem the young manhood of the world during the next half century.

THE FOREIGN DEPARTMENT

The addresses on the foreign work of the International Committee, delivered at the Jubilee Convention (see pages 233-247), together with contributed articles on Brazil, India, Ceylon, China and Japan in this World Survey, adequately set forth this phase of work of the North American associations.

THE COUNTY WORK

At least eight million of the fifteen million young men of the United States and Canada (and a like number of boys), are in communities of three thousand and under, or one million young men more than that are in all the cities and towns of over three thousand inhabitants of these two countries. The young men and boys in the smaller communities are at a great disadvantage as far as Christian development and training is concerned; they are, however, unquestionably more easily reached and benefited than those in the larger places.

Association work has been tried over and over again in many small places, only to fail for want of proper supervision and direction; for there has never been a satisfactory association work in the nation, state, city, town, or among special classes of young men, without the employed secretary. The best association work without the employed secretary has been in the colleges and in small places. While the volunteer charac-





(1) George A. Hall (2) I. E. Brown (3) R. M. Armstrong (4) W. A. Magee
(5) H. E. Rosevear (6) E. E. Stacy

THE SIX SENIOR STATE SECRETARIES

ter of the association work is, humanly speaking, the basis of its greatness and adaptability, its efficiency and permanency depend on the immediate direction of the employed secretary. The success of the work does not depend upon the size of the place so much as upon the efficiency of the secretary and the favorable condition of the young men for association work.

In view of what has been said, it becomes necessary to look for another means in addition to the international, state and provincial work to meet this stupendous need. This means has been discovered and is known as the county work of Young Men's Christian Associations.

The organization of the county work consists of a county committee of fifteen to twenty-one of the best available men. The employed county secretary is essential to the success of the county work in every particular. He first institutes Bible training classes in as many places as he can enlist suitable teachers. This class is the first and key agency of the county work in the development of the spiritual working force for every local organization in the county. Following the training classes, local organizations, such as Young Men's Christian Associations or Young Men's Christian Association bands, are formed with active and associate members. Afterwards, other approved association methods helpful to young men are introduced.

The county work has met the approval of state, provincial and international committees, after severe testing, and it has found a permanent place in the association movement. An assistant state secretary, known as the county department state secretary, has proven to be the most successful factor in the development and multiplication of the county work in any state or province.

STATE AND PROVINCIAL WORK

In the closing paragraph of the circular issued by the committee of arrangements of the Albany, N. Y., association for the international convention to be held in that city in 1866, occurs this prayer: "O God, grant that this gathering may result in a mighty effort to save the young men of our land."

Among other things this convention reaffirmed with a telling emphasis the association watchword of "work by young men for young men." It began the permanent establishment of the International Committee in New York City, and instructed the corresponding members of this committee in each state and province to call state and provincial conventions of the associations in their respective fields.

The story of the beginnings of state and provincial work is clearly told in the subsequent reports of the International Committee to the international conventions. In its report to

the Louisville convention (1877), the committee traces the steps in the development of state and provincial work during the eleven years since its origin at the Albany convention, as follows: "At Albany (1866) the holding of state and provincial conventions was ordered. This remarkable advance involved the visitation of states and provinces by the committee and its representatives, and as a consequence visitation was undertaken by the committee and its volunteer representatives, for the purpose of organizing new associations and aiding those already in existence. Then, in 1868, the employment by the committee of a paid visiting agent became necessary. State committees were next organized, and a visitation followed under their authority and upon the model of the work of your committee. These committees, too, soon felt and supplied their need of a salaried secretary to organize and supervise the work of the various states. Finally there was a call for visitation by representatives of the general committee, volunteer and salaried, with a special reference to the formation of state organizations and the employment of state secretaries."

In this Jubilee year thirty-five of these organizations are in existence. These expended in 1900 \$128,114 in the prosecution of their work. Twenty-seven employ sixty-four secretaries for work within their respective fields. The eight state and provincial organizations not employing secretaries, and the eighteen states, provinces and territories without organizations but containing more than fifty cities of 4,000 population and upwards, are still entirely dependent for supervisory service upon the International Committee through its field and other departments.

The organization and work of the state and provincial organizations is modeled after that of the international, and their relationships with the International Committee and with the local associations are well defined by the resolutions adopted by the Grand Rapids convention of 1899.

These resolutions are as follows:

Resolved (1), That the International and state committees exist as independent supervisory agencies, directly and equally related to the local organization, which is the original and independent unit in the brotherhood of the Young Men's Christian Associations, and that the relation of the supervisory agencies to the local organizations is as a rule advisory.

(2) That in the relations of comity, which have been well established by usage hitherto, it is understood that the International Committee as a rule exercises general and the state committee exercises close supervision, it being also understood that by the terms general and close nothing is intended inconsistent with the direct and equal relation of each local organization to both the international and state organizations.

(3) That it is desirable that the International Committee, in each department of its work, plan to meet the needs of fields where state

and provincial organizations exist, in conference with such organizations, in such a way as to supplement, not duplicate, the corresponding department of state or provincial work, and to secure by such adjustment of forces economy of effort, time and money.

(4) That the International Committee in forming and developing state and provincial organizations, place emphasis upon the responsibility vested in these organizations, and that cooperation with them be carefully cultivated.

It will be clearly seen that while formally independent of each other, the international and the state and provincial organizations are in the highest degree interdependent and supplemental of one another. Together they constitute an effective unity of supervision of the whole brotherhood of the North American associations.

The history of the development of the polity of the American associations is strictly in line with the declarations of the Grand Rapids resolutions:

1. The local association has been from the beginning and continues to be the original and independent unit in the Young Men's Christian Association brotherhood. Any apparent or exceptional limitations of this independence are not of a serious nature and rest upon reasons good and sufficient enough to satisfy the local organizations concerned.

2. To this local association unit the international and state organizations created by it hold direct and equal relations and owe equal loyalty.

3. While this relation is as a rule advisory, the local associations themselves in convention assembled have authorized in specified cases the exercise of exceptional administrative functions by international and state agencies of supervision.

4. While as a rule the local associations are each independent of the other, in ten of the greater cities the associations exist in groups, each forming a metropolitan organization with a board exercising both supervision and control.

5. These facts indicate that the American associations have been slowly working out a polity of form of government of their own, with some points of resemblance to more than one of the various ecclesiastical polities with which association members and workers are familiar in their church relations. But the combination resulting is giving the organization a polity or form of government and administration which is distinctively its own. It seems to have appropriated whatever in church and other organizations it has seen to be consistent with the principles and methods of the associations, in harmony with their growth in the past, and likely to improve their work for young men in the present and the future.

This polity has been a growth and is not yet full grown. It has adaptiveness and elasticity of the association work. The independence of the local association is conserved, yet to the

supervisory agencies have been given influence, responsibility and efficiency, and occasionally for the sake of special benefits desired a voice in administration.

THE WOMEN'S AUXILIARY OF THE INTERNATIONAL COMMITTEE

In 1897 a few earnest women in New York became interested in the work of the International Committee and formed an auxiliary to aid in its promotion and extension. Parlor meetings were held where the work was presented and soon the auxiliary became a decided factor in extending a knowledge of the movement among the women of New York, and in securing funds for it. The Spanish-American War interrupted somewhat the work of the auxiliary, but at the close of the war the work was undertaken with new vigor. Meetings have been held in several cities and over two hundred women have joined the organization. Much of the work described in the Army and Navy statement on pages 369-374 has been made possible by gifts of members of the auxiliary. The women have undertaken also to furnish the new Naval Branch Building in Brooklyn (see page 374), and have secured a large part of the amount needed. Gifts of libraries, music boxes, pictures, gramophones, and stereopticons have been made to the railroad and army and navy associations, and since the organization of the auxiliary \$363,369 have been contributed to the various activities of the committee. (See address by Mrs. McAlpin on page 163.)

The officers and executive committee of the auxiliary are:

MRS. E. A. MCALPIN, President.

MRS. RUSSELL SAGE, First Vice-President.

MISS HELEN MILLER GOULD, Second Vice-President.

MISS LETITIA CRAIG O'NEILL, Secretary-Treasurer.

MRS. ALBERT S. BARKER.

MRS. JOHN P. MUNN.

MRS. ORLANDO B. POTTER.

SOUTH AMERICA

BRAZIL

The Young Men's Christian Association is still in its infancy in Brazil, having been introduced only in 1893. It must be borne in mind: (1) That the Brazilian people are of the Latin race, and hence somewhat slow in assimilating new organizations and in adapting them to their own usages and customs. (2) A sub-tropical and somewhat enervating climate prevents push and energy in prosecuting new work. (3) The influence of the Roman Catholic Church has prejudiced to a large extent the minds of the people against anything that bears the name "Christian"; many who hear the words Jesus, salvation, Christian, etc., in association meetings, think that its religion must be the same as that which they know as the Christian religion, and hence they do not wish even to investigate its claims.

This has led to the greatest difficulty in the prosecution of the work, namely, the dearth of Christian workers. Though missions have been carried on for forty years, comparatively few missionaries have been sent to Brazil, and only a small number of converts, as compared with pagan lands, have been secured. Consequently few cities contain more than one evangelical church. Even in Rio de Janeiro, the capital of the republic, there are but six Protestant churches, with a total membership of perhaps one thousand two hundred, in a population of seven hundred thousand. Young men are not numerous in such a membership, hence the nucleus of Christian workers is very small. Add to this the fact that these few workers must sustain their own churches and pastors, and also the Protestant hospital, which is being built, besides other forms of charity and Christian work; also that most converts have come from the middle and lower classes of the people, and it will be readily seen that the maintenance of an association is quite a problem. There are so many calls on the small and poor Protestant community that probably financial help from abroad will long be necessary, if the work is to be kept up and extended.

The intense need of special work for young men is apparent when one sees the fearful temptations to which young men are subjected as a class in the large cities, temptations such as assail young men in the United States, only greatly intensified by a complete lack of restraining popular sentiment. Public opinion sanctions the lottery and scores of

other forms of gambling, and does not ostracize those known to be guilty of the social evil. Hence the effective value of the association's relation to young men in society. The association should be a Christian club, with every attraction to compete with the comforts and accommodations of the gambling and carnival clubs; the secular agencies should be so attractive as to draw in young men from the higher walks of life, but the lack of means has prevented this as yet.

The most effective part of the secular work is the educational department; evening classes and popular lectures on scientific and practical subjects have been the best methods to attract public attention to the association, and to draw young men to the rooms. Athletic and gymnastic work is largely out of place in a hot climate like that of Rio, but could be made something of had the association the facilities to maintain it properly.

Spiritual results are not largely apparent because of the prejudice against Christianity; conversion is a long process, and not, as is often the case in Protestant lands, a mere yielding of the will to religious convictions already intellectually formed and acknowledged; prejudices must be broken down, errors uprooted, the genuine gospel truths taught, and a new conception of religion developed. Hence, to state the number of conversions is almost impossible, although every year has seen men brought into the association in Rio as associate members who were eventually transferred to active membership through profession of faith. Among the notable fruits of the work have been the conversion of two bright young men, one of whom is now in attendance at the Springfield Training School, preparing for the secretaryship in his native land, while the other is at the Presbyterian Theological Seminary in São Paulo, preparing for the Christian ministry.

Associations have been organized in the two large cities of Rio de Janeiro and São Paulo; the latter carried on a good work for over a year in rented rooms, but has suspended operations from the lack of supervision and the guidance of a trained general secretary, although there are still in the city elements sufficient for the maintenance of an association.

The Rio association was organized in 1893, with seventy-one charter members; it now has three hundred. Its work is very similar to that of the North American associations, but with methods adapted to the different circumstances. The meetings held demonstrate, through statistics carefully kept, the constant interest of the young men in the work. For five years rented rooms were occupied, but a suitable building was erected in 1897, on which there still remains a considerable debt. It is hoped that the Rio association may serve as a model and stimulus to the organization of

associations in other cities of Brazil, and may supply them with trained workers.

In small towns the only work that can be undertaken is of a religious nature, more like the European organizations, each in a local church. Of such associations three are already organized. They are in the cities of Campos (Baptist church), Castro and Sorocaba (Presbyterian churches).

The association is destined to become increasingly an ally of the churches wherever organized, as is shown by the experience in Rio, where already its usefulness has been shown in the upbuilding of character in Christian young men and in training them for better service in their respective churches. This fact has been recognized by the churches and the native pastors are most sincere and hearty in their appreciation of what has been accomplished. It was not to be wondered at that the missionaries should be thus appreciative, for they knew the associations in the home land, but the fact that native pastors, who looked askance at the organization, wondering whether it would help or hinder them, are now its warmest advocates, is an important item in judging of its adaptability to the foreign field and its relations to the churches on the field.

The association has been confined exclusively to city work. The only college work possible thus far would be in the missionary educational institutions, where some form of Christian work is already carried on. So far as the writer's knowledge goes, and he has made effort to investigate, not more than three or four Christian students are enrolled in all the educational institutions of the country outside of missionary schools. With no Christian students and no Christian professors to form a nucleus, organized Christian work is impossible in the government medical, law, polytechnic, military and naval schools. It is hoped ere long, when supervision and travel are possible, to undertake the organization of associations in the two theological seminaries and the two higher educational institutions of the Presbyterian and Methodist missions.

This statement would be incomplete without some reference to earlier attempts at the organization of Christian work among young men. A historical pamphlet published by the Rio association makes mention of a society of young men called "Boa Nova" (good news), organized in 1875, whose purpose was the drawing in of young men to a knowledge of the gospel by the dissemination of religious literature and tracts. After a short life this society passed away, and in 1885 another was organized, with more definite ideas of work for young men, obtained through a young Brazilian who had lived in London and was acquainted with the parent association. This society also was short lived, its demise being occasioned by misunderstandings and bickerings

among its leaders. Two of the leaders of this movement were later among those who founded the present organization. After two more failures, between 1885 and 1890, a final attempt was made in 1892, with far better elements and better knowledge of the problems of the work; at this meeting the writer, as representative of the International Committee, was present by invitation, and prevailed upon those present to wait another six months, when he moved to Rio, and as a result the present association came into being in July of 1893.

MYRON A. CLARK.

EUROPE

AUSTRIA—HUNGARY

Since 1893 the number of Jünglingsvereine and men's societies in Austria has increased considerably. According to a statement made by Mr. Phildius of the World's Committee, there were seventy-seven societies in existence in 1899—twenty-five in Bohemia, seventeen in Moravia, seven in Silesia, six in Galicia, four in lower Austria, six in upper Austria, and two in Stuirmark. Presumably the number of associations would be larger were the work not hindered by the scattered character of our congregations. Thirty-five societies belong to the Evangelical Reformed Church, twenty-four to the Evangelical Church, three to the Helvetic Church, and fifteen to the independent (free) churches of the Reformed or Congregational creed. Fifty-four societies are conducted in the Bohemian, seventeen in the German, and six in the Polish language.

Meetings for representatives of different societies have so far been held only among the Jünglingsvereine of Bohemia, Moravia, and societies of the Free Reformed Church. One of those meetings took place in Herspic near Austerlitz, Moravia, last year, where delegates gathered from the Jünglingsvereine of the Reformed Church of Bohemia and Moravia. Last year a similar conference was held in Chrudim, Bohemia. I was present at both meetings, which were largely attended; the members of the congregations also took a lively interest in them. It was emphasized at these gatherings that the Jünglingsvereine should also serve to lead young men to an active Christian life in the faith which is founded on the Holy Scriptures and is expressed in the doctrine of the church in order that they might become pillars of the church whose head is Jesus Christ.

At Chrudim the formation of a Bund (union) of the Jünglingsvereine of Bohemia and Moravia was considered; the proposition now awaits the sanction of the ministry. A national organization, comprising all Austrian Jünglingsvereine, is not yet in existence, and the corresponding member of the Central International Committee in Geneva is the representative of all the Jünglingsvereine of Austria. The Rev. Dr. Herm. von Tardy, member of the high-consistory, held this office from 1893 until the fall of 1900, when he was compelled to resign on account of lack of time. As his successor the Rev. Dr. Alph. Witz, member of the high-consistory and pastor of the Evangelical Reformed Church in Vienna, was elected.

In Vienna we have two associations. One was organized in 1873 as a Jünglingsverein, but was changed into a Young Men's Christian Association in 1896. At present Mr. Wolf von Ziegler is devoting his entire time to the association and is doing excellent work. The rooms are in connection with the secretary's residence, Wiedenstrasse 51, Vienna IV. The new rooms were opened November 25, 1900. The other society is the Jünglingsverein of the Free Reformed church. It has rooms in a house that was given to the church by a Scotch gentleman. Finally there is a society for Bohemian young men which meets every Sunday evening after divine service for Bible study or a lecture. It is a very faithful and zealous band.

Every close observer of this work will acknowledge cheerfully that it does considerable to spread a knowledge of the Scriptures, to strengthen the faith, and to apply it in a God-fearing walk of life. God's blessing is resting upon it, and we pray that it always may do so.

(DR.) HERM. VON TARDY.

Hungary has about four million Protestants; among these the Reformed Church is the most numerous and most highly esteemed. It alone has more than two millions of members, who are all Magyars. Indeed the Magyar nation accepted the gospel in all its purity in the sixteenth century. At that time it was preached with such power that the whole nation, so to speak, became Protestant, and so remained until, under a time of terrible persecution, a certain number of the citizens returned to the Roman Church. This church, indeed, with all its dogmas and ceremonies, was simply forced upon the people by one of its kings in the eleventh century. After the persecutions to which I have just referred, the Protestants became fewer in number and feebler in faith.

From the sixteenth century, however, there has been a notable change. In connection with our Protestant church, schools for the people have been started, in all of which a religious lesson is given with a Bible coloring which if it is not always very pronounced is always biblical. Many efforts have been made of late years to improve this religious teaching. Besides the schools for the people, the Protestant church carries on at its own expense a considerable number of gymnasiums. In these also an attempt is made to promote the religious training of the young, and in several places special religious services have been arranged for them. In each of these schools religious teaching is regularly given.

Societies for young people are not wanting in the country, but Christian societies in which young men seek to promote the spiritual welfare of other young men are sadly lacking.

There are now about thirty evangelical associations of young men in Hungary. There was not one ten years ago. Very good work is carried on in the associations in Budapest, Török-Szent-Miklós, Békés, Mező Túr, Torzsa, Nagy, Kalló, Kolozsvár, Pápa and Eperjes.

The association in Budapest carries on its work in a manner which comes nearest to the methods of a Young Men's Christian Association in an English or an American town. Monday the members who teach in Sunday schools take part in a meeting for Sunday school teachers; Tuesday there is a meeting of the students for Bible study; Wednesday, a meeting of students of theology, who form a separate association; Thursday, a debating or literary meeting; Saturday, a prayer meeting; Sunday there is Sunday school work in the morning and afternoon and meetings of evangelization in the evening. May I also mention that the association has collected about \$2,000 as a building fund. Evangelical men and women should better understand the problem of Hungary—it is this: The Young Men's Christian Associations are the true agencies to vivify and enliven the greatest Protestant church in southern Europe. The center is the association in Budapest. If you would help the association in Budapest and enable it to secure a suitable building you would greatly strengthen the entire work in Hungary, and you know that the best means towards the evangelization of a country is to win some two or three thousand young men for the Lord Jesus Christ. To win the young men you must pray and preach the gospel, but you will most easily reach the hearts of the young men if you will do something for them and show them how to live a cheery Christian life. Hungary is neither Spain nor Italy. Hungary does not want help for a century. It does want a decided, earnest, quick help for once. There are about five thousand Protestant young men, and of these more than one thousand are students studying in the university, the technical high school or enjoying secondary education. The association in Budapest is the oldest one in Hungary and has been used by God not only to organize other associations but to strengthen those that without an organized society do much for the welfare of young men. The association in Budapest publishes also a monthly called *Ébresztő* (*Awakener*). Come over and help us; give us of your means and pray for us.

F. SANNAY.

DENMARK

Our confederation now includes 230 associations; others are in existence which no doubt will gradually join us. In many places there is a fine spiritual life among the young men.

Three of our greater provincial towns possess homes and have salaried secretaries; two other such towns have the latter. These are paid partly from the common fund of the associations and also work as they are able for the advance of the cause in the immediate vicinity of their towns. Four borough associations in all have homes and several others have rented apartments which are open to the members every evening. Besides the five secretaries in the borough associations, four agents are traveling all the year round, three are working six months, and six are working two or three months a year, all of whom are paid from the common fund.

The aim of our association from the beginning has been to lead young men to Christ and to preserve them in His fellowship. Of late years important revivals in our associations have often influenced many young people, and our associations of only a few members exercise a decided influence over the young people in parish or district. The tone and spirit among the young is improving, so that evident sin and vice hide in the dark or disappear altogether.

In our larger provincial towns where more means are available the associations are also exerting themselves to help the young intellectually through courses of instruction, socially by intercourse in the association homes, conversations, festivities, etc., and bodily through gymnastics and sports, but all in such a manner that the principal aim is not lost sight of.

Our work gets no support from the state; but more and more people, even those without definite Christian character, are beginning to comprehend that every work which aims to save and preserve the young, ought to be supported and valued when the depravity among many classes of young people is so great. The feeling of the church is friendly, wherever the ministers have a right understanding of the necessity of repentance and faith on the part of the young.

By far the greater part of the members are country people or workmen and artisans. As yet we have gained access to but few young men employed in trade, in banks and offices, but it is hoped that a well-organized work in the borough associations may in time reach these classes.

We contemplate extending the work among soldiers in the smaller barrack towns, engaging more workers with this in view; we also intend beginning a special work for railway men. Our periodical continues to be the paper for the young and has seven thousand subscribers. The special budget of the society is about 20,000 kroner.

The work of the metropolitan association is reported separately by its general secretary.

H. F. POULSEN.

Copenhagen.—A comparison between the report which appears in the Jubilee statement of 1894 and the present life of the association shows very great development. While the number of members at that time was about 1,100, it is now over 2,400—in the chief associations about 1,200; in the department for boys fourteen to seventeen years old 400, in the soldier department 600, and in the branches 250. While the building fund at that time was 15,000 kroner, it is now above 200,000 kroner, and a fine large building valued at over 700,000 kroner is nearly completed. The salaried employees were formerly only two, a secretary and a soldier-missionary, but now the former has a sub-secretary and each has an assistant.

The new building, which is erected in a solid, tasteful and simple style, is situated in one of the main streets of Copenhagen (Gothersgade). Besides association rooms, namely, reception-rooms, parlors, reading-room, greater and smaller assembly-rooms, dining-rooms, smoking-rooms, library, instruction-room, etc., there is also a special department for soldiers and another for youths; also one of the largest gymnastic halls of the town, and a boarding-house department where thirty young men may dwell. From a lofty square tower with old-fashioned battlements there is a magnificent view of the great city, reminding one of the problem involved in its fifty thousand young men.

By degrees, as both the metropolis and the association have grown, the latter has changed its character in many respects. In its early days it was a small circle of believing young men who came together for mutual edification. Now more and more it has become a grand missionary work aiming to benefit the youths of all Copenhagen. But in one respect there is no change. From the very beginning the Word of God has occupied the chief place in the life of the association. To the regular religious meetings every Tuesday evening there gather together between two hundred and three hundred young men. But besides this more attention has steadily been paid to other things which may be the means of elevating the life of young men—illustrative lectures, assemblies, sports, etc.; in all this we aim to benefit, as an esteemed secretary has expressed himself in the style of Paul, "Body, soul and spirit, but greatest among these is the spirit."

Our greatest obstacles are bad places of recreation, immorality, drunkenness, overwork, and particularly the press, which almost daily contains venomous attacks on Christianity, these in time, although almost imperceptibly, influencing many minds.

As to the interior life of the associations there is with many of the young men a conscious personal life of faith. It is a peculiarity in Danish church life that the boundary

between faith and infidelity is more distinctly apparent than in many other countries. However, of the 150 members in the different committees not many do zealous work for the Lord. For technical reasons Denmark could not be admitted into the world confederacy of the Young Men's Christian Associations until two years ago.

The department for the youths of from fourteen to seventeen years of age was some years ago the largest in Europe, numbering about seventeen hundred members. This number has been reduced to about four hundred, the work having been taken up in the different parishes as a link of the church work. These parish associations are now counting about six hundred members, and may all be considered as branches of the old Young Men's Christian Association; but we cannot consider the decentralization of the work for the youth as unconditionally successful.

The founder of the association, Mr. Schousboe, resigned on becoming bishop and died last winter. Since 1888 Mr. Bangert has been president. He is a man highly esteemed in the commercial world and the association is greatly indebted to his wise and indefatigable work for the new building. The general secretary since 1896 has been Olfert Ricard.

The mission for soldiers is making constant progress. In Denmark we have general conscription, so that a great many young men from every part of the country are in the barracks of Copenhagen for a half or a whole year at a time. As mentioned before, a set of rooms is reserved for them in the new building, where religious meetings are held and where the men can write letters, read the papers, etc. The association also stores their trunks and takes charge of their spare money. The energetic and distinguished soldier-missionary, Mr. Brandt, holds meetings at the barracks and on board guard-ships, and has of late years also had a tent during the annual camp maneuvers. He also travels about the country in order to make young people acquainted with this work; this is very important because it creates many bonds of friendship between the metropolis and the rest of the country.

The majority of the members in Copenhagen are artisans, yet there are proportionally more young tradesmen than in the smaller associations and not a few students. On the committee for the department of the young no less than ten students are working. The Christian students have an independent organization of their own, the "students' home," which numbers about four hundred members (the university of Copenhagen has about two thousand students). Within this is a smaller association, the "Christian Academic Union," working with the World's Student Christian Federation. The president of the latter is Count J. Moltke, at

whose home during the last three years religious meetings have been held twice a month for the pupils in the upper classes of the Latin school, with a constant increase in attendance. Last winter a delegate from this association also visited all the Latin schools of the country and held meetings for the upper classes.

The chief association has its own monthly paper, *Moaned-blad*; and the Christian student union of the north issues *Excelsior*.

OLFERT RICARD.

FINLAND

When in 1888 the world's conference was held in Stockholm, the capital of Finland's neighbor country, we were the only Protestant land in Europe where the association was unknown and we received no invitation. But there were a few Finlanders who accidentally, as one says, visited Stockholm at the same time and attended the conference. They became thoroughly interested in what they heard and among them champions for a Finland Young Men's Christian Association were found. The most prominent of these, and the one most influential in Christian labor among the youths of Finland, was our beloved poet Topelius. As an attentive but modest listener he sat on one of the back seats in the Blasicholms church absorbed in the discussions and lectures.

All this made upon him a deep impression and the memories he brought back from the conference lasted through life. Years afterwards we still hear the old "poet laureate" talk with fondness of the beautiful days in Stockholm. A few months before his death he told the following incident: An American speaker had just finished his warm delivery on the saving power of the Gospel and had asked everybody who from his own experience knew that Jesus was Christ, the Saviour of sinners, to testify this by showing hands—and lo! six hundred hands were immediately lifted. With tears in his eyes Topelius stated that this was one of the most touching incidents of his life. It is, therefore, not surprising that, after listening to such speeches, when invited by some Finlanders to accompany them to a dinner given by King Oscar II. at Drottningholm, he answered, "No, my friends, I do not need anything more to-day." And when somebody expressed the opinion that the time should not be far off when this Christian labor among the youth could be started in Finland, he immediately added, "It cannot be the will of God that the Finnish people shall miss the blessing which by this movement certainly has dawned upon the world."

All the Finnish members of the conference shared this

conviction of Topelius. Returning to Helsingfors they made known their thoughts and were joined by sympathizing friends. Rules for the association were prepared and presented to the Senate for confirmation. The first signer of these rules was Topelius, and with him were professors of divinity, law and science, ministers, teachers, men of business, and students. The rules were confirmed by the Senate May 8, 1889, and the newly founded association celebrated its first anniversary November 10, 1889—Martin Luther's day—which day was made the permanent anniversary. This is the history of the founding of the first Young Men's Christian Association in the capital of Finland.

This association has now been at work ten years. The growth has been slow but natural and sure. In 1889 we had only one association; in 1900 the number was twenty-seven. Only ten of our towns are without an association, but in these also work for the youth is carried on in some way, though with lack of organization. There are also associations in towns where we have institutes for training male teachers.

The first national conference was held in 1896. This, with the influence of the returning delegates and the round trip of Secretary Philidius, made the work well known and dear even to the country people. The second national conference took place in 1898 and arrangements for the third are being made for this year (1901), at which time the question of a national federation is to be discussed.

Up to the present date the association in Helsingfors has been the central one, all the others being branches, and founded by some member of the mother association who had come to live in the town.

The Finland associations naturally differ much from those in other parts of Europe, and still more from those in America; this because we are still a very young organization, and because of the social and religious characteristics of our people. A remarkable fact, and one of great consequence, is that nearly everywhere in Finland the associations are headed and guided by highly cultured people, graduates from the university. This is the case especially in Helsingfors where the board as well as the members mostly belong to the university. The association grew up, so to say, from the student circle. Before the year 1889 there was a strong religious movement which was doubtless an aid in organizing the association. As already mentioned, the members of the Young Men's Christian Association in the beginning and now are mostly students, and as a happy consequence we find all through Finland a great many Christian officials. These were years ago members of the association at the capital, and now help the cause by working in the branches. In 1899 the visit of Mr. John R. Mott

brought into existence a special university association, the members of which were largely recruited from the existing Young Men's Christian Associations.

Many of the associations have rented homes where the work is supervised by an honorary secretary. In Helsingfors the association home is more complete and comfortable than elsewhere, and a paid secretary, the only one we have, has been employed since 1897. This fact has brought about a considerable progress in the work and a better financial state; we have even taken into consideration the question of building an association home of our own.

The central association of a far away little country is indebted to the associations abroad for the personal greetings and all the great thoughts in their papers and yearly reports. For all this we have nothing to give but modest and hearty thanks.

HEIKKI EKMAN.

FRANCE

The year 1900, which closed the nineteenth century and which was characterized by the great World's Fair at Paris, was also an important one in the history of the Young Men's Christian Association in France. It was the jubilee, not exactly of the foundation of the first association, but virtually of the work itself.

About 1850, as a matter of fact, in various districts of the French territory, especially in Paris and in the department of the Gar, Christian young men met together in small groups for their own edification. They did so either spontaneously or by reason of the influence of friends from outside. It was George Williams who, in this same year, during a business trip to Paris, urged Pastor John Paul Cook to found a Young Men's Christian Association. This attempt was realized two years later, March 12, 1852. The Paris association was established by twelve young men.

Not a long time afterwards some of the active members of this new organization, while traveling in Alsace and in the south of France, succeeded in establishing similar associations in several places. According to the fourth circular letter of the Geneva association (December 25, 1852), Henri Durant and Max. Perrot, spending a month in the Cevennes, visited some of the young societies at St. Etienne, Nîmes, Alais, etc. These little associations soon came to understand the value of frequent intervisitation, active correspondence, and group organization. In 1853 *L'Union Generale de France* was born with the same basis for all the sections.

These were the first steps of the association work in France. But during the fifty years of their history they passed through very different phases. As a brilliant and joyful blaze, the ardent zeal of the first promoters spread

out gradually. "When we were appealed to as young men for a work on behalf of young men," wrote Mr. Laget of Nîmes in his report to the first international convention, "our hearts leaped at the thought that for us, too, there was a sphere of service to which we could give our effort without renouncing our youth. Through the influence of example—the mightiest of aids—our associations rapidly increased in numbers."

Alas! That first period of bright enthusiasm was not of long duration. Deceptions and desertions occurred; many associations declined because they had an imperfect conception of work, field, and methods. For instance, they excluded both the married and unmarried members as soon as they were over the age of thirty-five. They had an erroneous and unfortunate interpretation of the evangelization among young men; the work was limited to fostering their own inner life. Their narrow and sectarian character caused distrust of churches and pastors. Lastly, even until 1875, the authorities objected to the activity of the associations and obliged them to remain more or less as closed clubs. For instance, during a certain period under the second empire every meeting of the Paris association was watched by a policeman. The poor fellow, however, slept soundly from the very beginning of the meeting!

Notwithstanding these difficulties the associations persisted. Their number increased slowly. At length, in 1867, the date of the fifth international conference at Paris, the National Alliance was founded to unite the scattered associations and to institute a regular national convention of French representatives and delegates. The new system of management had quickly a good effect, when the war of 1870-71 brought all to a standstill. After it some attempts to have a traveling agent were only temporary. The National Committee during fourteen years was at Nîmes. Eight national conferences were held up to 1887. To sum up, this period was not marked by any great events nor by much apparent progress, but some men were prepared to enter on the broader work of the new era.

The year 1887 was characterized by a new departure of the Young Men's Christian Association, and an era of progress was opened. Two great events mark this third period: (1) The growth of the association in Paris; (2) the appointment of a general secretary by the National Committee.

The Paris association is suggestive as an example of many happy results which may be obtained when the association is well managed, when it has an exact conception of the complete work which is to be done, and is possessed of sufficient means. Its most valuable development dates from the day when it left its little premises at 1 Montmartre, thanks

to the generosity of American and French friends, to enter more spacious apartments, and later when it took possession of the large building constructed for its own use and which it now occupies.

This example of the Paris association was a powerful help to the development of the Young Men's Christian Association in France, not only in concentrating public attention on a little-known work, but also in showing the aim of the institution, which in brief is to group not exclusively Christian young men but all young men; a work not merely of conservation but of evangelization and preservation of young men.

The call of a general secretary to the National Council in 1893 is also a leading fact of this era. Until then, without the use of any employed agent, the National Council was not able to give proof of its activity except by rare visits, by correspondence, by the association's periodical *L'Esperance* and by the organization of national conventions. It was necessarily only an administrative office. But with a general secretary as executive agent the National Committee was able to promote the work in France very energetically. The progress of the French alliance has since continued in the most complete and deep harmony. The different parts of the alliance—associations, committees, district committees, National Council—have more distinctly and practically understood their several duties. This was clearly shown in the last national convention at Bordeaux (1899) which brought together one hundred and fifty delegates—students, workmen, farmers, etc.—and was held in the most serious spirit of consecration.

After the example of Paris many of the large cities of the provinces have actively promoted their work. At Lyons, even in the midst of great difficulties, the social organization, with restaurant for young men, library, lecture hall, etc., is faithfully developed. At Marseilles an entire and very nice building in one of the most central streets of the city is devoted to the work, with restaurant, furnished rooms, baths, etc. At Bordeaux the activity of an able general secretary has resulted in interesting the public in the work and new premises have been rented. At Lille, thanks to the generosity of an excellent helper of our work, an independent building with garden and grounds has become the central place of the young men.

Even in smaller cities as Reims, St. Jean-du-Gard, premises have been purchased, and at Nîmes, where a general secretary is at work, at Montpellier, at La Rochelle, at Nancy, at Cette, etc., the rooms have been enlarged. A valuable work is also done against many difficulties by the associations in the mountains, as the Cevennes, and in agricultural districts, as the Poitou and the Charente.

Another interesting fact is the admission into the alliance of the colonial associations of Algiers in North Africa, Antananarivo (Madagascar), and Hanoi (with six Indo-China sections) in the Tongking. A colonial group is ready to be formed and the example of faithfulness and activity of these scattered associations is deeply encouraging.

In 1900, ninety-five associations were officially affiliated to the National Alliance, among which seventy-nine have regular Bible meetings, twenty-three special gospel meetings for young men, sixty-seven libraries with 22,000 volumes, thirty-seven lecture halls, forty-three physical training for members, twenty-two rooms for soldiers and seamen, two student rooms, and forty-eight junior branches, with 1,186 boys.

The National Council has an active part in the work by visitation of associations, the publication of various pamphlets, delegations to the district conventions, and above all, by the training of general secretaries. In 1895 there were only four salaried secretaries in France; in 1900 there are nine, and we hope to have more in the near future.

The year 1900 was for the Young Men's Christian Association in France an occasion for a general review of their work. After fifty years of activity they have shown at the Paris exhibition, by an excellent display of diagrams, statistics, pictures, and publications, the importance of their social work. The very honorable reward which was granted is the proof that the services of the Young Men's Christian Association for French young men are highly recognized by the representatives of social and economical movements.

The important sessions of the Central International Committee and of the World's Student Christian Federation, held at Versailles in August, 1900, enabled the French National Council to render valuable assistance in organizing the local arrangements for the same.

But that which is not shown by exhibition and statement is the deep work accomplished on behalf of the young men of France. Truly, considering the immense field which is to be sown, that work seems scarcely perceptible. The work, however, is real and durable. From unexceptionable testimonies we may attest that in many times and many places the Young Men's Christian Association has been for young men a powerful means of rescue and salvation, and altogether an effective help to the evangelical churches.

The French associations have resolved to undertake a still more aggressive work on behalf of young men, and to attract all classes by their social work. But the associations wish over and above all to do a spiritual work—for the Gospel, faithfully preached and demonstrated without sectarian aim, is now, as nineteen centuries ago, the best means of forming the conscience and the will.

The gospel alone—and it has been proved at every step

of the association's history—is the power to sustain concord and harmony, to break the wills in rebellion to God, and to lead young men to the springs of life. These principles are the *mot d'ordre* of our French Young Men's Christian Association, and the associations are glad and thankful to God that every day their truth is made more evident.

The following table will show statistically the progress of association work in France from 1893 to 1899:—

	1893.	1899.
Associations,	74	90
Active membership,	970	1,370
Associate membership,	1,123	1,986
Junior sections,	33	48
Junior members,	638	1,186
Annual budget,	(francs) 80,000	129,000
Associations occupying building or house,	39	53
Associations observing the international prayer week,	31	54
Average of number by associations,	37	50

EMMANUEL SAUTTER.

GERMANY

At the time of the London Jubilee the venerable Pastor Krummacher at Elberfeld, who, during such a long period acted as national German president, and who has now been called to his rest, showed that the efforts to reach young men in Germany lie as far back as the eighteenth century. It will not be necessary to revert to that now, as these beneficial efforts after all remained individual enterprises. It is only since 1848 that the movement really became general. This year of the revolution is altogether the birth year of home mission work in Germany. It was then that Dr. Wichern issued his warm-hearted appeal to the Christians of Germany to go and seek those that were lost. With reference to young people he drew public attention to the fact that confirmation is in many cases only considered for the young men as the permission to smoke, for the young women to visit balls; that it is practically the entry into the world, and not into the church, much less into the kingdom of God. Though Dr. Wichern himself did not especially dedicate his attention to Young Men's Christian Associations, the latter evidently profited by the movement, and grew as a necessary branch on the great home mission tree. The story of the associations is one of steady progress until 1883. Then a new element was introduced into the work. On the impulse given by the Rev. F. von Schluembach, until then general secretary of the German associations in the United States, a new association on the principles held in America was founded in Berlin. It was thought necessary to choose a new name. While the older associations bear the name

of Evangelische Jünglingsverein (evangelical youths' association), the new one adopted the name Christliche Verein Junger Männer, which is a literal translation of Young Men's Christian Association. It can with truth be said that this created a great stir among workers for young men. Premises were hired at a greater expense than was hitherto usual. The parochial system was abandoned. A general secretary was appointed who soon required a staff of secretaries to help him. The rooms were opened all day long and every day. The young men themselves were put to work. The distinction of active members, who have the right to vote and to share the administration of the association, and associate members, who enjoy only all the privileges of visitors, was introduced. The missionary aim of the association was clearly put into the foreground. Six years later this new Berlin association could enter into its own house, the value of which is about one million marks. A number of similar associations exist in the other larger cities—Hanover, Magdeburg, Dresden, Leipzig, Breslau, and others. At first there seemed to be a danger of antagonism between the two kinds of associations, but fortunately this has not been the case, at least not lasting. Many associations of the old style have adopted the same principles of aggressive Christianity without changing their name. They have acquired buildings; they have appointed secretaries; they go out into the streets to invite young men. All the Christliche Vereine Junger Männer join the union of their districts. Mr. von Schluembach proposed an important resolution, which we passed at the national conference at Dessau in 1885, that the new societies should be recognized in their distinct mission. But what is more, the other associations have not diminished since. It can in no wise be said that the old associations were deprived of their sphere of action by the new ones. On the contrary, since the new associations exist the others have received a fresh impulse, and have greatly increased in numbers as well as in inward strength.

What is the practical result of all this work for Germany? That every effort to bring young men to Christ is of supreme importance nobody will deny who has the advancement of God's kingdom at heart. The increased work among young men must therefore make us deeply grateful, even if we see no further practical result for the general religious life of the country. But this is not the case. The writer of these lines remembers the time, when in 1863-64 Mr. A. Woodruff came to Germany to introduce Sunday schools. The writer was one of the first to answer to this call. But where were the teachers to be found? The Sunday school to which he belonged recruited its members from the Young Men's Christian Associations, and this gave it an ample

opportunity for working on a larger scale. The Young Men's Christian Association has always been, and is so especially since the last fifteen years, a practical school for lay work. The associations stand at the head of aggressive Christian work; they prepare their members for this work. The remarkable increase of spiritual life in Germany, the awakening of the missionary spirit during the last ten years, is, to a great extent, due to the Young Men's Christian Associations. The large halls of the associations are often used for other evangelistic meetings, and if you will look around in the agencies of gospel work, you will find that the workers, to a great extent, are former members of the associations. These associations call young men to Christ, and they teach those who have followed this call to become workers for Him. Can we not call that a glorious work? The association also helps the secular well-being of the young men. They offer them the possibility of learning languages and other useful things, but all these measures, the gymnasiums, the reading room, the library, the restaurant, the agency to procure situations, have only the object of making the young men at home, and are therefore subservient to the one great cause of winning their souls. Therefore, the religious work, the evangelistic meetings, the Bible classes, the prayer meetings, are the real life and soul of the associations; no member is in any way obliged to attend them—there is perfect liberty—but the young men who are introduced into Christian work are thereby taught to be free from the fear of men. Young men are not only submitted to great temptations, but every act of Christian profession also exposes them more to ridicule than any other class of men. If this is overcome by the help of God, it creates fine Christian characters. Some of the most sterling conversions generally take place among these young men who, through their life with others, have the greatest difficulty of confessing Christ. Our associations have often seen soldiers brought to the Lord, and then affording the best specimen of Christian character. A number of our members continually enter mission work of all kinds.

On October 1, the Berlin association will open a permanent school for secretaries, as the call for such helpers is very large. The associations now really receive young men of all classes of society, and will, therefore, help to solve the most difficult problem of reaching also the educated classes.

A. BERNSTORFF.

GREAT BRITAIN AND IRELAND

Prior to the beginning of the association movement in London in 1844 there had existed certain agencies somewhat similar in character, which, however, were subsequently merged therein. A large number of such have come into existence during the past thirty years, chiefly as a result of the attention directed by the associations to the needs of young men, and the importance of caring for them. Guilds, institutes, technical schools, recreative evening classes, and polytechnics, have grown up in the wake of the associations, and have been successful in varying degree. But the associations remain unique in their comprehensive provision for young men, as well as in their distinctively Christian basis and their high spiritual aim.

Formation and early years. It was in June, 1844, that Mr. George Williams was instrumental, with the cooperation of others, in forming the Young Men's Christian Association. Originally planned to benefit young men engaged in the drapery and other trades, the institution—an outcome, doubtless, of the evangelical revival of the period—developed rapidly in all directions. Branch associations were formed in different parts of the metropolis, and were followed by the commencement of similar efforts in many towns in the provinces. Members removing carried with them information as to the good work done, and the association progress is traced thus to Ireland, to the Australian colonies, to India, and to South Africa. By the founder's personal initiative a similar work was begun in Paris, which spread first to Switzerland, and subsequently to other countries throughout the continent of Europe; while as a direct result of the London movement, the work was also established in the United States and Canada, where its jubilee occurs this year (1901). In 1855 workers from the various associations of Great Britain, the Continent, and North America, assembled in conference in Paris, where an international federation of Young Men's Christian Associations was inaugurated.

Prominent among the earlier friends of the association were the following: the eminent Christian philanthropist, and statesman, the Earl of Shaftesbury, who, for over thirty years, filled with conspicuous ability the office of president of the London center; Mr. George Hitchcock, the intimate friend and relative of the founder, who was the first treasurer, and in whose house of business the work originated; Mr. Robert Cooper Lee Bevan, the first chairman of the parent committee, who, in the earlier years, did much to mould and determine the character of the work, and who continued to be one of its most generous supporters up to the time of his death; Mr. Samuel Morley, an equally lib-

eral contributor, whose valuable public utterances on behalf of the associations did much to extend their work in this and other lands; the excellent Earl Cairns, who found opportunities amid his multitudinous engagements in the service of his sovereign and country to travel long distances, that, on many public platforms, he might give to this work the benefit of his Christian and statesmanlike advocacy; and Mr. J. D. Allcroft, a most practical and liberal helper, and one of the five who purchased Exeter Hall as the headquarters of the work of the country.

Character and scope of the work. The distinctly religious character of the movement, more than anything else, has contributed to its permanence, while in many respects increasing its difficulties. Its Protestant, evangelical, and spiritual aims have kindled the enthusiasm and devotion necessary to its propagation; and its simple Scriptural basis has sufficed to make it a bond of cooperation between Christians of all the various evangelical churches. It stands out, indeed, before the Christian public as a working evangelical union.

The associations, however, seek to meet the wants of young men on all sides of their being. The agencies devised are, therefore, religious, educational, social, and physical; and the following summary shows how ample has been the provision thus made:

Religious.—Devotional meetings; teachers' preparation classes; tract, book, and invitation distribution; conversational Bible classes; workers' prayer unions; students' and workers' Bible classes; "Pleasant Sunday Afternoon" services; gospel addresses; biblical and Christian evidence lectures; foreign missionary meetings; evangelistic missions; special sermons to young men, etc.

Educational.—Libraries, university extension lectures; art, science, and civil service classes; reading rooms, musical instruction, literary and debating societies, technical and commercial classes, scientific and illustrated lectures; classes for study of classical and foreign languages, history, geography, etc.

Social.—Receptions, organ recitals and concerts, medical talks, White Cross unions, temperance societies, chess and draughts clubs, drawing and conversation rooms, restaurants, apartments registers, employment bureaus, youths' departments, etc.

Physical and Recreative.—Seaside holiday homes, gymnasias, musical drill, Swedish and other physical exercises; sketching, camera, and rambling clubs; ambulance societies; athletic clubs, including cricket, foot ball, tennis, rowing, swimming, base ball, cycling, harriers, etc.

Outside Missionary Effort.—Open air preaching services; missions to busmen, cabmen, railway men, policemen, soldiers and sailors; services in mission halls; Sunday, ragged and night schools; hospital, work-house, prison, low lodging house, and casualty ward visitation; tract distribution at theaters, music halls, public houses, and race meetings; factory, warehouse and cottage meetings; tent missions; cycling and rambling club missions to villages; gospel temperance meetings, song services, etc.

City, Town and Village. In city, town and village throughout the country the associations have rendered incal-

culable service, both to the community and to the churches. Each association is autonomous, so that at upwards of six hundred different centers bodies of men meet as committees to consider carefully what may be done for young men in their respective localities. The problems differ according to the size of the places in which work has to be maintained and the ever-varying local conditions which have to be taken into account.

The association has this striking advantage, that it presents an open door to young men during seven days of the week. It becomes a pleasurable and helpful resort for multitudes, where every opportunity is afforded young men to employ their leisure with profit to themselves and advantage to those with whom they are brought daily into business and other relationships.

In its fully organized character the association may rightly be regarded as an important factor in city life. It is no less important, however, where it reaches and influences young men in their village homes and in the smaller towns in which they spend the earlier years of their lives.

The Jubilee in 1894. The international jubilee of the associations was celebrated in London in June, 1894, by a series of religious demonstrations which were admitted to be without parallel in the history of Christian organizations in the city. The Corporation of the City of London, in recognition of the sterling value of the associations to young men engaged in commercial pursuits in our large cities, conferred upon Mr. Williams its highest tribute of the honorary freedom of the city; and following this Her Most Gracious Majesty, the late beloved Queen Victoria, signified her appreciation of his valuable life work by bestowing upon him the additional honor of knighthood.

The present Archbishop of Canterbury preached specially upon the occasion in Westminster Abbey; the Bishop of Ripon was the preacher at a great thanksgiving service in St. Paul's Cathedral; the Lord Mayor of London and the City Corporation entertained the delegates—two thousand in number, representing twenty-six distinct nationalities and speaking seventeen different tongues—at a grand reception in the Guildhall; and finally, the unusual honor and privilege was accorded the conference of visiting Windsor Castle and of inspecting, under special guidance and with special concessions, the royal chapels, the state apartments, the parks and gardens, and the mausoleum at Frogmore. The farewell meeting of the conference was held on one of the castle terraces, and was a most striking and memorable gathering.

General Recognition of the Work. Eminent divines of all the churches, including many of the bishops of the Established Church and the principal representatives of all

the evangelical nonconformist churches, have ever been ready to support the work by their heartiest cooperation and sympathy.

Over twelve hundred clergymen and ministers of all denominations throughout London and the provinces preached to young men under the association's auspices on Jubilee Sunday, June 3, 1894.

Eminent statesmen also have been forward to recognize the value to the entire community of the work done by the associations. Numerically, young men form a large proportion of the population, but their influence is relatively far in excess of their numbers. The trade of the country depends upon the character, the industry, the thrift and intelligence of its young manhood. Social conditions and the purity of home life are likewise largely influenced by young men, while they are also becoming an increasing factor in all that affects the integrity and maintenance of our national institutions.

Recent Developments.—Since the jubilee the work has made great progress in many directions. An important link of connection has been developed with various sectional efforts in behalf of students, soldiers, and the young men of the professional, higher commercial, and other special classes. The English National Council has actively cooperated with the Soldiers' Christian Association—an auxiliary which it formed in 1893—in a remarkable effort made among British and colonial soldiers engaged in the war in South Africa. Over twenty specially qualified agents went to the front with reading, correspondence and meeting tents fully equipped for the use of the men; and the work proved successful in the highest degree, securing high commendation from Earl Roberts and the principal officers, as well as the enthusiastic approval of the rank and file.

The foreign work of the National Council, in connection with which important efforts have been made in India and Burma, Egypt and Palestine, and elsewhere, secures increasing interest on the part of association friends and members. Mr. Oliver H. McCowen, LL. B., organizing secretary for Burma, has done excellent work in Rangoon, among Europeans, Eurasians, and natives alike, and has obtained for the association the sympathy and help of many persons in high official position. Mr. Frank Anderson, M. A., is cheered by a large daily attendance of native students, at the temporary rooms he has opened in Bombay, pending the erection of the new student building. He has also shared largely in the work of the Bombay association for Europeans, during the absence in England of Mr. R. D. Pringle, general secretary. Mr. W. M. Oatts, late of Glasgow, who a year ago undertook for the English Council—in connection with a British and Colonial Young Men's

Christian Association Federation, recently formed—a special mission to the colonies, greatly helped the work and encouraged the workers in India. In Australia, he has revived associations at a number of important centers, and has been successful in enabling the Australasian Council, with the promise of help from the mother country, to appoint a traveling officer of its own, in the person of Mr. J. J. Virgo, general secretary at Adelaide.

An illustrative exhibit sent by the English National Council, on the invitation of the British commissioners, to the Paris Exposition, was awarded a grand prix diplomain the social science section.

Present Strength.—In Great Britain the work has made solid progress during the last decade. Whereas in 1890 there were 609 centers of work, with a membership of 76,161, the returns for 1900 show 1,471 centers, with a membership of 103,420. In the English Union the value of buildings owned by the associations ten years ago was £326,746; to-day it is £551,495, or, including Scotland, £626,495. The Newcastle-on-Tyne association has erected a handsome building which is sumptuously fitted throughout, and which was publicly opened by the Duke and Duchess of Connaught. Cardiff, likewise, has become possessed of one of the best-equipped new buildings in the country; while Birmingham, Leicester, and other important towns also have large building schemes in hand. Fifteen thousand young men assemble every week in the association Bible classes of the country; and for several years past over a hundred young men, encouraged and primarily trained in the associations, have each year entered the Christian ministry or the foreign mission field.

Conclusion.—It has been a matter of devote gratitude to God that the life of His honored servant, Sir George Williams, has been so long spared; and that, notwithstanding a serious illness which gave cause for the deepest anxiety a year ago, he has been permitted to see the work, to which he has so generously devoted himself and his means, enter upon the new century. "God grant," he says in his most recent annual address to the members, "that each succeeding year may find us growingly devoted to Him, and to our beloved association work. We are greatly encouraged by evidences of God's abiding presence and power amongst us. There are no indications of waning interest."

W. H. MILLS.

ICELAND

The short history of the Icelandic Young Men's Christian Association movement is connected to one single name and to one Danish association. That name is Fridrik Fridriks-

son. He came as a student to Copenhagen some years ago, joined the Young Men's Christian Association and took a part in the work among the lads. He was a true friend of these young fellows, especially the poorest, and his loss was deeply felt when he left for Reikjavik in 1897. But here a greater work awaited him. He started a youth department and the work grew to such a marvelous degree that his society at present counts about 150 lads (Reikjavik has only seven thousand inhabitants), and its influence may be traced all over the town among the youth. Small branches have arisen, scattered round about in the island, which may all be regarded as layers of the Reikjavik association. Fridriksson is at present pastor of the congregation of lepers, but he is still leader of the Icelandic association work. Although this has now only the scope of a large youth department, out of it a real Young Men's Christian Association is ultimately to be developed. But the mother and pattern of the Icelandic movement is the noted youth department of the Copenhagen association.

OLF. RICARD.

NORWAY

Young Men's Christian Associations in Norway originated in this way: A graduate in divinity, Peter L. Harem, began in 1867 to gather in his study in Christiania a number of young men, chiefly apprentices, to read the Scripture and acquire useful knowledge. In the following year he took a trip to Germany, where he became familiar with the Jünglingsvereine, and on his return founded a similar one in his native town of Stavanger. His society in Christiania adopted its constitution in 1869. This constitution, which has been the model for later associations, laid down as the aim of the organization, on the basis of the Word of God and the confession of the Lutheran Church, to further a sound, Christian and popular enlightenment and sincere friendship among the members thereof.

Such an aim for the union of young persons received the sympathy of the most eminent men of our national church, and associations were formed in several of our leading towns and most populous country districts. Mr. Harem died in 1878, after he had given the Norwegian students the students' home, whence was to spring the now existing Norwegian Students' Christian Union.

He was succeeded as chairman of the Christiania association by Professor Waage, who remained chairman till his death, six months ago. At his invitation representatives gathered at Christiania from about half of the associations then existing (twenty-two), and on June 26, 1880, a national alliance for Norway was founded. Its object was to create

a closer connection between the existing associations, and through its committee to encourage the formation of new ones. The publication of the periodical *Den Unges Ven* was assumed by this alliance, and traveling agents were employed as soon as possible.

The population of Norway is so scattered that it is difficult in many districts to gather a sufficient number of young men to form an association, and still more difficult to find leaders. The clergymen and teachers of the parish were almost the only ones to be calculated on. These were, however, equally interested for both young men and young women. To facilitate the work and to keep the association from being small, associations for both sexes, or young people's Christian associations were formed—the first one in 1879 at Furnaes, near Hamar. When the second triennial conference of the alliance was held in this town in 1886 it was resolved to admit young people's Christian associations as members of the National Alliance. Principally in country places and in the smaller towns has it been found expedient to form such associations.

In the larger towns we have still our Young Men's Christian Associations, and in these places Young Women's Christian Associations have sprung up since 1887. These also have been admitted as members of the National Alliance since the conference of 1895.

At the conference in 1889 an amalgamation of the national alliances of Norway and Denmark took place. Dean Christian Hall became general secretary of this amalgamated association after having retired from his clerical position. He has once more entered the ministry, and has become Professor Waage's successor as chairman of the Christiania association, and of the National Alliance. Mr. Hall was able to devote himself wholly to our cause and greatly promoted its progress. Later on he found in this country able assistants as traveling secretaries in Pastor H. Moller, E. Eriksen, and K. Piene, graduates in divinity. Several associations in the larger towns now have general secretaries.

Another arrangement set on foot at the same conference, and which has greatly furthered Christian activity among the young people of Norway, is the division of the associations into groups. At the annual meetings arranged by the committees of the different groups the affairs of the associations are treated of by the leaders, and the young persons, who sometimes are gathered by thousands, receive Christian exhortation.

At the conference in 1892 the alliance committee was authorized to sign the "Paris basis" on behalf of the Norwegian associations, and at the conference in 1895 the requisite revision of our statutes took place so as to enable

our associations to become members of the international organization.

The Christian associations for young men and women in Norway, which now have reached the number of three hundred with twenty-seven thousand members, constitute no mean factor in the Christian and national progress of the country. This is acknowledged not only by the greater part of the Christian community, but also by the leading men of the state and the church. Of the many pleasant ways in which this has been shown one may be mentioned. His Majesty the King has made us two gifts. The interest of one of these is to be given on His Majesty's birthday to some member of an association, designated by the alliance committee, to assist in his education. Parish corporations, school boards, and clergymen permit the associations to make use of such rooms as are at their disposal and assist them as far as possible. Banks and other public institutions vie with private persons in contributing money for our work and assist us in securing buildings.

The Seamen's Christian Association of Norway was started in Tourberg in 1897 as an auxiliary movement; it is to be adopted as a branch of the Young Men's Christian Association at the coming annual conference. The following figures show the work of these societies for 1900:—

Twenty-four associations with fifteen ladies' auxiliaries, 403 seafaring members, 825 supporting members, nine paid secretaries and other officers, twenty-four corresponding secretaries. Five associations have their own reading rooms with lunch rooms; ten associations are connected with reading rooms or sailors' homes before in existence; fourteen of the associations were constituted during the last year.

The mother association of Tourberg—three years old—reports one paid secretary, one corresponding secretary, two reading rooms, 4,039 visits to reading rooms, 207 seafaring members, fifty-two supporting members, 1,394 pieces of mail sent to seafaring members, 390 answers received, twenty-four meetings and socials for seamen, eight loan libraries furnished.

A special and helpful feature of this work is the introduction card sent to foreign Young Men's Christian Associations to announce the arrival of our members. Much blessing has resulted from their use. The illustrated *Seamen's Weekly Signal* is published and sent to reading rooms and Norwegian ships throughout the world.

KRISTIAN MARTIN ECKHOFF.

RUSSIA

The Christian Jünglingsvereine in Russia heretofore have existed only in the evangelical churches. They had their beginnings in German congregations, but eventually spread to the Esthonian, Celtic and English churches. The great masses of the Russian people were not reached since they belong to the Greek church. The spreading

and the influence of the work has been greater in the Baltic provinces of Esthonia, Livonia, Courland and especially the grand-duchy Finland, where the greatest part of the population is evangelical. In Finland the inhabitants either use the Finnish or Swedish language and belong to Lutheran churches, and here the work is more general and its influence deeper.

Owing to the unfortunate circumstances the association work has not prospered in such a degree as we would desire, except in Finland where, since the world's conferences at Stockholm and London, the work has grown greatly. Some new societies, however, have been organized in the Baltic provinces and in the Dispersion as well; for instance, in Goldingen (Courland), in Dunajewzi (Podolia), and in St. Petersburg—the above mentioned sections in the Esthonian, Lettonian and English language; also in Revel and Yuriev (Dorpat) an Esthonian section exists. The entire membership has also increased in a moderate degree. Several societies, especially the ones in Tiflis and Kishinev, await governmental sanction. But although the societies may not have spread abroad as we might wish, we feel that wherever they exist not only do they benefit those of their own membership, but an indirect influence is also brought to bear on all those about them, according to the laws governing the spreading of the rays of light established by our Lord and Saviour in Matthew 5: 14-16: "Even so let your light shine before men, that they may see your good works, and glorify your Father which is in heaven." That this blessed spreading of light is accomplished wherever Jünglingsvereine exist, is a fact, and we pray that by the power of His Holy Spirit this may be still better done and with far greater results.

The following is a statement of the organization and present standing of the several associations:—

1. *St. Petersburg*: Founded in 1860 by the Rev. A. Findeisen, at this time honorary president. The Rev. J. Grunberg is president. Rooms, New Isaak street 24; daily meetings, lectures and Bible class; membership, 125. From the Jünglingsvereine originated the men's society, the Rev. Dr. Gelderlom president. *Esthonian section*: President, the Rev. Keerig; rooms, Esthonian church home; membership, 40. *Lettonian section*: President, the Rev. Grunberg; rooms, schoolhouse of Jesus Church; membership, 20. Among the members of the English congregation a Young People's Society of Christian Endeavor has been organized. Rooms, conference hall of the British-American Chapel; president, William R. Gardiner.

2. *Revel*: Organized in 1876 by the Rev. M. Ripke. President, the Rev. P. von Kuhlberg; rooms, Evangelical Vereinshaus, Falkensteg; lectures and Bible class; membership, 45. *Esthonian section*: President, the Rev. H. Heese; rooms, Vereinshaus; membership, 76.

3. *Mitau*: Organized in 1878 by the Rev. M. Seesemann. President, the Rev. E. Kluge; rooms, Swethovische street; principal meeting on Sunday; membership, 181; junior division, 72.

4. *Yuriev* (Dorpat): Organized in 1879. President, the Rev. H. N. Nerting; rooms, Carlowa street 10; lectures and Bible class; membership, 25. *Esthonian section*: President, Student Steinberg; rooms, Vereinslokal; membership, 30.

5. *Moscow*: Organized in 1879 by M. O. Tolander. Honorary president, the Rev. R. Walter; rooms, Marvseika street; meetings almost daily; lectures and Bible class; membership, 32.

6. *Schemacha* (Caucasus): Organized in 1885 by Leo Karachanjantz, teacher, who is still the leader. There is a Jünglingsverein and a men's society. Principal meetings Sunday; membership, 11.

7. *Lodz* (Poland): Organized in 1886 by the Rev. W. Augerstein, who still retains the leadership. Rooms, Nicholai street 60; meetings almost daily; Bible class; membership, 150.

8. *Riga*: Organized in 1888 by the Rev. M. Polschau. President, the Rev. A. Eckhardt; rooms, Nicholai street 37; Sundays in the Sassenhof, Goldingen street 23, under the leadership of the Rev. Th. Taube. Lectures and Bible class; membership, 132.

9. *Goldingen* (Courland): Organized in 1895 by the Rev. V. Lichtenstein, who is now president. Rooms, Mitausche street; meetings almost daily; lectures and Bible class; membership, 29.

10. *Dunajewzi* (Podolia): Organized by its present president, the Rev. Nic. Tomberg. Rooms, church home; meetings Sunday; membership, 24.

Membership: St. Petersburg, 185; Revel, 121; Mitau, 253; Yuriev, 55; Moscow, 32; Schemacha, 11; Lodz, 150; Riga, 132; Goldingen, 29; Dunajewzi, 24. Total, 992.

A. FINDEISEN, Pastor.

SWEDEN

Young Men's Christian Associations in the sense of the word as at present understood and especially in the form which is the result of the grand development of this work in America, are of comparatively recent date in Sweden.

In the middle of the century a great revival took place in Sweden and in some parts of the country left its marks in the shape of young men's associations of a simple but thoroughly evangelical description. Some of these are still in existence and are doing good work in the same spirit which fostered them.

Again about 1877 a new wave of spiritual awakening swept over the country. This time quite a large number of associations were formed. They even banded themselves together into an alliance which was formed at a large and enthusiastic conference held in Stockholm in 1878. This was the same year in which the Central International Committee of Young Men's Christian Associations was formed in Geneva; and the Swedish organization, which was based on the interdenominational platform, came into some contact with that committee. Still as the supervision of the work in Sweden was in the hands of a committee whose members very soon dispersed, one to America, another to Africa, leaving the burden of responsibility to rest practically on one person, who did not feel equal to carrying it alone, the

promising start was not followed by an equally strong development. The organization, if one could speak of such, was soon disbanded. The monthly paper which had been started was also dropped after a year. But the permanent result of the movement, besides the blessing brought to individuals, was the forming of a number of associations, some twelve of which are still in existence and, remodeled, form part of the present Young Men's Christian Association Alliance of Sweden.

Among those who had taken an active part in starting and carrying on the movement just mentioned was a Frenchman who had been won for Christ by the Paris association. Although of foreign birth he put his best energy into promoting the welfare of the young men of his new homeland, and he could think of no better way than that of introducing the association ideas such as he had known in his native country. Being a man of wide knowledge and quick intelligence he followed the development of these ideas in different European countries and also in America. Though he found that the time was not yet ripe for a solid development of these ideas in Sweden, yet he nourished the hope of seeing one day this work firmly established. After his removal from Upsala to Stockholm in 1883 he commenced planning for the formation of a Young Men's Christian Association of modern type in Stockholm.

In 1884 there was a world's conference in Berlin, and among those attending it was a Swedish officer, who returned with the firm conviction that a work like that ought to be undertaken in his own country. These influences combined to open the way, and the definite organization was brought about at a visit of Secretary Fermaud of the World's Committee.

The beginning was very small and some years elapsed during which the existence of the new association attracted the attention of only a few, and of these few still fewer were young men. Under these circumstances it must be considered as an act of admirable courage to have invited the eleventh world's conference to Stockholm in 1888. Yet the result amply justified the step taken. The conference was largely attended by delegates from many countries. The attention of the Christian public was aroused and a great amount of sympathy was enlisted for the cause which hitherto seemed to have been nearly unknown. About twenty of the associations of older date and a few newly formed ones banded themselves together in view of the conference to an alliance on the Paris basis.

The growth in the twelve years which have passed since has been comparatively slow but it has been steady. The number of associations has increased from twenty to 110 and that of members of all classes from 1,200 to 8,000. A paper

which was started in 1892 as the official organ of the alliance has about four thousand subscribers.

Two associations, those of Stockholm and Gothenburg, have erected buildings, in the construction of which has been embodied all the best experience collected from different countries by personal visits and by the study of books. Each of these buildings cost about half a million kronor. The greatest liberality and interest have been shown in the gifts which have come in for these purposes. Several other associations are working energetically to get buildings.

Yet the best results of the work of these associations is not to be found in the buildings or in the number of members but in the building of Christian character among the young men of Sweden. The difficult problems which accrue from the circumstances which surround the young men in large modern cities meet us here also, though not nearly in the same measure as in cities like New York, London or Paris. The breaking off of family ties, the mad contest in the struggle for life, the fascinating whirl of pleasures of doubtful or destructive character, and above all the indifference and skepticism which threaten to kill the very desire for spiritual blessing, are some of these difficulties with which we have to grapple. We find more and more that the only way of solving the problem is to bring the gospel of Christ into contact with these young hearts in that tactful, sympathetic way which is born of the love of Christ, which does not relax when met with coldness or indifference and which knows how to invent new means of attracting and affecting even the most callous.

It is evident now that the associations in Sweden, where large cities are few, must be conducted on a much smaller and less pretentious scale than most of those in America. Indeed, in the small towns there is scarcely room for the machinery, which works with great success in the larger places. And in the rural districts, where most of our associations are, the simplest forms possible have to be chosen, in order to meet the needs of the unsophisticated peasant boys. In many points, however, these often show an interest and zeal which put their city brethren to shame. Only quite lately a building for association work was inaugurated at one of the military camps, the soldiers drilling there being drawn from all parts of the province. The associations of the province, banded together in a district alliance, had combined their efforts in providing this home. It has cost 13,000 kronor, which amount was largely raised among these, for the most part, poor men. Another district alliance has erected a similar building in the camp of its province, and these efforts have been warmly acknowledged by the military authorities.

Another class of young men that has attracted the attention and interest of the Christian public in many lands during late years is the student class. I mentioned above the visits to different countries which had brought new ideas and impulses to our work. One of these impulses came through the visit of a Swedish student to America in 1889. On his return he received a letter from Secretary Richard C. Morse, containing the news about that remarkable telegram sent from the Japanese student Christian conference to the American students gathered at Northfield, "Make Jesus King." This message aroused in Scandinavian students the desire to meet in a similar way, and since 1890 such conferences have been held and a work among students constructed, with growing results and on a widening scale.

In the work of the associations, especially since 1888, we have had the hearty cooperation of many, both clergymen and laymen, of the different churches. We find what probably is also the experience in other countries, that some look upon the associations with suspicion and fear that the young men will be drawn by them away from the churches, and possibly even into worldliness which would endanger Christian life. Others think us narrow-minded, too religious. In spite of all this opposition the associations are gaining more and more the confidence of those who look upon things with a sober mind, and with a heart filled with the love of Christ.

KARL FRIES, PH. D.

SWITZERLAND

The Jünglingsvereine (Christian young men's societies) of Switzerland have had a National Committee since 1897. This committee was organized to promote the welfare of the societies of German, French and Italian Switzerland. Through this committee a closer relationship has been established and in connection with the Swiss Exhibition of 1896 a national conference was held in Geneva.

The Swiss Jünglingsvereine divide themselves into two large groups, namely those of French and of German Switzerland, both of which are independently organized, each having a central committee with all its organs. Italian societies of the canton of Ticino belong to the German group. Each of these groups is divided into cantonal unions and these again into sections.

The national conferences (Bundesfeste) for German Switzerland do not convene at regular intervals, while those of French Switzerland are held every third year. They have the character of religious festivals and usually are preceded

by a half-day conference of the delegates of the central committee. These fine conferences are a splendid propaganda for the work of the Jünglingsvereine and they have been the means of winning many fine young men for Christ and His gospel.

I. GERMAN SWITZERLAND

Historical Development.—In 1768 the first Jünglingsverein was organized in Basel. The Rev. Mr. Meyenrock of the Church of St. Alban gathered about himself a group of men for the study of the Word of God and for mutual edification. Very soon, however, nine single young men, who were tied together by strong bonds of intimate friendship, dissolved their relationship with the society, rented their own rooms and organized constitutionally as a Jünglingsverein. Soon after, the married men formed a men's society. In 1777 a Jünglingsverein was organized also in the part of the city called Klein-Basel.

From 1821 on the records are poor, but in 1825 the unmarried young men again formed a society and organized with a constitution as Der Evangelische Jünglingsverein (Evangelical Society of Young Men). In 1865 rooms were rented in the Vereinshaus on the Nadelsberg (a meeting place for different religious societies of Basel) which the society still occupies.

To-day Basel is entirely covered by a network of fourteen Jünglings and men's societies. An "Association for Christian Jünglingsvereine" was called into existence in 1890 for the purpose of supporting and fostering this work among young men. Its annual contribution has averaged about 9,000 frs. so far.

In 1829 a society was organized in Schaffhausen. In Basel the "Evangelical Men's Association" also was founded in 1836. However, the work did not spread very rapidly in German Switzerland until 1850, although the movement started there, as seen from the above historical sketch. The scope of the societies was too narrow and only awakened young men were admitted to membership. In Germany the Rev. Mr. Doring of Elberfeld, and the Rev. Dr. Mallet of Bremen heard of the Basler Jünglingsverein and came to visit it, after which they organized societies in their own and other communities of Germany. Many young men went forth from Basel to other cities and towns of Switzerland where they promoted the formation of Jünglingsvereine. The whole movement, however, was closely identified with two men—Jean Louis Jäger for Basel and Western Switzerland, who became a member of the Basler Jünglingsverein in 1844, and who was president and honorary member until his death in 1897; for Zürich and East Switzerland it was David Köllicker, who in 1850 together with a student of theology, Mr. Irminger, organized a soci-

ety in Zürich. Mr. Köllicker was elected president, which office he held until his death in 1875.

Inasmuch as married men as well as single men are now accepted as members, and since men's societies sprung into life besides the Jünglingsvereine, the entire work in German Switzerland is known under the name of Die Christlichen Jünglings and Männervereine (Christian Young Men's and Men's Societies).

Of the fifty-three Jünglingsvereine with 700 members, which were reported for entire Switzerland in 1855 at the world's conference at Paris, nearly thirty of these societies with at least 350 members, were to be found in German Switzerland. In 1857 a cantonal organization was effected at Zürich with David Köllicker as president. A lively relationship existed between the societies of Zürich, Bern, Basel, St. Gall, Schaffhausen, and Thurgau. In a letter of June 22, 1857, the societies of Eastern Switzerland declared that they intended "to join the associations of French Switzerland, Germany, France, England, and America in their mutual endeavors." In 1861 a large number of societies were already well organized as cantonal sections and were doing splendid work as such.

In 1875, after David Köllicker's death, Mr. Eidenbenz of Zürich was elected president of the National Committee. Alexander Buchli of Chur began his work as Bundsagent (traveling secretary of the National Committee) in 1876. From now on new societies sprang into existence very rapidly, especially in the cantons of Bern and Zürich. When in 1885 Mr. Eidenbenz retired from the national presidency Mr. Bäschlin succeeded him. On account of the very rapid development of the work two of the sections thought it necessary to have their own cantonal secretaries or agents. Through the work of these men new societies were started, new members were added, and the inner life of the societies was advanced and strengthened. The largest society of the Bund, the Young Men's Christian Association of Zürich, employed a salaried secretary, and this association grew more and more into the likeness of American associations. The membership speedily increased to four hundred. Lately this association affiliated with the other societies of Zürich and must now have a membership of about six hundred. The example of Zürich was imitated by St. Gall, where a secretary has been employed since May 1, 1900. This association also developed most wonderfully.

After this historical review of over fifty years of work—a work that now includes 327 Jünglingsvereine and men's societies with 5,500 members—we feel ourselves constrained to render unto God honor and glory, for He has helped us over all our difficulties and by His grace His blessings were not withheld.

Organization. The Bund (union) of German Switzerland is affiliated with the International Union, the connecting link being the National Committee, which has the supervision over entire Switzerland. The German-Swiss Union has a Bundeskomitee (union committee) of seven members which directs the work. A union conference is held every year. The delegates representing the cantonal unions, together with the Bundeskomitee, transact all matters pertaining to the work of the Bund. From 1864 until 1887 these conferences were held annually, from 1887 until 1897 biennially, and since 1897 so-called Bundesfeste (union festivals) are held irregularly, to which all members are invited. These festivals last three days and often have an attendance of seven hundred. Their character is always religious. In connection with them is held the central conference, to which suggestions can be made by these societies. The central conference is composed of delegates of the individual societies. In almost all the cantons there is a central union of the societies with a cantonal committee and cantonal conferences. In the cantons again the work is divided into districts, and these districts also have their conferences for the purpose of having fellowship with the neighbor societies.

All city associations have their separate organization; in the country towns, however, many societies are not yet thoroughly organized. Many of them have merely a president, who is the leader in everything. Most of the smaller societies, however, are moving forward in this matter of organization. And it is fair to say that the association work in German Switzerland is well organized.

Every canton has its peculiarity in matters of dialect, topography, and people. Consequently the work in every canton has the peculiar aspect of that canton. The new union constitution of 1897 recognized in greater measure the rights of the cantons in the transaction of the business of the Bund; it is hoped that thereby the efficiency of the canton work may be increased. During late years many doors have been opened and the interest in our work is growing.

Activity of the societies. The Jünglingsvereine of German Switzerland recognize the spiritual growth of the young men as their principal object. We mean to keep the young man from sin and Satan, and to lead him to Christ. We fight against the national evils and sin, and warn against the inn-life and all dubious amusements. The societies aim so to conduct entertainments, social and educational features, as not to hinder the spiritual growth of the young man.

The Jünglingsvereine of German Switzerland originated in "pietistic circles" known as the "Quietist." The sole object of the societies in the beginning was devotional exer-

cises, with a view to quicken the inner life of its members. Only converted men were admitted to membership. However, the growing temptations to young men have induced most societies to widen the circle so as to do missionary work among young men. The two traveling secretaries of late have devoted much time and energy to evangelistic work, and a large number of young men have been won for Christ. In the societies young men have ample opportunity for Bible study. For many years it has been our experience that under right leadership the zeal of young men for a better knowledge of the Scriptures has grown constantly. Through Bible study, as well as through missionary meetings, prayer meetings, and singing classes, the Christian life is planted and quickened. Under the auspices of the Evangelical Society of Bern annual Bible conferences have been held in Bern for a number of years. In Aarau three such conferences for members have been held. In St. Gall fifty-seven members attended a Bible and training course for a week in February, 1900. In the canton of Bern occasional courses of instruction are held for association leaders. Important phases of Association work are taken up by paper and discussion; Bible study also has a place. The general and traveling secretaries occasionally conduct similar conferences lasting three or four days. The orthodox pastors and preachers of all denominations help us in the spiritual work.

The great aim of our social work is to promote Christian faith and love. To this end serve our Bible classes, family, and other socials; the educational classes, reading rooms, outings, lectures, and conferences, in which all young men of all classes, callings, and nationalities, have a part, are for the welfare of the individual as well as for that of the society.

Several societies have successfully introduced savings banks for members. The National Committee issues passports to members of the Jünglingsvereine who take up their residence in other cities. This serves as an introduction to the Jünglingsverein in the town where the young man takes up his new abode. In the city associations we have bureaus of information and employment. Boarding house registers are kept to direct young men to Christian homes or inns for board and lodging.

The buildings occupied by our societies are of the greatest variety. In the villages or in the mountains the society usually meets in the parsonage, in the chapel, or in the schoolhouse, quite often in private dwellings, and not seldom in some great cosy farmhouse. In cities like Zürich, Bern, Basel, Aarau, St. Gall, Thun, Winterthur, Schaffhausen, Liestal, Chur, Davos, etc., our associations either have rented quarters or have their own buildings. For

Zürich a building will be erected at a cost of \$100,000; in Schaffhausen at a cost of \$33,000; the associations in Neumünster, Zürich, and Aarau, have their own rooms.

The city associations have organized various sections and committees, and through these the work is carried on. There are reception, visiting, invitation, social, and religious work committees; sections for waiters, railroad men, hackmen, bakers, commercial men, mechanics. But few associations have as yet a ladies' auxiliary.

Many societies have taken up the important work for boys. Boys are invited to the family socials at the association rooms. There are about fourteen boys' departments in existence, with a membership of five thousand.

During the last few years annual students' conferences have been held in Aarau. At the universities of Basel, Bern, and Zürich, student associations have been organized. Weekly Bible classes, prayer meetings, and occasional lectures are held. The interest taken in this work by many of the professors is worthy of mention.

Association work among the soldiers was taken up a few years ago. In every one of the fourteen army posts of German Switzerland the work has been introduced. The soldiers are invited to Bible classes; writing material as well as reading matter and libraries are placed at their disposal. The greatest work, however, is done at the time of the annual maneuvers in September. These last about three weeks and call to arms over thirty thousand men. In the years of 1895 and 1899 this work was carried on by our French brethren on whose soil the maneuvers were held. But in 1896, 1897, 1898 and 1900 it fell to our lot to do this work. The high military officials not merely gave their consent, but expressed verbally and in writing their hearty approval and gratitude. One hundred and sixty soldiers' rooms were rented and equipped during the maneuvers of 1898; 30,000 letter sheets, 30,000 envelopes and 25,000 sheets of wrapping paper being given out to soldiers free of charge. This work has done a great deal towards making the association favorably known among all classes of people.

In the country societies the need of educational work is not so very great since the members do hard manual labor and are well taken care of by the civil and military progressive schools. Nevertheless many societies try to help their members along by means of lectures on church and secular history, travel talks and lectures on general topics. To this must be added the library that is more and more being introduced in the country societies. Since the Swiss love song and music, male choirs and brass bands are everywhere conducted, mostly by pastors. In the city associations, however, we find besides all this, reading rooms, literary circles, instructive lectures, courses in language,

stenography, and all commercial branches, as well as manual training classes. By reason of this work many young men have gained better positions in business and higher rank in society life.

Several good pamphlets have been published by our Bundeskomitee. *Der Jünglingsbote*, a paper that was printed and edited by David Köllicker from 1858 until his death, became the property of the Bund. Since 1884 it has been issued twice a month. It has now two thousand subscribers. Two local papers are printed, one by the societies of the Aargau, and the other by the association at Zürich. The Bundeskomitee distributes nine hundred copies of *The Messenger*, official organ of the Central International Committee of Geneva. The city associations have in their reading rooms ten to twenty different papers from associations all over the world. Here, also, we find well-selected libraries, with an aggregate of several thousand volumes containing healthful reading matter.

The young men of our cities very often feel the need of an outing or a touring expedition in the beautiful mountains of our dear fatherland. Many opportunities are offered them, and they frequently take advantage of these. The country boy has enough exercise and fresh air and warm sunshine, but, nevertheless, most societies have their annual outing to some Alpine peak, or to some beautiful lake or cataract. The Swiss are a gymnastic people; therefore it is but natural that the city associations, as well as some country societies, have gymnastic sections with gymnasium and a line of apparatus. The different societies of Basel have formed a gymnastic union with thirty-seven members. Besides practical gymnastics, there are bathing and swimming facilities; hygienic lectures are also given.

Statistics. German Switzerland has 327 associations, with 5,500 members; ten cantonal unions; one official organ, *Der Jünglingsbote*; two local organs; two buildings; two traveling secretaries, and two general secretaries. The annual budget of the Bund amounts to frs. 8,000, or \$1,600.

EUGEN ALLEN.

II. FRENCH SWITZERLAND

By French Switzerland is meant that part of the country where the French language is spoken, that is, the cantons of Geneva, Vaud and Neuchâtel, a section of the canton of Bern called the Bernese Jura, half of the canton of Freiburg, and half of the canton of the Valais. Freiburg and the Valais, being Roman Catholic cantons, have played no part in the history of our Young Men's Christian Associations.

Origin. Long before 1852 young men of French Switzerland in the large and small towns and in villages of plain and mountain, awakened by the spirit of God, gathered spontaneously in little groups for prayer and for the study of the Bible.

At first there was no organized movement, but only simple meetings for mutual edification. After this preparatory work, however, from the year 1852, small associations were founded that, following the example of those at Paris and Geneva, called themselves Young Men's Christian Associations. Soon these associations felt the need of being brought into closer contact and so they paid visits one to another. At last three great groups were formed, those of the cantons of Vaud, Neuchâtel and the Bernese Jura. Each of these possesses at the present moment its cantonal committee. For a long time the Geneva association was the only one existing in the little canton. In 1876, however, a French-Swiss central committee was organized and the Geneva association furnished it with a representative. To-day the canton of Geneva has ten associations. All these associations are democratic. They are independent of the churches, absolutely laical and self-governing; they elect their own committee and decide with it all matters touching their interests. They are composed exclusively of young men, and of young men of every grade of society.

For a long time the question of paid secretaries did not present itself. Later on, associations in the towns, possessing buildings that were open all day, felt the need of secretaries. Then as the responsibility of the work increased with its development, men of authority and experience—former association members—were elected on the committees.

The Geneva Association. It was at Geneva that the first French-Swiss Young Men's Christian Association was formed. The special characteristic of the Geneva association was its passion for wide-spread propagandism. Long before 1852, the founders of this association sought to communicate their zeal to young men of other countries and to establish fraternal relationships with them. Before the Geneva association took its present name, it was simply called "the Thursday meeting" from the fact that the Bible class was held on that day. The correspondence carried on by the Geneva association with the "meetings" and associations in other parts of Switzerland, in France and other lands necessitated from the first the nomination of a corresponding secretary. He did much towards the welding together of the associations throughout the world. With the aid of Chauncy Langdon of America, he prepared the warp into which one after another the multi-colored designs of our international banner were woven.

In 1855 the Paris Young Men's Christian Association took the initiative in carrying out a project it had long called for—it convoked the first world's conference. The Geneva and Lausanne associations played an active part in the organization of it; Geneva by means of its correspondence, Lausanne by the cooperation of one of its members then residing in Paris. It so happened that the Evangelical Alliance was holding its great ecumenical congress at the same time, and it devoted a session exclusively to Young Men's Christian Associations. The president of the Geneva association was invited to read a paper on the subject; this was afterwards printed and widely circulated, contributing not a little to a better understanding of our principles and varied activities.

Geneva had the honor of welcoming the second world's conference (1858) and the eighth (1878). This last founded the Central International Committee (World's Committee), decided that the seat of its executive should be at Geneva, and unanimously elected Charles Fermaud as its general secretary.

Influence of Foreign Associations on French Switzerland. A legend has grown up about the origin of Young Men's Christian Associations, the purport of which is that this great organization was the outcome of one nation, which, the first to conceive the idea of it, may lay claim to being its originator. There is, however, a misinterpretation of facts in this supposition, unintentional no doubt, but one that needs to be indicated in the interests of historical exactitude. It would be nearer the truth to affirm that the Spirit of God breaking creatively upon several nations at the same time gave to the world founders of Christian associations of and for young men. Indeed names might be mentioned to bear out this affirmation. For a period these men worked apart, ignorant of each other's existence, and great was their joy when at last they made the discovery that a work analogous to their own was being carried on in other lands. In Switzerland the formation of all the associations was absolutely spontaneous. No external influence gave birth to them. It was the same in Germany. Thus the supposition that the work has a single root, that our six thousand societies are branches of a single trunk, falls to the ground.

If our Swiss associations, however, are a plant of our own growing, Switzerland has always sought to improve them by cultivating relationships with those of other lands, and by studying the methods adopted elsewhere. The association at Geneva has especially endeavored to bring to perfection its methods of work, and more than once has sent delegates to foreign countries with this end in view. The president in 1855 and 1856 spent several months in

Great Britain exclusively for the purpose of learning English in order the better to study the organization in that great country. Special circumstances alone hindered him from crossing the Atlantic and visiting the American associations.

At that epoch the work of our American brethren was in the plenitude of its development. They had already urged upon the attention of their members, a conception of the aim of association work that had taken full possession of my own mind and had begun to assume a practical shape in the European associations, namely, that the aim was threefold, the *religious*, *intellectual* and *physical* culture of young men. It was easier for them to attain to this than for us. Carried on as their work was for the most part in large cities, they could from the very beginning construct commodious buildings with conveniences for educational work; they could furnish their young men with the best qualified instructors, and throw open to them model gymnasiums. We in Switzerland, not so highly favored, still kept our eyes open to these progressive phases of work, and our larger associations sought seriously to follow the example set them by their American brethren. Indeed it may be said that the impulse given to the better construction of association buildings was transmitted to us from New York.

Buildings. Three months after the London conference of 1894 Geneva opened its magnificent building. Elsewhere also the building question is becoming an urgent one. French Switzerland possesses today nine buildings and a tenth will shortly be erected at Vevey. Six new buildings have been secured in the last five years.

Bible Classes and Courses. Their religious work is still the first concern with our associations and more than ever the necessary and indispensable spring of their activity. They have each a group of active members fully determined to fulfill the mission of evangelists towards young men still content with the world and towards associate members of the associations.

In order to make the religious teaching as comprehensive as possible the French-Swiss associations have, since 1894, organized what have been called Bible courses for association members. From time to time in the principal towns, in those occupying the most central positions, we devote two or three days to meetings in which the vital questions of the day—religious, philanthropic, or social, as well as association matters—are studied in the light of the gospel. These questions are treated by the most distinguished men in the country, pastors or laymen, university professors or general secretaries. Such Bible courses are assuming an ever-increasing importance.

Publications. The following are our regular publications: *The French-Swiss Young Men's Christian Association Review* (*Journal des Unions Chrétiennes de Jeunes Gens de la Suisse Romande*), a monthly organ giving news of local and foreign associations, dealing with the questions of the day, and aiming in a liberal Christian spirit at once to edify and entertain. Two associations (Geneva and Lausanne) publish their special bulletin, and the French-Swiss central committee publishes a year book, admirably gotten up, widely circulated, and contributing more than any other means of publicity to the popularization of association work.

Work among Soldiers. In Switzerland, where every citizen is a soldier, our militiamen are called to only a few weeks of military service in the year. It is therefore difficult to maintain any permanent organization. We are obliged to limit ourselves to the establishment—near the barracks occupied by recruits—of coffee houses and reading rooms supplied with material for correspondence, and where the association of the locality may exert a beneficial influence upon the soldiers. Each year the central committee of French-Swiss associations publishes a list of the recruits who are members of associations. When the great reviews or maneuvers of the different divisions of the army take place, sometimes in German and at others in French Switzerland, then the work of our associations increases. All those in the neighborhood of the maneuvers are called to hold themselves at the disposition of the soldiers, to open to them rooms where they may find rest, non-alcoholic drinks, and writing materials, and where they may renew their courage by being brought into relationship with devoted friends. One of the last results obtained was so satisfactory that the military authorities, for a long time indifferent, wrote letters of thanks and well-merited congratulation to the committees that organized this movement.

Boys' Branches. These branches are organized exclusively for boys of eleven and twelve years of age, who have left the Sunday-schools and who cannot become associate members of the Young Men's Christian Association till the age of sixteen. It is hardly twenty years since this branch of our work in Switzerland was established. Under the direction of intelligent and zealous young men, active association members, it has largely developed during the last five years and was the subject of a resolution at the world's conference at Basel. In order to give practical effect to this resolution the World's Committee incorporated the central committee of junior branches in French-speaking countries which had existed in Geneva since 1893. All these

branches are united among themselves by an organization resembling that of the associations. They possess a well-edited organ called *Our Boys' Paper* and a central commission; they hold central assemblies and organize annual festivals, but they carry on their work under the supervision of the associations that have founded them and are responsible for them. Our boys' branches are rich nurseries to our associations.

Our Students. At Geneva in 1889 General Secretary Jaques had already formed a "students' section." He hoped by thus grouping together young men belonging to the intellectual classes of society to win to our cause collegians and the students of our university. For some time this section gave promise of becoming a new force in our association. But soon the students came to feel that they might more easily attract their fellow students to the gospel if they held their meetings elsewhere. Their section transformed itself into a Christian Students' Association. Later a new society was organized calling itself the Association of Christian Students.

In September of 1895 the World's Committee organized the first conference of French-Swiss students at Les Rasses, a mountain locality in the Vaud-Jura not far from St. Croix. Eminent professors of different faculties, scholars, and a renowned Swiss artist graciously lent their assistance and read excellent papers. The students also took part in the discussions that followed. The weather was superb, the Alps were in all their glory, and it was a season of refreshing alike to body, mind, and spirit. From that time a similar conference has been held each year at St. Croix.

Little by little the scattered groups of students formed themselves into an association of Swiss Christian students that joined the World's Student Christian Federation. For four years the executive of the World's Committee gave direction and support to this association. At present, however, having attained its majority, it is self-governing. The association of Swiss Christian students is making headway, but its progress cannot but be slow and difficult. In our state-supported universities the majority of the professors are free-thinkers—several, indeed, hostile to all Christian movements, and in consequence regard with disdain the formation of all societies of Christian students. Then many of the students who frequent our universities are of different nations and races; they are often corrupt, tend to corrupt their fellows, and are ignorant of all religious habits and needs. The Swiss element among them, however, constitutes the more serious minority, and it is this minority that furnishes the student association with recruits. The Geneva association continues its work

among the students, receiving them into its ranks, and organizing special meetings for them several times a year.

The Influence of the Associations on the Country. In our little country there has existed since the Reformation, and still exists, as in all other European countries, a National Church of which we are members by birth without any obligation to subscribe to any profession or declaration of faith. This church embraced the whole Protestant nation. Whoever seceded from it was looked upon as a reprehensible citizen, treated as a sectary and often persecuted. When as the result of successive evolutions of opinion liberal ideas emerged in our French-Swiss cantons, when religious liberty was recognized and proclaimed by the law, the National Church became often a power hostile to those who dissented from her. Where she could she maintained her pretensions. In the canton of Vaud the people often even became persecutors. They attacked and dispersed Free Church meetings, and in several parishes the authorities took no steps to prevent them. At Geneva, on the other hand—and this is one of her glories—the state has always protected dissenters, and has maintained an absolute respect for religious liberty. Many of the clergy, however, were for a long time inimical to the independents.

It will then be easily understood that the appearance of our Young Men's Christian Association, proclaiming, as their statutes did, ecclesiastical neutrality, was a cause of anxiety to the clergy. Some of our pastors regarded our work as dangerous, and prejudicial to what they believed to be the unity of the church. A minority of the pastors, however, approved of our movement, and heartily gave us their support. As far as the political authorities were concerned we could obtain no encouragement from them. The newspapers themselves maintained a prudent silence. And this attitude persisted for almost a generation.

At last, however, both the people and the cultivated classes began to perceive that we were doing good work and then little by little doors and hearts alike were thrown open to us. It was soon felt that the association was a blessing to the nation; it was found that the young men whose piety and devotion had been treated with ridicule and contempt had become excellent citizens, worthy heads of families, and invaluable leaders in the churches; it was seen that the most active and distinguished pastors had been members of Young Men's Christian Associations and even the magistrates bore witness to the value of our work.

The first great service rendered to the country by our associations was to infuse into the churches the spirit of the Evangelical Alliance. The barriers erected by secular prejudices between church and chapel, between the national

establishment and other communities, slowly gave way, and to-day all evangelical Christians extend to each other the right hand of fellowship and often work together for the evangelization of the people. We are reaping that which we sowed. To-day the great National Church of our different cantons interests itself in our work, and participates in it. Invariably when we hold a general assembly or annual festival, churches and town halls are placed at our disposal, magistrates accept our invitations, speak at our meetings, and encourage us to persevere.

Our Swiss associations have also contributed to the well-being of the country by drawing the different classes of society into closer contact. Sons of bankers, of merchants and clerks; house owners and tenants; employers and employees, make one another's acquaintance by working together for Jesus Christ; they come little by little to understand and love one another, and their previous prejudices disappear. And when later on they meet in the conflicts of public life, it is in the light of the gospel that they consider them, often arriving at a peaceful solution; mistrust, hatred, abuse, calumny, give place to a calm and intelligent study of the questions under discussion.

Several of our associations have to-day gained a position, which if faithful to their trust, will enable them to exert an ever-increasing moralizing influence upon the country. Foremost among these is the association at the Chaux-de-Fonds. Our valiant association in this center of industry in the Neuchâtel mountain district, is to the front in every good cause. It is to it that appeal is made to carry through such popular petitions as those against the state protection of houses of ill-fame, or against the circulation of immoral literature and other like social evils. It has a special organization by means of which it is able to consult the entire population in the space of two or three days. It has already undertaken ten campaigns of the character above mentioned, and has thus gained well-merited popularity. The authorities respect, utilize and lend an ear to it. It is a force which has to be taken into account. It overcomes evil with good. Twenty-four years ago this association numbered fifty members; today it numbers four hundred.

Statistics. The following are the comparative figures for the past six years:

	1894	1900
Groups	32	32
Associations	159	166
Active Members	3,180	3,405
Boys' Branches	59	78
Boys	1,585	1,770
Secretaries	4	5
Buildings	4	10

MAX. PERROT.

ASIA

CHINA

I. *Work for European Young Men.* The first Young Men's Christian Association organized in China was composed of European young men living in the port of Shanghai. It is difficult to determine the exact date when this work began (probably somewhere in the later seventies) and it has had an intermittent existence from that time until merged into the present larger and more comprehensive organization. In its earlier days there was a lack of lay leadership, the work being largely dependent upon the missionaries, and this fact unfortunately prejudiced a large class of young men against the organization. While it is believed that many young men were helped during these years, yet it is to be regretted that at times the association lapsed into little more than a religious debating society with agnostic and even skeptical tendencies. With such odds against it we are not surprised that the association was several times disbanded; yet the fact that it was always again resuscitated is proof that no other organization seemed adapted to fill its place. Also the failure of the work as it had been carried on emphasized the importance of wise general supervision and the need of a trained man to give his whole time to the local leadership. In the fall of 1899 the International Committee assigned Robert E. Lewis to the Shanghai field, and plans were at once made for a thorough reorganization. The young men themselves became interested, the cooperation of the leading European merchants was secured, and a good sum of money was pledged by the residents, payable annually for four years, with a view to thoroughly testing the possibilities of such an organization. A four-story building was leased for this period, nearly two hundred members joined the association, Dr. H. G. Barrie—a Canadian secretary who had done excellent service in the army work in South Africa—was called to the general secretaryship, and the work began at once to commend itself to the warm interest of the best citizens of Shanghai.

A work similar to that in Shanghai is contemplated in Hong-kong, where the field and opportunities are very much the same. Walter J. Southam, the representative of the International Committee in that city, is encouraged to believe that a strong work can soon be organized there.

In 1894 a Young Men's Christian Association for European young men was organized in Hankow. The work is

carried on only during the winter months, and thus far those reached have been of the sea-faring class. Although there has been no employed secretary at this point, large numbers of young men have been brought under the influence of the organization.

A very effective work for soldiers and sailors was carried on by R. E. Lewis during the earlier stages of the Boxer war in North China, and later by Robert R. Gailey at Tientsin and Dr. J. M. Phipps at Peking. The work at Tientsin during the winter of 1900-01 was especially fruitful and was greatly appreciated.

II. *Work for Chinese Students.* The most prominent phase of the work for Chinese young men is that which is carried on among the students. As early as 1885 a student association was organized in the Anglo-Chinese College at Foochow. A year or two later one was formed in the North China College at T'ungchow, near Peking. A little later one was formed in the Hangchow College at Hangchow. Still others were organized, but only the three named were able to survive the disintegrating influences of isolation and ignorance as to methods. These three associations had no knowledge even of each other's existence, and in each case depended chiefly upon the help of some foreign professor who had been in touch with the work in North America.

During the year 1896 John R. Mott, general secretary of the World's Student Christian Federation, made a tour of the colleges in China which resulted in the organization of twenty-two new student associations. The previous year the International Committee had sent D. Willard Lyon as its first representative to China, and he had organized an intercollegiate association among the government colleges in Tientsin; the association in North China College had grown into two—one having been formed in the Gordon Theological Seminary—so that the first of November, 1896, the student associations in China numbered twenty-seven. On the third and fourth of the same month a convention was held in Shanghai, attended by delegates from all but five of these associations, and a national organization, the "College Young Men's Christian Association of China," was formed. A second convention was held in May, 1899, attended by one hundred and two delegates, of whom fifty-four were Chinese, coming from nine different provinces and from twenty-four colleges. Of these fifty-four, nineteen were professors, three pastors, thirty students, and two business men.

At this convention the following statistics were reported (on account of the recent troubles the work is temporarily disorganized at some points, and it has been impossible to secure later statistics which are accurate):—

Total number	student associations,	44
"	student associations organized during year,	11
"	students in colleges where associations exist,	4,700
Total number	these students who are professing Christians,	1,350
"	students uniting with church past year,	90
"	Chinese teachers in colleges where associations exist,	250
"	these teachers who are professing Christians,	115
"	active members in associations,	1,300
"	associate members in associations,	620
"	members observing "Morning Watch,"	600
"	members purposing to give their lives to proclaiming the gospel,	230

These figures bring to light the following interesting facts:—

(1) That the average number of students in a college is about one hundred. This means that the association movement has been anchored in the colleges of China in the infancy of their existence. With such a start it should be able to keep pace with the sure growth of the colleges, and thus be a strong factor in stemming the tide of infidelity and skepticism which sooner or later is sure to deluge this empire. (2) That forty per cent of the students in these colleges are either active or associate members of the associations. (3) That twenty-nine per cent of the students in these colleges are professing Christians. (4) That practically all of the professing Christians in the colleges are active members of the associations. (5) That forty-six per cent of the Chinese teachers in these colleges are professing Christians. (6) That nearly half of the active members observe the "Morning Watch." (7) That eighteen per cent of the active members purpose giving their lives to proclaiming the gospel.

The only colleges in which associations have as yet been organized are those which have been founded under foreign influence, and in which the teaching is along lines approved of by Western nations. Most of these colleges are under missionary control, but some are under government management. The number of students in all these modern colleges is very small in comparison with the multitudes of young men who are studying constantly in preparation for the triennial examinations held by the Chinese government. This large class of young men is practically untouched by any Christian agency; it constitutes a legitimate field for the association; it has appropriately been called the Gibraltar of the student world.

III. *Work for Chinese Young Men in Business.* Early in 1899 a Chinese association for young men in business was organized by Mr. Lewis in Shanghai. It occupies a rented building of thirteen rooms in a central location. Over four hundred young men were members during 1900. Its budget of \$1,667 (gold) was secured entirely in Shanghai. Thirty-six religious meetings were held with an

average attendance of thirty-four; thirty-four lectures had an average attendance of one hundred and nine; the educational department conducted during seven months of the year enrolled one hundred and forty-two members. The active membership numbered fifty; membership fee, six dollars (gold).

In the spring of 1901 the first steps were taken towards organizing an association in Hong Kong for Chinese business young men. On account, however, of the appearance of the plague in that colony, it was found impracticable to complete the work of organization. Mr. Southam reports that the prospects for a strong work as soon as the plague subsides are excellent. He has gathered about him a group of splendid young fellows who will form the working nucleus of the new organization.

In Tientsin a beginning has been made by Mr. Gailey towards reaching this class, although thus far there has been no organization separate from the one for students. In the reorganization called for by the changed conditions brought on by the recent war it is evident that greater prominence must be given to work for this class. In nearly all of the port cities of China there is opportunity for similar work. The cities most in need of secretaries to man such a work at once are Hankow, Peking, Foochow, and Amoy.

The destiny of China depends upon her young men. The reform party is composed chiefly of young men. The martyrs to progress, who sealed their testimony with their blood in the fall of 1898, were young men. The old men are bound hand and foot by tradition and official obligation; to the young men we must look for the courage to break away from the past and carve out a new destiny for China. As an organization the Young Men's Christian Association has the opportunity to mold the opinions and lives of many of China's best young men. May the opportunity be recognized and the obligation be faithfully met.

D. WILLARD LYON.

INDIA AND CEYLON

The history of the Young Men's Christian Association in India divides itself into two principal periods. The first began with the starting of the earliest association in 1870, and extended through two decades to the arrival of the first general secretary sent to India, who landed December 29, 1889. This was the period of introduction during which there was no supervision and no concert of action.

Two chief factors operated to bring the associations into existence. The first appeared in the far south, where

through the efforts of missionaries in the London mission field in South Travancore an association was organized in Trivandrum on the Malabar Coast, in 1870. Five years later an evangelistic tour of the Rev. Dr. A. N. Summer-ville, of Glasgow, led to the forming of associations in Bombay, Lahore and Calcutta. By the close of 1889 there were eighteen associations in existence, but these were isolated and for the most part very feeble and ignorant of the existence of one another. A fair idea of the condition of the association cause in India is afforded by a report furnished by Mr. Frank J. Clark, then honorary secretary of the Bombay association, who was making a tour around the country at the very time when the first general secretary arrived in Bombay. At Lahore Mr. Clark found a building but the association was at its last gasp and soon after expired. At Simla, the summer seat of the government of India, rooms were occupied in the basement of the Union church, but the association was in a comatose condition. In Calcutta no vestige of the organization remained save only a building in a part of the city "which is far from attractive and close to the road in a noisy thoroughfare." Mr. Pritchard stated that being in charge of the building he was still retaining the office of secretary but there were no members and no committees. At Madras Mr. Clark found that an association which had existed in Vepery had recently come to an untimely end.

In March of the previous year (1888) the Rev. Dr. Jacob Chamberlain, of the Arcot mission, having recently returned from furlough in America, where he had been deeply impressed with the conviction that the Young Men's Christian Association was divinely designed to reach and win the young India for Christ, had presented these impressions before the Madras missionary conference, whereupon the conference had passed the following resolution: "The conference has on repeated occasions already drawn the attention of the churches to the work to be done among the educated young men in Madras who are not Christians. It has urged the churches to set on foot as quickly as possible a special organization for work among these young men. It appears, therefore, to the conference that the proposal made by Dr. Chamberlain is a sort of direct and providential response to these appeals, and it pledges itself to give a welcome to any thoroughly qualified agent the Young Men's Christian Association of the United States of America is prepared to send. It promises at the same time to give him its cordial sympathy and cooperation in the work he may undertake."

The first general secretary sent by the International Committee in response to this invitation was David McConaughy, formerly general secretary of the association in Philadel-

phia, who landed in Bombay, December 29, 1889, and shortly after settled in Madras. Mr. Luther D. Wishard, in the course of his memorable missionary tour around the world, seeking to ascertain what openings there were in the lands of the East for association work, reached Madras about the same time and afterward visited the other principal cities.

Early in January, 1890, the Madras association was founded on the following principles, which have since become the common basis of the associations throughout all India: A work of young men for young men, it aims to meet the needs of the whole man; it accords its privileges alike to all young men without distinction of race, rank, or religion; it reserves the right of control to the active members, who must be in full communion with a Protestant Christian church [and it has since added, who desire to engage in active Christian work]; it extends its work only so far and so fast as funds are locally furnished.

Before the close of the year communication had been established with most of the associations then in existence throughout the country, resulting in the holding of the first national convention in Madras in February, 1891. At this convention a national committee was appointed, representative of the several sections of India, and with the following executive located in Madras: Mr. S. Sathianadhan, chairman; Mr. W. R. Arbuthnot, honorary treasurer; Mr. D. McConaughy, general secretary; also the Rev. J. Lazarus and Mr. H. J. Scudder. (It is a remarkable fact that after the lapse of ten years, in a land proverbial for changes, these five men should all be filling the same offices, the only changes in the executive being the addition of the Rev. J. H. Maclean.) Thirty-five delegates from seventeen different associations, including Jaffna in Ceylon, traveled thirty thousand miles to attend this convention, which marked an epoch in the history of the association work in India. The second convention was held in Bombay in April, 1892, and afterward biennially—in Madras, December, 1894; Calcutta, December, 1896; Bombay, December, 1899, the last having been postponed a year because of the plague.

The policy of the National Council from the first has been to occupy the strategic centers, first manning the associations in the great university cities with general secretaries of the highest qualifications for both the city and college departments, and then providing both departments with permanent buildings, centrally located and with the best of equipment.

The first general secretary was for three years the only man on the field devoting himself wholly to association work, being obliged to undertake the double duty of executive leader of both the Madras association and the national

union. In the autumn of 1892 Mr. Frank H. Wood was sent out by the International Committee to take charge of the Madras association, but after a few months, on being sent to Calcutta, an appointment for which he felt unequal, he returned to America.

About the same time Mr. Robert McCann was sent out by the English National Council to take up the work of traveling secretary in the Bombay Presidency. He remained some sixteen months, rendering a valuable service, especially in helping to effect a closer connection between the Bombay district union and the national union. Had Mr. McCann's term of service been extended the excellent results realized would, no doubt, have been rendered permanent, but unfortunately, no successor having been sent, most of the ground gained in that section has since been lost. Under conditions such as have to be dealt with in India only siege work counts.

Late in 1893 the International Committee sent Mr. J. Campbell White to become general secretary at Calcutta, and the following year Mr. Raymond J. Davis to Madras; but after two years the latter was compelled to retire, owing to ill health, and Mr. McConaughy was again obliged to add to his leadership of the national work the care of the local work in Madras.

In 1895 Mr. Robert D. Pringle was sent out by the English National Council to become general secretary at Bombay, and the following year Mr. Frank Anderson for the college work in the same city. In 1896 Prof. W. W. White joined his brother in the college work in Calcutta, Mr. G. S. Eddy became associate college secretary of the National Union, both being sent by the International Committee. The next year Mr. J. H. Oldham came to Lahore as the representative of the Scottish National Council, and in 1898 the English National Council sent Mr. O. H. McCowen to Rangoon. About the same time Mr. E. J. Allan Frost of Glasgow accepted the call of the Calcutta association to the secretaryship of the central branch in place of Mr. A. P. Stockwell, who had filled that position since 1895. Toward the close of 1899 further reinforcements were sent by the International Committee: Mr. R. P. Wilder to become associate college secretary of the National Union; Dr. J. Rutter Williamson, college secretary at Lahore; the Rev. L. P. Larsen, college secretary at Madras, and Dr. L. H. Beals to join the university settlement in Madras.

At the first general secretaries' conference, held in Lonauli, Bombay Presidency, during the closing days of 1899, every one of the European secretaries was present, and also Mr. V. S. Azariah, Tamil secretary of the National Union, who had entered the work in 1895. The fourth national convention held at Calcutta in 1896 adopted the

principle that *Indian secretaries should be supported solely from Indian sources*. Shortly afterward Mr. P. J. Joshua had been added to the national staff as Malayalam secretary, with headquarters at Kotáyam on the Malabar Coast. Early in 1899 Mr. S. Vencatachellam was employed as assistant secretary in the national office at Madras. In 1900 Mr. K. M. Abraham came into the National Union's service as associate Malayalam secretary, with headquarters at present at Trivandrum in South Travancore. There are now sixteen European and ten Indian secretaries where at the opening of 1895 there were but three of the former and two of the latter.

The increase in property has been a scarcely less notable characteristic of this last decade, and more especially the latter half of it. The aggregate value increased from *Rs. 23,115 in 1895 to Rs. 546,380 in 1900, to which should be added building funds amounting to Rs. 225,235, making an aggregate of Rs. 781,815; thus the property of these associations has multiplied thirty times over in value in a little over five years. The policy of the National Council has been thus far carried into effect. In Madras stands the handsomest and best adapted building in all the Orient, providing under the same roof for both the city and the college work and valued at over Rs. 250,000. In Calcutta the college department is provided with an ample building valued at Rs. 225,000, and a splendid site has been purchased for the central department in the business section of the city. Lahore owns a little building on a site second to none other in that city and with ample ground for an adequate building in the future. Bombay has bought a large building which will serve admirably the purposes of the college department; the central building, which was the first erected in India (1881), stands on public lands of which the association has but an uncertain tenure. Rangoon, later in starting, has taken steps to secure a suitable site, and ground has already been granted by the government for a sanitarium on the hills. Nor have the needs of the smaller cities been neglected. Haidarábád, in the Nizam's dominions, has a building worth Rs. 7,000, and Nágpur, the capital of the Central Provinces, owns a building worth Rs. 14,500. At Mussooree, a summer resort on the Himálayas, is a building worth Rs. 5,000, while at Kolhápúr, in the Bombay Presidency, the association owns a good site and a house which cost Rs. 2,200. Still further down the west coast, at Trichúr, in the native state of Cochin, stands a little building which cost only Rs. 600. Besides these there are no fewer than sixteen building funds, ranging all the way from that of Atúr, a little town near Cape Comorin, far from the world's highways, where the entire amount of money

*To convert rupees into dollars, divide by three.

required is Rs. 400 (supplemented by liberal contributions of labor), up to the Calcutta central building, which is to cost not less than Rs. 200,000, over half of which is already secured. Altogether, considering all the circumstances—the heathen environment, the poverty of the Indian Christians, the recent origin of the movement—can any parallel to this record be found elsewhere? Surely such a result can be accounted for on no other ground than that our God delights to hear and answer prayer.

The principal ways in which the National Council has sought to assist the associations, generally, have been fourfold: by correspondence, publication, visitation and conventions.

The Young Men of India, which was started as the monthly paper of the Madras association, was adopted as the national organ at the fourth national convention, in 1894. In September, 1899, the *Inquirer* was issued as a monthly supplement designed to help young men, especially non-Christians, in quest of truth. In addition to model constitutions, both in English and vernacular, and the proceedings of all the conventions in pamphlet form, various other pamphlets have been published, notably helps to Bible study, calendars of the Bible and prayer union, in various languages, etc.

Bible study has ever been given the first place, and the Bible and prayer union has been persistently pushed among the associations throughout the country.

The policy pursued from the very first has been not so much to multiply the number of associations, but to develop them in power where conditions gave promise of permanency. Most of them have been formed by members of the associations in the leading cities as they have scattered over the country after graduation, going forth to fill positions of influence as government officials or as pastors or teachers.

Of the 130 or more associations now in operation, two are in Assam, two in Bengal, three in Bombay, one in Burma, one in the Central Provinces, twelve in the Northwest Provinces, six in Punjab and eighty-eight associations and five auxiliaries in Madras. District organization has already been effected in Bombay, North Travancore and Punjab.

The association movement in India has won the confidence and substantial support of both church and state to a marked degree. The metropolitans, the lord bishops of Bombay and Madras, and the archdeacon of Madras, have at different times presided and taken part in anniversaries, and the bishop of Tinnivelly has served as an association president.

The government of Madras not only made a grant of Rs. 26,973 toward the cost of the building in its capital city, but also passed special orders allowing the government architect to make designs and to supervise the erection of the building, supplying also the brick from the government kilns at

a liberal discount. The governor, Sir Arthur Havelock, presiding at the tenth anniversary when the building was dedicated, took occasion in reply to the severe criticisms of the Hindu and Roman Catholic press, to state emphatically that after carefully reviewing the notes of both his colleagues and himself on the subject of the grant he was prepared to say that the government has never made an appropriation which was "better expended or better earned." The government of Bengal not only made an appropriation toward the furnishing of the college department in Calcutta and a monthly grant of Rs. 100 for the maintenance of the work there, but the lieutenant-governor has publicly committed the government to a grant of Rs. 40,000 toward the cost of the building when the present heavy drain due to plague and famine shall have been relieved. The government of the Central Provinces gave a free site and one-third of the cost of the building in Nágpur, while the Mohammedan government of the Nizam has contributed Rs. 5,000 and promised as much more to the cost of the building in Haidarábád. Surely there could scarcely be a better endorsement of the practical utility of the work already accomplished.

Among the results thus far achieved the following are among the more important: The uniting of those of different denominations in the unity of a common service of the one Lord; the development of the latent power of the laity; the supplementing of educational missions with aggressive evangelistic efforts among students, establishing a common platform on which non-Christian young men disarmed of prejudice freely come in contact with Christian workers; the breaking down of caste, notably by means of such social agencies as the restaurant and the hostel, and a steadfast resistance to racial distinctions, breaking down the wall of division between occidental and oriental, and setting up Christian brotherhood of man in the Fatherhood of God.

DAVID MCCONAUGHY.

The exact date of the formation of the first Young Men's Christian Association in Ceylon is not known. Certain it is that there was an association forty years ago, but its history has not been handed down to this generation. The present existing association was formed June 24, 1882, by a young man from Glasgow who had obtained a situation in Colombo, and the writer had the honor of being its first president. The constitution of the Glasgow United Young Men's Christian Association was adopted, the object of the association being "the religious, moral and intellectual improvement of its members by the diffusion of Christian knowledge by the reading of essays and conversation on biblical subjects."

From the start the Colombo Young Men's Christian Association secured the sympathy and support of the ministers and missionaries of the various denominations, as well as of the leading business men of the town. This is shown by a glance at the list of presidents, comprising, as it does, the chairman of the Wesleyan Mission, South Ceylon, the secretary of the Church Mission Society, the chaplain of the Scotch Presbyterian church, the pastor of the Baptist church, the archdeacon of the Church of England, the colonial chaplain of the Dutch Presbyterian church, the principal of the Ceylon Medical College, the acting solicitor general, etc.

The relation of the association to the church is best gauged by the number of ministers enrolled as members, namely, ten, five of whom are serving on the board of directors or on committees.

Another fact of importance is that the general secretary of the Young Men's Christian Association is also the secretary of the Colombo missionary conference, and in that capacity arranged for union meetings during the missions of the Rev. C. H. Yatman and the Rev. F. B. Meyer. During the visit of Mr. W. Oatts last year a central committee for Ceylon was organized, consisting of seventeen missionaries and business men from all parts of the island. The association started with nine young men—a Scotchman, six burghers and two Sinhalese—and the growth and development of the association is indicated by the following statistics of present membership: Number of active members, 126; number of associates, 130; donors, 37; total, 293. Of these seventy-three are Europeans, ninety-six burghers, seventy-five Sinhalese, forty Tamils, three Australians, three Malays, one Moor, one Parsee, and one American.

The association was reorganized in 1897 with a new constitution, differing from the old in two particulars: (1) the evangelical test for active membership; (2) the appointment of a board of directors.

In 1884 the young men's Bible class at Galle, the capital of the Southern Province, became affiliated with the Colombo association. That branch does not now exist, and its place has been taken by the young men's guild.

In 1886 a branch was opened at Small Pass, the membership of which was composed chiefly of students of the Royal College, the principal of which took a deep interest in the work. This was subsequently merged into the Royal College Young Men's Christian Association, which still continues to do good work among the students. In 1887 there was a Young Men's Christian Association in Kandy, the mountain capital. The attendance at the meetings was very small and not much interest was taken in the work. The Wesleyan Methodist church conducted a meeting for young men every Wednesday evening, and the old association has

again been set on foot with every prospect of a long and healthy life.

The Wolfendhal Young Men's Christian Association was started by one of the original "nine," and many of its members were greatly blessed by the mission of the Rev. G. C. Grubb. Bible study and neighborhood work formed a part of the regular weekly program. A young men's mutual improvement society is worked in connection with the church, and a regular Sunday evening Bible class conducted by a member of the Colombo association.

The Kurnegalle association was established in 1889 and enlisted the support of the *elite* of the town, but its existence was of short duration.

Jaffna, the capital of the Northern Province, has five school associations, eleven village associations, and two town associations, aggregating 615 members—370 active members and 245 associates—organized into the North Ceylon Union of Young Men's Christian Associations. The union has a paid secretary, a Tamil young man from Madras. Batticaloa on the east coast of Ceylon carries on association meetings. A Jaffna students' foreign missionary association was established through the labors of Mr. George S. Eddy, which has sent its first missionary to Tondi, a neglected district in the mainland of India and adjacent to Jaffna.

The Colombo association started a magazine in 1883 which was issued quarterly. In 1889 it became a monthly, and subsequently its title was changed to *Young Men's Guide*. It now appears as the *Young Men of Ceylon* and is managed by the general secretary. An association hall was opened in 1885, but was not a success. As the manager of the hall forcibly put it, "Neither good reading nor innocent recreation could entice the young men of Colombo from their vain love for street corners." A change of premises was made in 1894, with the result that the attendance is now vastly improved, the figures for 1900 being 1,282. The association pays a monthly rental of Rs. 100, equivalent to \$32 of American money. The association hopes ere long to have a building of its own. While some branches of work, which originally were carried on by the association, have been dropped, notably temperance work and purity work, efforts have been extended in various directions, and the work is now more systematically conducted and has the advantage of the personal supervision of a trained general secretary, thanks to the friends in America whose liberality has made it possible for Ceylon to enjoy such a privilege.

The full weekly program of the Colombo association is as follows: Monday, literary meetings; average attendance, nineteen. Tuesday, fellowship meetings; average attendance, nine. Wednesday, Sinhalese branch meeting; average attendance, fifteen. Thursday, workers' Bible training

class; average attendance, five. Friday, Bible class; average attendance, nine. Saturday, evangelistic meetings. Sunday, gospel meetings (Bambalapitiya); average attendance, twenty. Shorthand and typewriting classes are held twice a week. A cricket club also has been started and now counts thirty-five members. A weekly meeting for medical students has an average of twenty-five.

The Bible class for students of the Technical College averages twelve. Every year the association has meetings in the Young Men's Christian Association shed for the volunteers who spend a week in camp. Entertainments, gospel meetings, Bible classes, etc., attract about two hundred volunteers a day. This work is appreciated by the officers.

The state recognizes the good work done by the Young Men's Christian Association, and when a deputation waited on His Excellency, Sir Joseph West Ridgeway, with reference to securing a site from Government for an association building in Colombo, His Excellency was pleased to say that there could be no doubt about the Young Men's Christian Association being a most valuable and useful institution.

J. C. JANZ.

JAPAN

Beginning with 1877 isolated Young Men's Christian Associations were organized in various places throughout Japan. In 1887, in response to a petition from leading missionaries, the International Committee of North America appointed a foreign educational committee, which in the eight years following secured and sent to Japan fifteen college graduates to take positions in government schools. One of these teachers, J. T. Swift, who arrived in 1888, had been an association secretary in America. One year later, upon the advice of prominent missionaries and Japanese clergymen, the International Committee inaugurated its first work in a foreign mission land, appointing Mr. Swift its secretary for Japan. In 1890, R. S. Miller, a graduate of Cornell, was appointed as associate of Mr. Swift and reached his field the following year.

City Work. In city work the first attention was given principally to the development of a strong, representative association in Tokyo, demonstrating the possibilities of the work in Japan and serving for a model in the extension to other cities. In 1890 Seijiro Niwa was chosen general secretary, the management being placed in the hands of a board of directors composed of leading Japanese laymen. In 1894, through the gifts of friends in the United States, a building valued at \$30,000 was dedicated. The building, at first considered ample, has become inadequate to meet all the growing needs. Tokyo covers a vast area of nearly

one hundred square miles, and one building cannot serve the whole field; doubtless the only solution will be found in establishing branches, organized on the metropolitan plan.

The secretaries have given such attention as was possible to visiting and supervising the work in cities outside of Tokyo. There are a number of associations, one with a building, some with rented quarters, the work of most however being limited to men's meetings, lectures, Bible classes and directly religious and social efforts. The greatest lack has been that of a trained permanent local leadership. The development is rendered slower by the policy of self support. There are many young men's societies, variously organized, which are in more or less regular correspondence with the secretaries but not yet affiliated with our movement.

The important and varied work open before the city department may be summarized briefly as follows: (1) Development of the Tokyo association and extension by means of branches under a metropolitan organization. (2) Development of strong, thoroughly equipped associations in the largest cities. There are six cities besides Tokyo of over one hundred thousand population. In three of these associations are now organized. For this work financial aid will be needed from outside Japan. (3) Discovery and training of strong, consecrated Japanese young men for secretaries of these associations. (4) Organization of work in smaller cities. There are over forty cities with thirty thousand population and upwards, and over two hundred with ten thousand and upwards. Requests are constantly coming for help to organize work in these places. (5) The study of the field among special classes, for example, students, soldiers, railroad men, policemen, postal employees, etc. (6) The formation of a national organization and appointment of a national committee.

Student Work. The first supervision given to the student work resulted in the organization of associations in three government schools in Tokyo in 1888. The visit of Mr. Wishard in 1889 stimulated and extended the student movement. At this time the students' Christian summer school was established, which has since been held regularly and two years ago passed entirely under the control of the Student Union.

Under the direction of the secretaries on the field the number of student associations had reached eleven by 1896, when Mr. Mott's visit resulted in more than doubling the number and in the formation of the Student Young Men's Christian Association Union of Japan, with administration vested in a central committee.

In 1898 Galen M. Fisher came to Japan as the representative of the International Committee, with special reference to the student work. Associated with him is a Japanese

traveling secretary employed by the student union. Attention has been given not only to a healthy extension, but more especially to developing the efficiency of the associations. One of the most notable points of progress has been in the thoroughness and fruitfulness of the Bible study department. Mr. Fisher has prepared a course in the life of Christ similar in plan to the Sharman outlines. A second course is to follow. Through systematic visitation by the secretaries and prominent volunteer helpers, and through well organized district conferences, the working efficiency of the associations is being decidedly increased.

The mission schools throughout the country have gladly welcomed the association and are practically all organized. In regard to the rapidly multiplying government schools, so important to reach but so difficult to enter, missionaries and native workers are agreed that the association is preeminently the organization best fitted to cultivate this field.

Historical Estimate. The first five years of the history of the association was a time of strong reaction against all foreign influences and of theological discussion that tried as by fire the faith of the Christians of Japan. The years immediately preceding had been a period of large ingathering and of the unquestioned authority of the foreign teachers, so that the reaction was the more keenly felt. Yet the association went quietly on, winning its way into the hearts and confidence of the Japanese Christians. Under the wise supervision of Mr. Swift the association claimed no influence or authority as a foreign institution. It appealed to the logic of facts, as they were acknowledged to exist in Japan, and claimed only the value and need of a specific work for young men by young men. It had no theological discussions. Insisting only on the broad fundamental principle of the evangelical test of membership, it laid emphasis upon the methods of practical Christian work, Christian fellowship, and the leading of young men to Jesus Christ.

The beginning of the second period of five years was marked by the dedication of the Tokyo association building and by the Japan-China War. It was a time of intensive rather than extensive work in Christian circles, of planting and watering, especially within the lines of the church itself. And yet there was a sense in which the influence of the Christian church was widening—and with it the influence of the association—no less than in the former days of broad evangelistic labors and of large harvests. The activity of Christians during the Japan-China War had brought into prominence the practical, humanitarian side of that religion and the loyalty of its followers to their emperor and their country. In the larger national life that followed the war the influence of Christian members in the Diet, of Christian editors on prominent papers, of Christian teach-

ers and students in the schools, of Christian officers and men in army and navy, of Christian business men in financial circles, was making itself felt in the development of a Christian public sentiment. And in this influence the association had its share. Its building was the centre of the philanthropic work during the war; its president for part of the time was the chief justice of the empire and for the remainder of the time Captain—afterward Rear Admiral—Serata of the navy; and its board of directors was composed entirely of the Christian laymen who were at the time prominent in political, educational, and financial circles.

The third period of the work of the association is just opening and is marked by the revision of the treaties, giving to Japan complete tariff and judicial autonomy and placing her on a par with the Christian nations of the West. It is the time of the association's opportunity in molding the life of a rising nation. The value of the work done in the years past, whether measured by the souls saved or by the silent influences in the national life, cannot be estimated. Yet the past is as the dawn to the full sunrise when compared with the present opportunity, and no institution in Japan, aside from the church of God itself, comes to the opportunity better equipped. Will it go forward?

Japan has at present thirty-four student associations and nine city associations having 882 and 891 members respectively, a total of forty-three associations and 1,173 members. Two student associations have buildings with a total value of \$10,000, and two city associations have buildings with a total value of \$50,000. In addition are several building and endowment funds.

V. W. HELM.

SOUTH AFRICA

The Young Men's Christian Association cannot claim to have made striking headway in South Africa, for to-day there are less than half a dozen fully equipped associations between Cape Town and the Zambezi, although scattered throughout the land in connection with the Dutch Reformed Church of South Africa are numerous fellowship societies which the Dutch Church has designated "Young Men's Christian Associations." These societies, or "Y. M. C. A.'s," so called, being denominational organizations open to both sexes, are not affiliated in any way with the South African Council of Young Men's Christian Associations.

Association work in South Africa was inaugurated in the year 1865, when the Cape Town association was formed. Ten years later the Pietermaritzburg (Natal) association was started, followed after a lengthy interval by the formation of associations at Johannesburg (Transvaal), Kimberley (Cape Colony), Durban (Natal), Bloemfontein (Orange River Colony), Queenstown (Cape Colony), Ladysmith (Natal), and East London (Cape Colony). Durban, Bloemfontein and Ladysmith have temporarily closed their doors because of war troubles.

As a field for association operations South Africa perhaps ranks second to none, and in the near future, when peace and prosperity again prevail throughout the land, it may be reasonably affirmed that exceptional opportunities will be presented to all the larger centers for the pursuit of all-round aggressive association work, and the South African Council will aim to meet the demands as they present themselves.

All the associations are represented on the South African Council of Young Men's Christian Associations which aims to meet in conference every alternate year in one of the cities where an association is situated. The council is merely an advisory body and possesses no legislative powers, but much help and impetus emanates from the gatherings of the representatives.

Cape Town. The metropolitan association in South Africa finds its home in Cape Town, where the work has been carried on for the past thirty-five years, although it is only sixteen years since the association secured its building. Situate right at the gateway of the continent and with thousands of young men arriving every month by the ocean mail

steamers, the field presented for operations is an exceptionally fine one, and the records of the past few years testify in a striking manner to the practical usefulness of the association, which has doubled its membership since 1895. As an evidence of the moving character of the membership and as showing the wide range of influence at the command of the association, it might be stated that the actual membership changes one half every twelve months, while countless numbers of new arrivals make a temporary home of the premises (being furnished with monthly complimentary tickets) as they pass through the city on their way to the northward. The boarding and dining departments have proved a very successful feature of the Cape Town work, some thirty resident members being cared for on the association premises, and the dining room being largely patronized by the business men of the city. Every attention is given to the four-sided nature of the work, and the aim to keep things well balanced has been met with gratifying results. The association premises are now in course of enlargement; a sum exceeding £10,000 is being expended on the building, which, when completed, will stand in the front rank of colonial association buildings.

Pietermaritzburg. The senior Natal association is ever on the forward move and some two or three years ago considerable additions were made to its building, so that to-day the association is in possession of a good property, with everything needed for the carrying on of a strong work for young men. The association has also given special attention to the boarding department, and a large suite of well-furnished rooms is a pleasing feature. The general association agencies are carried on with great encouragement and the physical department has ample provision made for its needs in the form of a spacious and well-arranged gymnasium.

Kimberley. The association at the diamond fields has pursued a very useful career since its formation about five years ago and young men resident at Kimberley have found the place of immense benefit to them, the homelike atmosphere of the building tending much towards the success of the work.

Johannesburg. Owing to the war the work in the Transvaal has naturally suffered to a considerable degree, and during the past year operations have entirely ceased. However, in the near future special attention is to be given to this field; and when the country is handed over by the military authorities, the association officers will set about reorganizing at Johannesburg, with a view to forming an association worthy in every way of the great need and press-

ing demand of a home and work for young men in the golden city of South Africa. A movement is on foot to sell the present building and rebuild elsewhere.

East London. The latest addition to the association family in South Africa is at East London, where a healthy branch has recently been organized which gives every promise of a useful life.

Queenstown. The work at this centre has not made much headway during the past year or two, and latterly the association has materially suffered owing to many of its members, including the secretary, going to the front; but the record of the past bears evidence of solid, plodding effort.

The Military Department of the Young Men's Christian Association is known in Great Britain and South Africa as "The Soldier's Christian Association." Though perhaps those of us who have been identified with this branch of the work during the Anglo-Boer war of 1898-1900 would have preferred to attach our world-wide title to this, in common with the other departments of the work, still the British organization makes it a separate branch; however, it is generally identified by the military authorities with the Young Men's Christian Association. During the present campaign the department has been, in every sense of the term, right at the front. Tents and workers have followed the main columns and every provision possible has been made for the troops, the efforts in this direction winning the highest commendation from Field Marshal Lord Roberts, while the services rendered have been appreciated to the fullest degree by the men themselves.

A staff of some thirty workers has been in the field and the association has been directly represented at some twenty-four different camps, the cost of the equipment reaching something between £8,000 and £10,000, all of which has been raised by the London Council, whose headquarters are at Exeter Hall. The South African campaign, as far as the association is concerned, was organized by the late A. H. Wheeler, the headquarters secretary in Great Britain. Mr. Wheeler was invalided home in March, 1900, and died a few months later. Upon Mr. Wheeler's retirement from the work in South Africa in March, the general secretary of the Cape Town association assumed control and continues office in that capacity. Before leaving South Africa Lord Roberts conveyed to Mr. Sprigg an expression of his high appreciation of the good work done by the Soldier's Christian Association and he tendered his best thanks to the staff of workers for their excellent services during the campaign.

Although the Young Men's Christian Association in South Africa may not be strong in the matter of buildings, still it is encouraging to note that the organization is favorably regarded throughout the land by all, for the comprehensive and practical operations which are carried on in the centers possessing associations exercise an influence which is far-reaching, and which bear fruit in a multitude of directions beneficial to the well being of the great world-wide organization.

W. G. SPRIGG.

AUSTRALASIA

New South Wales. The first minute book shows that in July, 1853, an attempt was made to solicit the cooperation of the Christian community in starting a Young Men's Christian Association in Sydney.

The effort succeeded and in the first year the income was £164. Three years later it was £580, but five years afterwards it ceased to exist, the cause being difficult to trace. A debt of £450 existing, a big effort was made and £930 raised. In 1871 the association was resuscitated and has made good progress ever since.

The first paid officer was Mr. Dunncliffe. Mr. David Walker, the present occupant of the position of general secretary, was appointed in January, 1878, at the request of a number of ministers and of four hundred laymen. Ever since that time the Hon. E. Vickery and Mr. J. H. Goodlet have acted continuously as honorary treasurers. Eight different quarters have been used for the work. In 1877 a constitution was formed similar to that at present in existence. In July a project was set on foot to secure a large building; £16,500 was raised and the building, which cost £25,000, was formally opened September 7, 1885. Mr. Robert H. Cowley occupied the office of assistant secretary for eleven years, but in December, 1899, Mr. C. J. Hemery of New Zealand was appointed to this office. The number of full members and associates at one time was over thirteen hundred; it is now only six hundred, but a determined effort is being made further to increase it.

The attractions provided include a well-stocked reading room, a circulating library of four thousand volumes, a fully-equipped gymnasium under the best instructor in the colony, a large hall capable of holding 750, a smaller hall and other rooms for classes, which include matriculation, shorthand, penmanship and bookkeeping.

There are also in connection with the institution cricket and football clubs, a boys' institute, classes for Bible study, and evangelistic meetings. Hospital visitation is carried on, and tract distribution is engaged in, while the sailors are not forgotten. There is a refreshment room in connection with the association.

A debt of £21,000 still remains on the building, and efforts are being made with a view to wiping this out. Messrs. Walker and Hemery are very hopeful that a great and successful future is ahead of the association, and a large increase in membership is looked forward to. The population of Sydney is over 400,000. Branches of the association

exist at New Castle, where they have erected a building, and at West Maitland. A small evangelistic mission is also held at North Shore, Sydney. The once thriving branch at Goulburn has ceased to be.

Victoria. The Melbourne Young Men's Christian Association was started on March 6, 1871, by a committee representing the Mutual Improvement Societies Union, the late Chief Justice Stawell being first president. Mr. W. G. Marsh was appointed first general secretary early in 1873. A mission for street arabs commenced that year has continued with great success ever since; it is now known as the ragged boys' home. The association was first worked on approved association lines in 1874. Since 1876 the annual demonstration of the association has taken place in the Melbourne town hall and the attendance averages two thousand persons.

In 1876 the association secured its first building at a cost of £7,000. In 1882 the membership reached its maximum, 1,005, the fee being twenty-one shillings a year. Mr. Marsh was compelled to retire from office through ill health in 1885 amid most general regret. His successor was Mr. W. A. Southwell. An extensive new building scheme was adopted in 1888, the cost to be £60,000, and the situation Bourke Street East. The association failed to complete its financial undertaking and lost the building after having paid £35,000 out of the £60,000. This tremendous shock had a marked adverse effect upon the association and for some years placed it in reduced circumstances generally, the membership falling to 150. During the past three years, however, a great improvement has taken place in its position; the membership is now 460 and the association is free from debt. In 1894 Mr. Southwell retired from office through ill-health. In 1898 Mr. Thornton Pearson was appointed general secretary.

During the past year a great work has been accomplished among the Victorian soldiers in their preparatory camps before leaving for South Africa, and several have decided for Christ.

The association work is making sound progress in its evangelistic, physical, educational and social agencies.

With the beginning of the century an extraordinary step was taken and the fee reduced from twenty-one shillings to five shillings per annum as a minimum. There is every indication of this succeeding in attracting great numbers of young men. The present president is Dr. D. Montgomerie Paton and the board of management is probably the most representative Christian body in Melbourne. They are on the eve of making a new beginning in respect to obtaining a suitable building.

Ballarat at one time had an association of over five hundred members, but unfortunately it has ceased to exist. The organizing secretary is hopeful of resuscitating the work there early in the present year.

Queensland. The Young Men's Christian Association had its birth in Brisbane, Queensland, October 2, 1882. Up to January of 1883 the secretarial work was done by Mr. C. J. W. South as an honorary worker, when with the assistance of the secretaries in the other states Mr. F. Ransom was secured as general secretary, and he for some twelve months gave his whole time to the work. During the first two years of its history good progress was made, but later, financial difficulties and inefficient working caused the work some five years' hard struggling for life, until early in the year 1889 the directors saw no way out of the difficulty but to disband.

This was done, but later on in the same year the association was reorganized under the generalship of Mr. H. J. Fairfax, who did good service for the association; financial difficulties, however, again overtook the work about June, 1892, which necessitated the resignation of the secretary. For some time the association had change after change in secretaries until in August, 1894, Mr. E. A. Falo donated £100 towards paying off the debt and at the same time offered his services as general secretary. The work for some time progressed under the guidance of that gentleman and during his term of office good sound work was done; financial troubles, however, caused another change in June, 1897, when a meeting was called to consider the advisability of closing the doors. It was, however, resolved at that meeting that Mr. W. F. Woodcraft be asked to take the position of honorary general secretary. This position he filled for eighteen months, at the end of which time all liabilities were cleared off, leaving about £80 to credit. Mr. Woodcraft was then asked to take the position of general secretary and devote all his time to the work. He was duly appointed in May, 1899, and has filled the position since. At the time of writing the association is on a firmer basis than last year and is financially sound.

The rooms of the association are situated in the very heart of the city. They consist of a large meeting and club room, reading room, parlor and secretary's office. The advantages of the association are library, reading room, social meetings, Bible classes, evangelistic and other religious meetings, employment bureau, cricket, tennis, swimming, draught, chess, and other clubs, refreshments at midday, and many other detail advantages. The membership stands at about 200, having just doubled itself during the last twelve months. It possesses a journal known as *The Young Man's*

Magazine, which has a circulation of about 1,250. It is a twenty-page paper with much interesting reading apart from association doings.

The spiritual work is a very prominent feature. An "evangelical band" comprises about fifteen young men who arrange missions at the various suburban and country churches. These missions have been much used in winning young men for Christ and in strengthening the membership of the association.

Viewing the association from its beginnings with its ups and downs, the present position gives hope and encouragement to all interested in its welfare and in that of young men.

South Australia. At a meeting of the Presbyterian young men's society, presided over by the Rev. James Lyle, October 16, 1878, it was resolved that considering the large and increasing number of young men in this city—many of whom were deprived of the advantage of home life—steps be taken without delay for the formation of a Young Men's Christian Association in Adelaide. As the result of this a very hearty and largely attended meeting, convened by Mr. Alick Walker, was held November 28 in the Exchange room. There were present clergymen, merchants and many others, representing all the leading denominations of the city. A provisional committee was appointed, the constitution was accepted, and the association became a living reality, eighty-five members enrolling themselves on the first evening of its existence. Temporary premises were secured, but finally a large building costing £28,000, including furnishing, was erected on leasehold premises in which a very successful work for young men has been carried on ever since.

Mr. H. H. Birt was the first general secretary, and he was succeeded by Mr. Alick Walker, who achieved capital success. In 1886 Mr. J. J. Virgo was appointed general secretary and occupied that office for fourteen years. In December, 1900, he resigned and was made the recipient of a very handsome presentation by members and friends of the institution. His appointment as the first traveling and organizing secretary of Australia and New Zealand by the British and Colonial Union of the Young Men's Christian Association necessitated his relinquishment of the office at Adelaide.

A unique feature of the Adelaide work has been the theater services which for thirteen and a half years have been conducted in the leading theater of the city. They were initiated in July, 1887, by Mr. Virgo and members of the committee and have had an aggregate attendance since then of over half a million of people. One of the principal

attractions of these meetings, over which the general secretary has invariably presided, was the association quartet which was in existence for six years and was regarded as the best in the colony.

The classes for Bible study and devotional exercise (ten weekly) have been held continuously and show splendid average attendance. Physical development has had a large share of attention and the gymnasium is considered to be the largest in Australia. Educational classes and lectures form a prominent portion of the program for the winter months, and opportunities for social intercourse are many and varied.

A smaller branch of the Adelaide association was started at Hindmarsh and also at Kadina and Norwood. For a time excellent results were accomplished, but through the removal in each case of the secretary and inability to secure men to fill these vacancies the associations have lapsed. Gawler has a small work with good signs of progress and hopes are expressed that the institution may soon possess a building. Mount Gambier has just started what promises to be a very successful association.

Western Australia. Accepting an invitation from friends in the West Mr. Virgo succeeded in establishing an association in Perth. Rented premises were obtained, and a very useful work was carried on for some years. Finally, however, the association got into financial difficulties and practically closed its doors.

Kalgoorlie, the great mining center, has recently obtained a grant of land from the government and is negotiating for a building and the outlook is hopeful.

Tasmania. Launceston, at one time the possessor of an exceedingly good building, has closed its doors, but like all the others similarly situated, is hopeful of resuscitation through the agency of the organizing secretary.

Hobart is pursuing the even tenor of its way; under Mr. H. M. Wooley, the honorary secretary, a very excellent though quiet work has been accomplished.

Mr. A. J. Palfreyman has succeeded Mr. Wooley and the association now shows more signs of vigor than perhaps it has ever done. A small branch at Burnie has been started, where work is being successfully undertaken among the miners of the district.

New Zealand has decided to come into the Australian union as a result of the visit of Mr. Oatts, and the work of Mr. Virgo will extend to this country. The Auckland Association, with Mr. Brackenrig as general secretary, is still the center of activity.

J. J. VIRGO.

APPENDIX



PERSONNEL OF THE BOSTON JUBILEE CONVENTION

FOREIGN VISITORS

South America

BRAZIL

Nicolau Soares do Couto, M. D., Rio de Janeiro, one of the founders and first president of the Rio Association, and now recording secretary
Alvaro Almeida, Rio de Janeiro

Europe

AUSTRIA-HUNGARY

Rev. Victor Opocensky, Nikolcitz, Moravia, President of the Association
Judge Aladar von Szilassy, Budapest, President of the Association and member of the World's Committee

BELGIUM

Pastor Rodolph Meyhoffer, Brussels, President of the Council of the Brussels Young Men's Christian Association; Pastor of the Belgium Missionary Church; President of the Evangelical Alliance in Belgium

DENMARK

Th. Biering, Odense, Traveling Secretary of the Danish National Alliance

FINLAND

Professor Arthur L. M. Hjelt, representative of the Finnish Young Men's Christian Association, Helsingfors
F. K. Jauhainen, Viborg, representing Finnish State Railway

FRANCE

Senator Jules Siegfried, Paris, Ex-Minister of Commerce for France; member of the Advisory Board of the Paris Association
Emmanuel Sautter, Paris, General Secretary French National Committee
Henri Ernst, Marseilles
Th. Will Geisendorf, Marseilles, General Secretary Association
Robert Blanchard, Paris
Max Kaltenbach, Paris, member of the Board of Directors of the Paris Association
Pastor Edward Sautter, Pastor of prominent Protestant church in Paris
André Siegfried, Paris
Paul Theis, Paris, General Secretary Association

GERMANY

Pastor Alfred Klug, Barmen, President of the German National Council and member of the World's Committee
Pastor F. Berlin, Berlin, President East German Alliance and member World's Committee
Johannes Diestelkamp, Berlin, Traveling Secretary East German Alliance
Casimir Heck, Berlin, representing the German Student Christian Alliance
Hermann Stobwasser, Berlin, member Board of Trustees Young Men's Christian Association
Eugene Wittmer, Berlin, General Secretary Association
H. Helbing, Elberfeld, General Secretary German National Alliance

GREAT BRITAIN AND IRELAND

ENGLAND AND WALES

Howard Williams, son of Sir George Williams and Vice-President of English National Council, London
 Lord Kinnaird, Vice-President of English National Council
 Hon. Granville Waldegrave, Vice-President of English National Council
 Reginald E. Cory, Duffryn, near Cardiff, representing his father, Mr. John Cory, member English National Council
 A. W. Churchill, member Foreign Committee English National Council
 W. Birkbeck Wakefield, President of Lancaster Association, and of the Manchester District of Young Men's Christian Associations
 W. B. Mason, Chairman of General Committee, Leeds, and member of English National Council
 W. H. Mills, General Secretary of English National Council
 J. H. Putterill, General Secretary of parent Young Men's Christian Association, London
 William M. Oatts, for many years secretary of the Glasgow Association, but more recently special traveling representative of English National Council
 Thomas Jameson, General Secretary, Liverpool, and member of English National Council
 Tissington Tatlow, Educational Secretary of British College Christian Union, and associated member of English National Council
 S. T. Turtle, President Clapham Junction (London) Association, and member of English National Council
 Harry Swift, Treasurer of Clapham Junction (London) Association, and member of English National Council
 E. A. Rusher, associated member of English National Council
 A. Raymond, member of the Committee of Management, Clapham Junction (London)
 J. F. Shorey, member of parent Association, London
 W. H. Ralston, General Secretary, Birkenhead, representing Mr. C. J. Procter, member of English National Council
 R. H. Fisher, General Secretary, North Liverpool, representing Mr. Joseph Gardner, member English National Council
 William Pratt, member of English National Council
 D. Lindsay, member of English National Council
 Wilcox Edge, Burslem, England
 Isaac Lees, Oldham, England

SCOTLAND

Andrew Clement, Jr., member of Scottish National Council, Glasgow
 George McPherson, member of Scottish National Council, Glasgow
 Andrew Bell, Traveling Secretary of Scottish National Council, Glasgow

IRELAND

William Thompson, Honorary Secretary of Association, Omagh

HOLLAND

J. Van Bommel, Amsterdam, National Secretary for Holland
 J. Hovy, Amsterdam, theological student in Amsterdam; now secretarial candidate in training at Berlin
 J. D. de Stoppelaar, Leyden, President of the Dutch Christian Student Association

NORWAY

Pastor Kristian Martin Eckhoff, Christiania, member General Committee World's Student Christian Federation
 Kjeld Stub, Christiania, General Secretary Association
 Kr. Piene, Christiania, Traveling Secretary of Norway

PORTUGAL

Pastor Alfredo H. da Silva, Oporto, President of Association, representative of World's Committee
 H. Maxwell Wright, Lisbon

RUSSIA

Father Nicholas V. Vassilieff, St. Petersburg, member of Board of Directors Society for the Moral and Physical Development of Young Men
 Pastor Hermann Findeisen, St. Petersburg, President of Lutheran Young Men's Christian Association
 Franklin Gaylord, St. Petersburg, General Secretary Society for the Moral and Physical Development of Young Men

SPAIN

Rev. George Fliedner, Madrid, President Madrid Association

SWEDEN

Emil Winqvist, Stockholm, General Secretary

SWITZERLAND

Pastor Adolf Hoffman, Geneva, member World's Committee
 Charles Fermaud, Geneva, General Secretary World's Committee
 Christian Philidius, Geneva, General Secretary World's Committee
 Prof. James Barrelet, Lausanne, Vice-President Swiss National Committee
 Pierre Bovet, theological student, representing the Swiss Christian Student Movement

Asia

CHINA

W. F. Wilson, Nanking

INDIA

M. L. Rallia Ram, Amritsar, member of the Lahore Association and representing the Young Men's Christian Associations of India and Ceylon
 Rev. C. A. R. Janvier, representing the Allahabad Association

JAPAN

Rev. Joseph S. Motoda, Tokyo, Chairman of the Student Young Men's Christian Association Union of Japan
 Rev. A. Miyake, Osaka, President of the Association

South Africa

Rev. H. D. Van Brockheuzen, Pretoria

Australasia

Rev. W. G. Marsh, for thirteen years General Secretary of the Melbourne, Australia, Association; now rector of St. Luke's Church, Adelaide

REGULAR DELEGATES

MEMBERS OF THE INTERNATIONAL COMMITTEE

(EX OFFICIO)

James Bowron, Birmingham, Ala.	W. D. Murray, Plainfield, N. J.
J. G. Cannon, New York, N. Y.	H. K. Porter, Pittsburg, Pa.
John E. Irvine, St. John, N. B.	Frederic B. Pratt, Brooklyn, N. Y.
Joshua Levering, Baltimore, Md.	Frederick B. Schenck, New York, N. Y.
John J. McCook, New York, N. Y.	Edwin L. Shuey, Dayton, O.
Cyrus H. McCormick, New York, N. Y.	James Stokes, New York, N. Y.
T. S. McPheeters, St. Louis, Mo.	W. W. Vicar, Norfolk, Va.
Alfred E. Marling, New York, N. Y.	L. C. Warner, New York, N. Y.
H. M. Moore, Somerville, Mass.	John L. Wheat, Louisville, Ky.
J. P. Munn, New York, N. Y.	S. W. Woodward, Washington, D. C.

CORRESPONDING MEMBERS OF THE INTERNATIONAL
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John J. Gartshore, Toronto, Ont.	Charles H. Shute, New Orleans, La.
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C. M. Copeland, Michigan	W. M. Parsons, California
L. A. Coulter, Virginia	Henry E. Rosevear, Kentucky
W. M. Danner, Colorado	James L. Scofield, Arkansas
E. T. Garland, Maine	E. E. Stacy, Indiana
Fred S. Goodman, New York	H. W. Stone, Oregon
George A. Hall, New York	George F. Tibbitts, Washington, D. C.

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	Yarmouth
	Charles H. Bryant
	Alfred Stokes
MANITOBA	
Brandon	
Maurice S. Festing	
Winnipeg	
T. D. Patton	
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Fredericton—Univ. of New Brunswick	
C. H. Lane	
J. E. Porter	
Moncton	
W. A. O'Neil	
St. John	
W. C. Cross	
Geo. E. Williams	
St. John Railroad Branch	
W. M. Kingston	
NOVA SCOTIA	
Bridgeton	
Fred V. Young	
Halifax	
Arthur F. Bell	
E. G. Smith	
Clement Upham	
New Glasgow	
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E. J. Treen	
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A. C. Thompson	
Shubenacadia	
John C. Gass	
Stellarton—Railroad Branch	
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	Galt
	E. Edward Rife
	Hamilton
	Thos. A. Rodger
	W. J. Waugh
	Kingston
	Oliver Chown
	B. W. Robertson
	London
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	Clarence E. Reid
	Chas. R. Sayer
	Midland
	Chas. A. Goodfellow
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 H. Wilkinson
 Montreal—McGill University
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 Quebec—Railroad Branch
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 Truman L. McGill
 Selma—Railroad Branch
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 G. Seely
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 Denver—Railroad Branch
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 New Britain
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 Levi T. Snow
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 A. H. Hayes
 New Haven—Goffe St. Branch (Col'd)
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 Henry B. Wright
 New London
 J. C. Hyde
 R. W. Mansfield
 Norwich
 E. A. Prentice
 O. E. Ryther
 South Norwalk
 James H. Norris
 Stamford
 W. F. Waterbury
 Herbert S. Weed
 Torrington
 E. J. Steele
 Asa H. Wilcox
 Waterbury
 Walter W. Holmes
 Robert S. Ross

Willimantic
Charles L. Crane
S. B. Doolittle
Winsted
W. A. Wells

DELAWARE

Wilmington
Herbert N. Fell
Alfred Gawthrop
W. H. Williams

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Atlanta (Colored)
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Savannah
Charles M. Gilbert
Henry M. Johnson

HAWAII

Honolulu
H. E. Coleman
Gorham D. Gilman
Henry Waterhouse

IDAHO

Pocatello—Railroad
A. K. Hicks

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W. H. Van Arsdale
Champaign—University of Illinois
D. S. Dalbey
Chicago—Central Department
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F. W. Ganse
Edward A. Halsey
J. F. Oates
William P. Sidley
Leverett Thompson
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H. W. Burgener
John W. Eldridge

Chicago—Roseland Department
Walter T. Hart
A. T. Hemingway
Chicago—West Side Department
Harry Booth
L. Wilbur Messer
B. B. Wilcox
Chicago—Dearborn Sta. Railroad
J. M. Dudley
Chicago—Grand Trunk Railroad
W. D. Eastman
Harry Mitchell
Chicago—Penna. Lines Railroad
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J. Sidney Hottin
Frank W. Ober
Chicago—Armour Institute
L. A. Bowman
Chicago—N. W. Univ. Dental College
H. F. Kallenberg
W. J. Parker
Chicago—N. W. University Law School
B. P. Bartlett
Chicago—N. W. Univ. Medical College
C. E. Boys
Winfield S. Hall
Chicago—Bennett College of Medicine
John V. Farwell
Chicago—Theological Seminary
H. L. Sawyer
Decatur
Harry Patterson
Dixon
Francis M. Smith
Elgin
J. A. Hanna
Evanston
A. D. Mackay
John E. Wilder
Evanston—Northwestern University
C. V. Hibbard
Freeport
John J. Heilman
Galesburg
Grove F. Ekins
W. P. England
Jacksonville
A. T. Capps
W. E. Edwards
Mendota
C. R. Capperune
E. H. Pierce
Naperville—Northwestern College
R. C. Stoll
Peoria
F. S. Shepard
Peoria—Railroad Branch
J. S. Miller
Springfield
C. B. Turner
Sterling
H. N. Hanson

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Charles D. Hurrey
Crawfordsville
T. H. Bradrick
T. C. Crabbs
Louis McMains
Elkhart—Railroad
J. W. Yoder
Evansville
E. C. Brownell
M. L. Johnson
A. F. Karges
A. C. Rosencranz
Fort Wayne—Railroad
J. W. Burns

Indianapolis
 A. W. Hanson
 George T. Howser
 C. S. Rhoads
 Indianapolis—Railroad Branch
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 E. W. Titus
 Lafayette
 W. A. Stilwell
 Lafayette—Purdue University
 C. M. Dinsmore
 C. H. Robertson
 Logansport—Railroad
 Nelson W. Benning
 D. F. Hervey
 Marion
 G. A. Morris
 Richmond—Earlham College
 William D. Collins
 Terre Haute
 H. G. Heinig
 John H. Tomlinson

IOWA

Boone—Railroad
 E. W. Babcock
 Davenport
 F. A. Garrison
 Des Moines
 C. M. Keeler
 Des Moines—Des Moines College
 E. M. Rex
 Fort Dodge
 J. G. Early
 Independence
 M. L. Webster
 Keokuk
 C. R. Joy
 J. R. Thompson
 Oskaloosa
 W. S. Lacy
 Ottumwa
 T. D. Foster
 J. T. Hackworth
 J. W. Measham
 Sioux City
 Charles B. Hall
 Waterloo—Railroad
 O. H. Sawers

KANSAS

Argentine—Railroad
 J. P. Bailey
 G. E. Ingalls
 Fort Scott—Railroad
 G. W. Fleming
 E. E. Strother
 Leavenworth
 C. E. Buchner
 S. W. Moore
 Topeka
 G. E. Lerrigo
 Leon Thorpe
 Topeka—Railroad Branch
 T. E. Prout

KENTUCKY

Ashland—Railroad Branch
 W. C. Matthews
 Berea—Berea College
 C. A. King
 Bowling Green
 L. J. Darter
 Covington
 Will A. House
 C. S. Lambert
 H. M. Stansifer
 Covington—Railroad Branch
 Frank Marvin
 Frankfort
 A. Knox

Henderson
 W. C. Paige
 Lexington
 Thomas Johnson
 Lexington—Railroad Branch
 H. C. Shaw
 Louisville—Central Department
 J. L. Hardy
 John Lake
 W. J. McNair
 F. J. Michel
 Louisville—Railroad Branch
 J. F. Brown
 Sidney H. Jones
 T. B. Pedigo
 Louisville—(Colored)
 T. F. Blue
 Maysville
 W. G. T. Baker
 Russell—Railroad
 D. D. Taylor
 Shelbyville
 Truman S. Vance

LOUISIANA

New Orleans
 J. P. Jackson
 G. D. Moody

MAINE

Bangor
 G. W. E. Barrows
 J. G. Blake
 Bar Harbor
 O. A. Morton
 Roy E. Smith
 Bath
 G. C. Moses
 M. K. Murray
 Lewiston
 Augustus P. Norton
 E. W. Packard
 Portland
 R. S. Davis
 W. L. Hawkes
 C. I. Orr
 W. H. Smith
 Portland—Railroad Branch
 Samuel Hadlock
 A. E. Merritt
 Rockland
 R. W. Bickford
 A. E. Brunberg

MARYLAND

Baltimore—Central Branch
 J. H. Creighton
 William Klien
 W. H. Morriss
 Francis A. White
 Baltimore—West Branch
 E. A. Barlow
 Baltimore—Pennsylvania R. R. Dep't
 J. P. Bingley
 Baltimore—Colored
 P. A. Goines
 N. Mackall
 Cumberland
 A. H. Amick
 W. L. Radcliffe
 Frostburg
 H. B. Hawkins
 J. C. Pfeiffer
 Govanstown
 Nelson J. Cardwell
 George Heinecke
 Hagerstown—Railroad
 J. T. Grubb

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Amesbury
 E. W. Cornet
 Thomas W. Lane

- Amherst—Amherst College
W. A. Anderson
- Athol
O. T. Brooks
D. A. C. Pinkney
- Attleboro
A. Vinton Cobb
John J. Thacher
- Beverly
Charles O. Frost
J. G. Trask
- Boston
Joseph P. Bates
H. H. Busby
S. B. Carter
J. W. Cone
A. S. Covet
H. S. Drew
A. S. Johnson
George A. Miner
H. S. Upham
D. W. Waldron
- Boston—Boston Univ. School of Medicine
O. Chadwell
W. I. Pierce
- Boston—Boston Univ. Coll. of Lib. Arts
Fred Lawton
William M. Warren
- Boston—Harvard Medical School
A. H. Blake
- Boston—Mass. College of Pharmacy
E. K. Coffran
W. L. Scoville
- Brockton
Preston B. Keith
Charles Pray Holland
H. B. Masters
- Cambridge
Stoughton Bell
John G. Brown
George S. Budd
Ralph C. Goodwin
- Cambridge—Harvard University
E. C. Carter
W. M. Crane
- Chatham
Aaron W. Snow
- Chelsea
A. E. Gates
G. I. Waltz
- Cliftondale
J. A. Raddin
- Clinton
A. M. Osgood
George W. Penniman
- Everett
H. L. Leggat
H. H. Nay
- Fall River
Charles F. Borden
W. D. Fellows
Andrew J. Jennings
- Fitchburg
George H. Peabody
James Ross
- Franklin
Charles L. Stewart
Herbert W. Thayer
- Gloucester
Reuben Brooks
David I. Robinson
- Haverhill
Ambrose Page
Cullen B. Snell
- Holyoke
R. P. Kaighn
C. W. Rider
- Lawrence
F. E. Batcheller
R. H. Fox
James I. Milliken
- Lowell
S. H. Thompson
W. H. Ward
- Lynn
Andrew Case
H. P. Emerson
James L. Obear
- Malden
E. S. Butler
Edward Gay
G. L. Richards
- Marblehead
Richard Tutt
- Melrose
W. H. Flanders
W. A. Jepson
B. E. Lovejoy
F. P. Shumway
- Middleboro
A. E. Roberts
George H. Shaw
- Milford
F. M. Daniels
W. B. Whiting
- Mount Hermon—Mount Hermon School
James McConaughy
George McMillan
Henry Seifert
- New Bedford
E. G. Caster
W. H. Wood
- Newburyport
J. H. Balch, Jr
D. S. Burley
- Newton
E. A. Lincoln
D. J. McNichol
- Newton Centre—Newton Theo. Institute
Archibald A. Forshee
- North Adams
R. L. Chase
W. R. Hale
- Northampton
Louis M. Huntress
- Pittsfield
Charles A. Mills
Walter J. Raybold
- Quincy
Amos D. Albee
W. F. Cummings
- Reading
C. C. Kingman
Harry A. Maxwell
- Salem
Leland H. Cole
J. H. Towne
- Somerville
George F. Clarridge
F. E. Pitts
F. M. Kliner
- Southbridge
H. R. Bucher
Henry C. Cady
- South Framingham
E. L. Simons
B. T. Thompson
- Springfield
W. K. Cooper
F. W. Lathrop
Henry S. Lee
- Springfield—Railroad Branch
E. T. Bray
O. A. Eberhardt
- Springfield—West Side Railroad Branch
A. C. Jenner
Harry L. Stone
- Springfield—French American College
Harland Vaughan
- Springfield—Int. V. M. C. A. Tr. School
L. L. Doggett
F. N. Seerley

Taunton
F. L. Fish
W. R. Park, Jr.
Watertown
W. L. Rockwell
W. C. Rollins
Westboro
H. E. Brigham
Thomas Cain
Westfield
E. N. Huntress
J. D. Pickles
Whitman
John P. Lantz
Winchester
E. C. Gay
Arthur W. Hale
Woburn
E. J. Burlingham
D. Scudder
Worcester
Henry Brannon
James Logan
Charles C. Miles
Alfred S. Roe
Charles F. Rugg

MICHIGAN

Ann Arbor
B. B. Johnson
E. B. Stewart
Ann Arbor—University of Michigan
L. E. Buell
Battle Creek
W. C. Gage
C. C. Landon
L. W. Robinson
Calumet
W. J. Galbraith
F. M. Wood, Jr.
Coldwater
Ralph E. Clarke
George Fleming
Detroit
J. B. Howarth
J. S. Lee
George T. Moody
William C. Radcliffe
R. B. Smith
W. G. Smith
A. G. Studer
W. B. VanAkin
Detroit—Railroad Branch
Isaac G. Jenkins
Grand Rapids
D. N. Comstock
B. M. Corwin
Clay H. Hollister
Hancock
W. H. Wing
Jackson
James E. Selfe
Kalamazoo
A. G. Copeland
Owosso
E. C. VanNess
Pontiac
F. E. Arthur
A. L. Moore
Port Huron—Railroad
G. C. Meisel

MINNESOTA

Brainerd—Railroad
Frank Williams
Dodge Centre
S. W. Douglas
H. S. Palmerlee
Hamline—Hamline University
T. N. Swinnerton
Kasson
Aaron Bartel

Minneapolis
W. N. Carroll
W. Y. Chutte
W. J. Dean
W. S. Fattee
I. C. Seeley
Minneapolis—University of Minnesota
Perry O. Hanson
W. C. Michael
Moorehead
Howard Hubbell
St. Anthony's Park—State Ag. School
P. H. Ferch
St. Paul
H. P. Capser
Edward Grace
F. E. Hitchcock
C. J. Hunt
Two Harbors—Railroad
R. B. Elliott
Samuel Spurbeck
Winona
A. W. Laird
Alvin Schwager

MISSISSIPPI

Canton—Railroad
D. G. McLaurin
Meridian—Railroad
H. H. Mixsell
Tougaloo—Tougaloo University
W. J. Decatur
University—University of Mississippi
V. O. Robertson

MISSOURI

Joplin
J. E. Coulter
Kansas City
W. J. Barnes
C. S. Bishop
John N. Morse
J. L. Orear
Kansas City—Railroad
G. H. Winslow
Moberly—Railroad
J. L. Snyder
Monett—Railroad
G. J. C. Wilhelm
Poplar Bluff—Railroad
L. P. McLennan
St. Joseph
W. A. Lloyd
St. Louis—Central Branch
George Warren Brown
G. T. Coxhead
W. H. Hurlburt
I. E. Lute
L. B. Sperry
Selden P. Spencer
D. R. Wolfe
St. Louis—South Side Branch
A. A. Ebersole
W. A. Rutledge
St. Louis—North Side German Branch
Henry Heitmann
August Langguth
St. Louis—East St. Louis Railroad
J. L. Woodruff
St. Louis—Union Station Railroad
A. F. Kennedy
W. J. Tubbs
St. Louis—Barnes Medical College
Walter G. Tyzzer
Springfield
L. E. Jones

NEBRASKA

Chadron—Railroad
W. S. Gillam
John W. Hogue
Fremont
S. S. Clark
C. C. Pollard

Hastings
George M. Pinneo
Lincoln
W. J. Hill
Naper—Opawoju (Indian)
Francis Frazier
Omaha
George M. Fibbs
Frank R. Robertson
Frank Willis
F. L. Willis
Omaha—South Omaha Branch
W. H. Overton

NEW HAMPSHIRE

Antrim
Charles W. Prentiss
W. E. Prescott
Concord
W. P. Fiske
A. H. Greeley
Concord—Railroad
F. S. Morrison
John F. Webster
Keene
Charles H. Adams
A. A. Ellis
Manchester
George L. Goodwin
Edwin Hill
Nashua
C. H. Noyes
G. C. Shattuck
Portsmouth
W. F. Hoehn
E. Scott Owen
Woodsville—Railroad
W. H. Fuller

NEW JERSEY

Camden
C. H. Harrington
S. C. Woodhull
Camden—Railroad Branch
J. E. Congdon
Elizabeth
C. H. Haring
J. H. Strawbridge
Hoboken
B. D. Caldwell
J. R. George
Harry W. Hoot
Jersey City
R. B. Douglas
P. A. Gaddis
Jersey City—Hudson City Branch
S. B. Frank, Jr.
H. E. Vorsatz, Jr.
Madison—Drew Theological Seminary
John Gowdy
Robert E. Harned
Montclair
Franklin Ferris
Shepard Rowland
Morristown
F. H. Beach
William R. Badie
Newark
H. A. Cozzens
Elkanah Drake
Harry Van Deroeff
New Brunswick
Paul R. Fay
George Sproat
Orange
Lowell J. Brigham
J. Harry Gray
Charles T. Kilborne
John F. Patterson
W. F. Robertson
Willard Smith

Orange—Colored
J. E. Churchman
Passaic
David Carlisle
W. F. Daum
Paterson
George Arnold
Peter Quackenbush
A. H. Smith
Plainfield
J. H. Manning
Erich Moraller
Princeton—Princeton University
John C. Angus
F. L. Patton
G. T. Scott

Rahway
F. W. Langstroth
Summit
William Jessup
J. W. Johnson
Trenton
C. Haynes
F. P. Lamphear
C. G. Lang
Trenton—Railroad Branch
W. H. Charles
Union Hill
C. Hamilton Sarr

NEW YORK

Addison
C. A. Hanvey
M. Winton
Albany
A. A. Clarke
Ledyard Cogswell
A. N. Cotton
D. M. Hazelton
Edgar C. Leonard
J. R. Pratt
Albany—Railroad Branch
A. P. Gillette
D. H. Kelly
W. F. Van Guysling
Albany—West Railroad Branch
E. A. Bartle
Frank H. Bigley
W. J. Hough
Amsterdam
C. D. Camp
C. F. Randall
Auburn
O. H. Babbitt
A. H. Dadman
Batavia
John C. Holmes
Berlin
Martin Sindell
Binghamton—Lestershire Branch
J. W. Leezer
Binghamton—Railroad Branch
E. M. Benedict
W. L. Bradt
Brooklyn—Central Branch
W. H. Coughlin
Howard McWilliams
George H. Neidlinger
T. B. Penfield
E. F. See
H. H. Wikel
E. S. Willis
Brooklyn—Eastern District Branch
James W. Fleming
F. D. Moffat
Brooklyn—Bedford Branch
Byron A. Brooks
Arthur E. Brown
William G. Hoople
Brooklyn—Prospect Park Branch
Frederick Bruckbauer
W. C. Burton
S. W. Fox

- Brooklyn—Twenty-sixth Ward Branch
 Charles E. Jones
 H. L. Simmons
 Brooklyn—Greenpoint
 H. R. Josten
 William Rylance
 Brooklyn—Long Island City Railroad
 Frank E. Haff
 Neason Jones
 Brooklyn—Army Branch
 C. U. Evers
 Buffalo—Central Department
 Joseph C. Batchelor
 Edwards D. Emerson
 Andrew Graham
 F. A. Hayes
 William F. Hirsch
 E. A. Putnam
 John B. Squire
 I. C. Tryon
 A. H. Whitford
 Buffalo—German Department
 Otto Retter
 Buffalo—Exchange St. R. R. Dep't
 F. H. Thatcher
 Buffalo—East Buffalo Railroad Dep't
 Edwin Kettle
 Buffalo—Depew Railroad Department
 W. F. Inskip
 Buffalo—Army Department
 A. P. Holly
 Catskill
 J. H. Osterhout
 Cohoes
 A. E. Gazeley
 Cooperstown
 John K. Doan
 Cortland
 F. B. Tibbitts
 Elmira
 H. J. Hunn
 S. Edward Rose
 Elmira—Railroad Branch
 C. L. Shattuck
 John H. Shearer
 Elmira—D. L. & W. R. R. Branch
 L. F. Burk
 F. W. Swigert
 Geneva
 G. E. Burgess
 Glens Falls
 C. H. Carson
 R. J. Martin
 Hornellsville—Railroad
 S. J. Abriel
 Hudson
 W. C. Jillard
 Jamestown
 E. C. Hall
 Charles N. Ramsey
 Johnstown
 James S. Ireland
 T. R. Jordan
 Charles King
 Kingston
 A. J. Harder
 D. B. Hendricks
 Lansingburg
 James J. Child
 C. T. Wildman
 Lockport
 Robert Garry
 S. H. Garry
 Mechanicville—Railroad
 J. M. Stewart
 Percy N. Williams
 Medina
 J. H. Harnden
 Middletown
 George W. Brink
 A. P. L. Rifenbary
 Mount Vernon
 Edwin L. Loudon
 New Rochelle
 R. P. Carpenter
 H. R. Ware
 New York—Bowery Branch
 R. M. Honeyman
 New York—East Side Branch
 E. J. Gillies
 J. M. Main
 New York—Harlem Branch
 Alexander P. Ketchem
 C. A. Mapes
 Richard L. Purdy
 Anthony Smyth
 New York—Twenty-third Street Branch
 Edmund W. Booth
 A. D. F. Hamlin
 George C. Hubert
 C. A. B. Pratt
 Noah C. Rogers
 New York—Washington Heights Br.
 A. O. Booth
 New York—Mott Haven R. R. Branch
 F. J. Bandholtz
 George E. McNeille
 New York—West Side Branch
 H. S. Colburn
 J. J. Davey
 C. F. Powelson
 L. R. Welzmillner
 D. E. Yarnell
 New York—Young Men's Institute
 E. S. Kassing
 Wainwright Parish
 New York—French Branch
 Louis Bichsel
 Charles Lemp
 New York—Second Avenue Branch
 E. W. Sheffield
 C. W. Mayer
 New York—Railroad Branch
 T. S. Thomas
 G. A. Warburton
 New York—72nd St. R. R. Br.
 Theodore Acker
 F. N. Melvins, Jr.
 New York—Army Branch
 E. H. Chapin
 George A. Sanford
 New York—Colored Men's Branch
 W. C. Coles
 H. W. Hubbard
 New York—New Durham R. R. Branch
 W. A. Berry
 New York—Intercollegiate Branch
 A. B. Williams, Jr.
 North Tonawanda
 E. L. Mogge
 Norwich
 W. A. Perry
 Norwich—Railroad Branch
 Daniel R. Hall
 Nyack
 J. E. Canfield
 Frank R. Crumbe
 Oneonta—Railroad
 A. E. Ceperley
 J. H. Steffen
 Ossining
 Henry Israel
 Oswego
 C. H. Allen
 Oswego—Railroad Branch
 J. G. Watson
 Plattsburg—Railroad
 G. F. Fitch
 G. T. McFadden
 Port Henry—Railroad
 Frank W. Pearsall
 Poughkeepsie
 H. J. Magee
 A. H. Wardle
 Port Jervis—Railroad
 H. E. Helm

Rochester
 G. M. Douglas
 J. R. Groff
 F. L. Starrett
 J. W. Weeks
 A. B. Wegener
 Rochester—German Baptist Seminary
 Wm. M. Swyter

Rome
 W. H. Chapin
 F. S. Lester
 Rouses Point—Railroad
 A. S. McAlister
 Saratoga Springs
 C. F. Johnson

Schenectady
 W. F. Cromer

Sidney—Railroad
 John H. Irons

Syracuse
 G. E. Day
 F. M. Hill

Syracuse—Railroad Branch
 John D. Biswick
 E. F. Parsons

Syracuse—East Syracuse R. R. Branch
 Dana Conklin

Tompkinsville
 F. F. Calyer
 A. L. Schwab

Troy
 C. W. Dietrich
 W. H. Hollister, Jr.
 H. S. Ludlow
 H. S. McLeod

Troy—Watervliet Branch
 Fred J. Kornitzki
 Edwin Veghte

Troy—Railroad Branch
 John R. Leonard
 F. D. Stanley

Utica
 Glen I. Bidwell
 Jules Doux
 I. W. Street

Utica—Railroad Branch
 S. Charles Greene
 George W. Rice

Waterford
 W. T. Cook
 Arthur S. Johnson

Watertown
 S. B. Groner
 George B. Massey

Waterville
 Charles P. Morse
 West Point—U. S. Military Academy
 Charles T. Leeds

Whitehall
 A. E. Munns
 Henry Root

White Plains
 M. E. Joiner
 H. W. Mesnard

Yonkers
 W. F. Haskett
 Arthur D. Paton

NORTH CAROLINA

Asheville
 O. B. Van Horn

Charlotte
 F. C. Abbott
 George B. Hanna
 G. C. Huntington

Raleigh—Shaw University
 N. C. Bruce
 W. E. Franklin

Salisbury—Livingston College
 A. Hannum

Spencer—Railroad
 Rubens Humphrey
 Wilmington
 W. W. Turner
 Winston—Salem
 A. W. Hicks
 Winston—Salem (Colored)
 S. G. Atkins

NORTH DAKOTA

Grand Forks
 H. H. Tuttle

OHIO

Cincinnati

W. D. Ball
 J. G. Ebersole
 J. G. Fitch

Cincinnati—Wood St. Railroad Branch

John L. Dorst
 Elmer E. McCoy
 Cleveland—Central Branch
 C. J. Dockstader

W. C. Rudd
 H. A. Sherwin

Cleveland—St. Clair Street Railroad

S. L. Thomas
 Cleveland—North Linnale R. R. Br.
 Edward Tomlinson

Cleveland—Intercollegiate Department

H. J. McCreary

Columbus

W. T. Perkins
 Columbus—Railroad Branch
 E. D. Bancroft

Dayton
 W. L. Adamson

H. I. Allen
 G. N. Bierce
 W. D. Chamberlin

W. E. Day
 Thomas Elder
 F. S. Gardner

E. J. Rogers
 D. A. Sinclair

Delaware—Ohio Wesleyan University

J. E. Baldridge

East Liverpool

A. H. Bulger
 M. C. Wright

Findlay

G. B. Landis
 Granville—Dennison University

H. W. Cole
 Hamilton
 L. B. Mumma

Hiram—Hiram College
 J. L. Garvin

Lima
 Dwight Ginter

Lorain and Elyria

O. C. Colton
 P. H. Metcalf

Mansfield

John L. Baxter
 Myron J. Jones

New Concord—Muskingum College
 C. J. Marshall

Newark

John G. Percy
 Painesville
 J. S. Larrick

Piqua

J. B. Carruthers
 Springfield
 W. J. Frazer

John H. Rodgers

Toledo

H. L. Green

Xenia

E. W. Hagar

Youngstown
H. K. Caskey
C. N. Crandall
George L. Fordyce
Claud Johnson
D. L. Probert

OREGON

Oregon City
J. T. Ross
Portland
W. F. Amos
R. F. Barnes
O. L. Cox
W. E. Wright

PENNSYLVANIA

Allentown
Charles Schuman
C. W. Smith
E. G. Trexler
Altoona—Railroad
H. J. Aukerman
H. B. Freeman
Bellwood—Railroad
Robert B. Stevens
Bloomsburg
B. F. Armstrong
Carlisle
E. D. Soper
Chester
Orlando H. Cloud
W. N. Wilmerton
Coatesville
W. H. Gibbons
Charles L. Huston
Collegeville—Ursinus College
E. M. Sando
Conemaugh—Railroad
A. R. Mason
C. R. Parsons
Danville
W. D. Laumaster
DuBois
John Jenkins
William Kerr
Easton
E. D. Moyer
H. B. Rankin
Erie
E. H. Mack, Jr.
A. B. Phillips
H. P. Sullivan
Franklin
J. B. Robbins
Germantown
W. A. Smalley
M. H. Williams
Harrisburg
C. G. Fencil
C. W. Harvey
Harrisburg—Railroad Branch
W. L. Palmer
W. A. Poppenberger
Hazleton
C. N. Chase
C. S. Fay
Huntingdon
G. G. Harmon
C. E. Hooper
Kane
B. N. McCoy
Lancaster
H. W. Gibson
J. Lee Kauffman
James Shand
Lebanon
J. R. Riebe
J. L. Roy Wagner
Mauch Chunk
F. F. Boas
D. J. Pearsall

McKeesport
W. T. Forrester
Newcastle
W. W. Locher
Oil City
L. G. Stone
Thomas J. Wright
Pensburg—Perkiomen Seminary
E. G. Hess
Philadelphia—Central Branch
G. W. Bailey
H. L. Chadwick
W. C. Douglas
George Gleason
G. W. Magee
H. J. Schmidt
C. H. Wevill
Philadelphia—Kensington Branch
Harry Heebner
Philadelphia—West Side Branch
G. F. Joly, Jr.
W. G. Tyler
Philadelphia—South Branch
F. R. Buckalew
Philadelphia—Penn. Railroad Branch
G. H. Grone
H. W. Hill
A. T. Longhead
James D. Lewis
Robert J. McClain
C. R. Towson
Philadelphia—Reading Railroad Branch
Theodore Gatchell
M. H. Seller
Philadelphia—Berks St. R. R. Branch
John J. Klein
Philadelphia—Ninth and Green R. R. Br.
Harry Dampman
Harry Shadle
Philadelphia—Jefferson Medical College
R. G. Hooper
Philadelphia—Medico-Chirurgical Coll.
C. P. Leonard
Pittsburg
E. B. Buckalew
E. A. Case
J. B. Griggs
Samuel Groves
S. P. Harbison
W. K. Jennings
G. F. Robinson
J. G. Schuler
Benjamin Thaw
Pittsburg—East Liberty Branch
Orin T. Atwater
Peter Dick
Pittsburg—South Side Branch
P. S. Loutzenhiser
Pittsburg—Railroad Branch
M. W. Callender
James A. Nesbitt
W. G. Northwood
James Simpson
Pittston
C. H. Cool
Alex Sloan
Pottsville
W. F. Carey
George Maluf
Reading
J. H. Edwards
Rufus W. Miller
J. H. Seibert
Renovo—Railroad
Charles W. Hartzell
Edgar Lusher
Scottsdale and Everson
J. C. Goss
Joseph Michael
Scranton
George G. Mahy
H. C. Shafer

Scranton—Railroad Branch

W. W. Adair
R. L. Sproul

Sewickley

H. C. Bartholomew

Sharpsburg and Etna

George W. Kennedy
Hugh Kennedy

Shippensburg

W. V. Hayes

C. L. Rummel

Sunbury—Railroad

C. J. Bell

W. D. Hevner

Warren

Franklin Guelding

F. C. Tochtermann

Westchester

H. T. Dyott

Wilkesbarre

W. C. McKee

Thomas Thorburn

Williamsport

John E. Dayton

Augustus F. Wolf

RHODE ISLAND

Bristol

C. W. Brownell

Newport

C. F. Coykendale

W. L. Tisdale

Pawtucket

Robert Cushman

H. M. Fillebrown

John Peacock, Jr.

Providence

W. C. Burwell

H. A. Fifield

Frederick H. Fuller

Frederick H. Jackson

Edward P. Metcalf

Harry A. Slocomb

G. G. Wilson

Providence—Brown University

Myson J. Abbey

S. H. Whitley

Woonsocket

James S. Girdwood

J. D. Sharman

SOUTH CAROLINA

Charleston

W. C. Lowe

Columbia

C. T. Holm

J. H. Stelling

Columbia—Colored

Charles L. Walton

SOUTH DAKOTA

Greenwood—Indian

Thomas Aungie

TENNESSEE

Chattanooga

J. F. Ferger

A. E. Flindt

Knoxville

J. M. Allen

J. C. Fink

Knoxville—Railroad Branch

T. S. Dooley

J. M. Rice

Nashville

W. B. Abbott

Thomas C. Keeling

T. P. Kennedy

William Patton

A. N. Stanley

H. N. Stanley

Nashville—Fiske University

C. L. Miller

TEXAS

Austin

C. P. Goodson

Cleburne—Railroad

Samuel Warr

Ennis—Railroad

George B. Brown

Galveston

J. B. Palmer

Palestine

S. J. Brient

Paris

D. H. Scott

San Antonio

M. J. Bliem

A. W. Shaw

UTAH

Salt Lake City

John T. Axton

VERMONT

Brattleboro

Julius J. Estey

George C. Wilson

Burlington

George Fitzsimmons

L. B. Lord

Montpelier

Charles H. Deming

Rutland—Railroad

Cameron Beck

Robert C. Gilmore

St. Johnsbury

F. H. Brooks

A. F. Stone

VIRGINIA

Clifton Forge—Railroad

S. D. Weeks

Crewe—Railroad

B. N. Waterhouse

Gladstone—Railroad

E. G. Karnes

Hampton

T. M. Brainard

Hampton—Hampton Institute

Frederick D. Wheelock

Lynchburg

Joseph H. Jones

H. C. Snead

Lawrenceville—St. Paul's School

Daniel Brown

Newport News—Railroad

C. C. Kent, Jr.

Norfolk

W. H. Barnard

A. M. Clemence

F. W. Evans

D. L. Jackson

J. T. Moreland

Norfolk—Colored

Charles C. Dogan

Petersburg

J. H. Sherrill

Petersburg—Colored

C. J. Baker

Portsmouth

S. C. Browne

James P. Stubbs

Richmond

S. K. McKee

R. M. Smith

J. M. Waldron

W. R. Walker

Richmond—Colored

S. C. Burrell

Richmond—Richmond College

Moses B. Puryear

Roanoke

B. S. Fenn

Staunton

H. M. McIlhany

WASHINGTON

Seattle
A. S. Allen
A. G. Douthitt
John R. Whalley

WEST VIRGINIA

Handley—Railroad
S. E. Dearbreen
H. M. Finch
Hinton—Railroad
J. R. Campbell
Kenova—Railroad
A. L. Bown
E. F. Rideout
Wheeling
C. H. Abercrombie
J. C. Lynch
W. L. Miller

WISCONSIN

Ashland
L. H. Fox
Baraboo—Railroad
F. R. Bentley
Clinton
H. A. Moehlenpah
Janesville
J. C. Kline

Kaukauna—Railroad

Charles Puehler
Kenosha
J. W. Adams
G. H. Curtis

La Crosse

P. M. Brind
Henry Salzer

Madison—University of Wisconsin

P. C. Foster
G. S. Phelps
A. C. Price

Milwaukee

Edward W. Frost
A. E. Mielenz
Walter W. Wallis

Milwaukee—Railroad

W. H. Starkweather
G. F. Werner

Oshkosh

S. P. Luce
Racine
F. D. Hopkins
S. C. Johnson

Waukesha

P. W. Gibson
Wausau
Neil Campbell

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NEW BRUNSWICK

St. John
Kenneth M. Bostwick
A. F. Buditt
T. H. Hall
Arthur M. Irvine
John March
J. H. C. Watson

NOVA SCOTIA

Halifax
M. H. Richey
Lawrencetown
J. W. Whitman
New Glasgow
J. W. Humphreys
D. G. Kirk
M. H. Layton
P. A. McGregor
Yarmouth
J. H. Gondez
S. B. Robbins

ONTARIO

Hamilton
John E. Brown
Toronto
N. J. Stevenson

QUEBEC

Montreal
Charles Alexander
H. B. Ames
Frank L. Benedict
D. A. Budge
C. K. Calhoun
John Currie
J. R. Dougall
G. A. Gregg
G. Hague
R. H. Holland
Isaac Johnson
J. W. Kilgour
W. S. Leslie
Albert Loynan
W. C. Montignani
Robert Munro
W. Spark

CALIFORNIA

San Francisco
C. A. Glunz

COLORADO

Denver
C. M. Cobern
A. B. McLaughlin
C. A. McLaughlin
H. F. McLaughlin
L. A. Tenney
A. E. Wallace

CONNECTICUT

Bridgeport
L. C. Hill
Derby
W. H. Strong
Hartford
S. Wales Dixon
Roger A. Dunlop
L. J. Garver
James Hughes
Gail Munsill
J. Allen Wiley
Norman P. Work
Meriden
Fred W. Anschutz
Charles W. Parker

Middletown
J. D. Sibley
W. J. Trevithick

Montville

G. H. Morss

Naugatuck

I. V. Cobleigh

New Britain

F. H. Merrill

New Haven

W. S. Judd

New Haven

L. Augustine

W. W. Belden

J. Robert Cannon

Max Dellfant

A. V. Denman

W. V. Denman

J. H. Merriam

E. D. Monroe

New Haven

J. A. Rawles, Jr.
Frank W. Sweet
A. L. Willis

New London

D. C. McLaughlin
Frank A. Stanley
W. Whitcomb

Norwich

N. L. Bishop
L. J. Hoss
O. C. Morse
W. L. Nase

Stamford

A. W. Pike
South Norwalk
W. H. Hubbard

Waterbury

W. H. Camp
Lewis H. Halden
T. R. Hyde, Jr.
John H. Lewis, Jr.
L. W. Sweet

West Suffolk

J. B. Doolittle
Windham
Henry B. Mead

DELAWARE

Wilmington
H. L. Cloude
Charles H. Smith

DIST. OF COLUMBIA

Washington
L. L. Pierce
James C. Preston
Niel B. Rideout

GEORGIA

Savannah
H. Fukuhua

HAWAIIAN ISLANDS

Honolulu
W. A. Love

IDAHO

Pocatello
P. D. Stayner

ILLINOIS

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John C. Rich
Chicago
Harold Hamnett
W. C. Batchelor
R. J. Bennett
Philo C. Dix
A. C. Fry
E. H. T. Foster
John Goebel
Oscar Hasse
A. N. Morris
Decatur
S. D. Adkins
E. G. Osgood
Evanston
A. W. Bass
W. G. Muhleman
Freeport
Albert F. Williams
Jacksonville
Nelson Pierce
Mendota
W. R. McIntire

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Elkhart
J. S. Musselman
H. F. Reist
S. F. Witmer
Evansville
William Buttress
Henry Earl
S. B. Lewis
C. S. Minter
A. L. Swanson
La Grange
T. W. Warren
Muncie
W. N. Oxtoby
Terre Haute
C. B. Jamison

IOWA

Des Moines
C. M. Keeler
Ottumwa
B. C. Wade

KANSAS

Leavenworth
L. A. Lord

MAINE

Bangor
C. H. Cutler
Martin I. Foss
G. W. Hinckley
R. A. Jordan
Bath
Bedros Hagopian
Lewiston
Franklin M. Drew
L. E. Smith
H. C. Wilson
Portland
Ozma Adams
J. H. Biram
Clark Blake
J. R. Boardman
L. M. Cousins
T. M. Glendenning
L. B. Griffin
M. C. Hutchinson
E. C. Lawrence
H. A. Loring
J. Calvin Miller

Portland

J. H. Montgomery
F. A. McKenney
O. S. Norton
E. R. Payson
A. L. Race
John H. True
Henry C. True
F. C. Wright

MARYLAND

Baltimore
William Martien
Parker Stratton
Cumberland
R. E. L. Bowie
Govanstown
W. S. Norris

MASSACHUSETTS

Amesbury
E. J. Holder
George H. Wells
Athol
A. B. Sweezy
Attleboro
H. H. Amsden
Harry C. Clarke
A. C. Eagleson
H. T. Regnell
George E. Taylor
Thomas Tyrrie
Beverly
M. E. Davenport
A. W. Knowles
W. B. Newhall
H. R. White
H. O. Woodbury

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Henry T. Abbe
F. I. Allen
George A. Anderson
F. A. Archer
G. E. Atwood
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W. H. Bennett
James F. Bowen
Merrill Boyd
H. B. Blewett
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Charles F. Breed
W. G. Brooks
D. C. Brewer
Francis E. Clark
John Carr
H. L. Chase
W. G. Chase
B. C. Clark
C. E. Crothers
Richard H. Dana
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Eugene Deming
M. R. Deming
Alexander Diebald
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Walter R. Fox
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John W. Hunter
Fernold Hutchins
A. M. Jackson
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Josiah H. Quincy
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Perley P. Roy
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Stillman F. Kelley
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George A. Kimball
George W. Kimball
Roso C. Kummel
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Seth Sears
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John Dorkendorff
R. A. Ferson
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Howard B. Fuller
Frank C. Hoyt
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W. H. Tower
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Bradley M. Rockwood
I. W. Sneath

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W. A. Fairbanks
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H. M. Nolen
H. M. Water

Haverhill

William E. Blake
W. S. Bray
Chester F. Brown
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George H. Farrington
T. T. Hazlewood
A. M. Hubbell
Herman F. Morse
R. B. Robinson
R. B. Rod
A. L. Sawyer
W. D. Stearns
George Thayer
George L. Williams

Hingham

Edward C. Hood
Arthur Truslow

Holyoke

Henry Butcher
C. S. Hemingway
A. E. Hemphill
A. H. Morton
E. G. Randal
K. M. Robbie
E. S. Uford

Lawrence

J. C. Bowker
Owen Bradberry
James Cairns
John Cairns
W. C. Dockrill
G. P. Dunham
Frank Farr
W. J. Frost
H. C. Mark
W. E. Philbrick
James Robinson
Charles Scherig
S. F. Snell
D. M. Spence
W. J. Twort
Fred Webb

Lowell

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John G. Buttrick
J. M. Craig
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A. R. Dills
L. F. Ford
W. F. Hills
Theodore J. Holmes
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R. P. White

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R. S. Bauer
Daniel B. Beard
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H. P. Boynton
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W. Full
Charles M. Green
J. K. Harris
W. Cross Holden
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William Hull
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Frank Mahan
James M. Marsh
F. D. Mayo
H. W. Merrill
William C. Merritt
S. A. Newhall
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J. N. Smith
James D. Stevens
N. E. Van Wart
Charles F. Weeden
T. E. P. Wilson

Malden

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Charles F. Belcher
A. M. Bell
E. F. Bickford
F. A. Bryant
J. B. Carter
J. W. Cawley
J. G. Chandler
George H. Chase
C. R. Chester
Carey R. Cluster
C. C. Converse
Louis Corey
P. Corey

Malden

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J. H. Cressey
W. C. Dawes
C. L. Dean
E. J. Dillaway
W. E. Dillon
J. F. Eaton
Frederick Edwards
H. L. Foss
P. M. Foss
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H. H. French
Herbert A. Frost
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Willard McLeod
William G. Merrill
Daniel S. Page
James Pierce
James A. Pierce
Dwight Porter
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Lyman H. Richards
D. E. Richards
F. A. Robinson
R. R. Robinson
F. J. Smith
Edward Troland
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Ralph Vianello
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C. O. Walker
E. S. Wellington
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F. W. Wheeler
J. L. Wightman
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L. B. Wilson

Marblehead

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Lawrence M. Chapman
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William J. Goldthwait
Merrill H. Graves
James J. Gregory
Lewis C. Hamson
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W. B. Paine
Nathan P. Sanborn
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W. D. Trefry
Edward D. Tutt

Melrose

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Herbert M. Cox
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W. D. Jones
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W. L. Kershaw
Leonard S. Leighton
William H. Leonard
O. M. Lockrow
Frank P. Luce
Moses A. Page
W. C. Roberts
Thomas Sims

Melrose

C. H. Stackpole
Charles C. Sweet
W. H. Todd

Middleboro

H. W. Swift
H. S. Sylvester

Milford

A. B. Davis
R. B. Green
D. T. Magill
A. A. Westcott

Mount Hermon

Charles E. Dickinson
A. P. Fitt
Thomas Rowan

New Bedford

W. R. Chase
Warren Ladd Davis
Samuel Dudgeon
R. M. Hersey

Newburyport

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W. Fred Chase
Charles A. Coburn
Charles L. Davis
George A. Dickey
J. B. Frost
Charles S. Holton
H. C. Hovey
William Ilsley
C. F. Johnson
W. H. Knight
J. T. Lunt
Thomas E. Medcalf
E. E. Shoemaker
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D. D. Tilton
G. W. Tupper
John H. Wheeler
Frank O. Woods

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C. S. Ensign
Fred H. Keyser
P. H. Robinson
S. M. Sayford
J. R. W. Shapleigh
E. C. Wyatt

North Adams

George W. Chase

North Andover

Henry E. Barnes

Northampton

H. C. Crafts
Peter MacMillan

Pittsfield

E. M. Annis
F. O. Bristol
J. H. Shaffer
John W. Waters

Plymouth

I. C. White

Quincy

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Ernest D. Gourd
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Delcevere King
A. P. Lewis
W. H. Mitchell
Nathan G. Nickerson
D. C. Nutting
Thomas Parsons
Archibald Parsons
Reading
Carl Spencer
Revere
Nelson S. Burbank

Salem

W. T. Berry
Walter K. Bigelow
A. H. Brown
Arthur H. Brown
O. W. Carey
Dewitt S. Clark
J. H. Crocker
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L. B. Philbrick
William M. Sanborn
H. A. C. Small
Edward Taylor
Ezra L. Woodbury

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Fletcher Bent
N. P. Piske
S. Gardner Higgins
Alfred W. Hines
David D. Lord

Southbridge

A. M. Chesley
F. W. Edwards
J. F. Leonard
H. B. Russell

South Natick

A. J. Benedict

Springfield

Elmer G. Ackerman
George B. Affleck
E. K. Allen
L. A. Anthony
Edward A. Appleton
J. Claude Armstrong
W. G. Ballentine
Charles H. Barrows
J. F. Black
C. D. Blauvelt
Charles Bond
L. C. Bradshaw
Alfred D. Brown
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H. M. Burr
Ralph S. Cheney
Thomas A. Clark
P. M. Colbert
E. A. Cooper
George A. Cornell
A. L. Cross
E. C. Douglas
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D. W. C. Durgin
F. I. Eldridge
George Ezekiel
L. S. Farman
A. L. Fish
P. L. Gillett
Frederic Goodwin
E. F. Goodyear
Fred I. Grobb
B. R. Hadcock
George W. Hannum
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F. W. Howe
George Hunckel
T. I. Janes
James L. Johnson
B. M. Jay
Arthur Leland
J. H. McCurdy
G. A. McLarin
C. A. McLaughlin
Philip L. Maxon
J. T. Maylott
H. W. Merrill
F. A. Messler
Fred Metts
E. H. Norton, Jr

Springfield

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D. A. C. Pinckney
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Perry L. Reynolds
V. V. Roseborough
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J. F. Simons
J. D. Stehman
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Howard F. Taylor
G. F. Thompson
H. Vaughan
W. H. Wells
S. B. Wilson
F. B. Wise
Charles B. Wood
John E. Woods
P. T. Woolworth

Stoneham

J. W. Cawley

Somerville

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Taunton

F. H. Bowers
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G. E. Wilbur

Wakefield

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Watertown

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George R. Emerson
Harry Goding
Willis C. Hamlen
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D. W. Kinsman
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Charles W. Leach
I. H. Packard
W. H. Pevear
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Alfred E. Turner

Westboro

Albert E. Hylan

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Harrison Parker
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Woburn

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A. B. Dimick

Woburn

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Worcester
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H. G. Keppel
S. H. Longley
A. V. Newton
W. B. Norris
Lawrence Perry
S. A. Richardson
G. F. True
E. R. Whitman
E. W. Wilder

MICHIGAN

Battle Creek

E. C. Cotton

L. Peavey

Detroit

H. White, Jr.

Grand Rapids

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J. H. W. Brown
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Minneapolis

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C. W. Pettit
E. A. Purdy
R. L. Weston
Two Harbors
Paul J. Gilbert

MISSOURI

Kansas City

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Sidney H. Winslow

NEBRASKA

Lincoln

Ernest E. Hastings
W. W. Hastings

NEW HAMPSHIRE

Antrim

R. C. Goodell

Concord

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NEW JERSEY

Hoboken

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George C. Hansen
J. L. B. Sunderlin
J. C. Sunderlin

Jersey City

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Otto Heisenbuttel
H. A. Meacham

Madison

Charles H. Fahs
Samuel F. Upham

Montclair

F. R. Armstrong
Harold Bradley
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J. S. Tichenor

Morristown

A. W. Lunbeck
James S. Stearns

Newark

Fred C. Klein
H. F. Osborne
C. R. Scott
W. H. Wones

New Brunswick

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W. R. Reed

Orange

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R. A. Pearce
D. E. Williams

Passaic

Edwin Flower
Ronald Kelly
C. H. Price

Paterson

F. B. Hoagland
William Pierce
Rudolph Weber

Plainfield

C. E. A. Heywood
A. C. La Boyteaux

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